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"A light to lighten the Gentiles and the glory of thy people Israel."

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MRS. T. C. ROUNDS, EDITOR.

PAUL'S BURDEN OF PRAYER FOR ISRAEL.*

A. P. FITT.

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Romans 10:1.

1. The weight, the value of any statement like this depends upon the character of the person who makes it. We covet some men's prayers because we believe they know how to pray so that God will hear and answer. How was it with Paul?

We know his devout religious character, his deep piety, as a Pharisee before his conversion. A picture is drawn by the Lord in three words in Acts 9:11 which gives a hint of his whole subsequent career as a Christian—"Behold, he prayeth!" Prayer became his vital breath. Recall his teachings about prayer, his exhortations to prayer, his requests for prayer, his actual prayers as recorded in Acts and his epistles.

2. While in a unique sense Paul was the apostle to the Gentiles, Israel was not omitted from his commission. "He is a chosen vessel unto Me," said the Lord to Ananias in Acts 9:15, "to bear My name before the Gentiles, and kings, and the children of Israel."

It is not to be unexpected there-

fore that he should have a heart-burden for Israel. This he declares in Romans 9:1, 2. Notice the solemnity of his introductory words: "I say the truth in Christ"—he spoke the truth as a Christian man; "I lie not"—an emphatic negative denial; "my conscience bearing witness with me in the Holy Ghost"—his conscience appearing as a witness, not his old unenlightened conscience, but now enlightened by the Holy Ghost. Then comes his declaration: "I have great sorrow"—notice its magnitude or degree; "and unceasing pain"—notice its persistence, its permanency; "in my heart"—the seat of Paul's religion always. This kind of a burden never rests upon one's reason or intellect.

What is the secret of this burden? Note the relation of these verses to the preceding chapter. Surely it is not a mere accident in the development of Paul's argument. Rather it is a logical spiritual sequence. Exaltation such as is set forth in chapter 8, the confidence and joy in the inseparable love of God in Christ, must issue in a burden for the unsaved, and first of all for one's own "kinsmen according to the flesh."

3. This heart-burden must have an outlet.

Paul suggests one in Romans 9:3: "I could wish that I myself were anathema from Christ for my

*Synopsis of an address delivered at the Chicago Hebrew Mission, February 21, 1908—Day of Prayer.

brethren's sake." If it were possible, he would be willing to be severed from Christ on behalf of these very persons from whom he had himself been severed when he came to know Christ.

But a practical outlet is found in prayer—Romans 10:1—prayer with a definite subject and object: "for Israel, that they might be saved." Paul believed that they were lost out of Christ. Granted that they had a zeal for God (v. 2), but that could not save them—it was not according to knowledge. Granted even that they had morality (v. 3), that could not save them—it was their own, not God's, righteousness. The only way of salvation is in Christ, who is the end of the law unto righteousness for every believer (v. 4).

4. Paul supplemented his prayers by his personal efforts. He tried to answer his own prayers. When his sight and strength were restored after his conversion, straightway he proclaimed Jesus as Messiah and Son of God in the synagogues in the power of the Spirit (Acts 9:20-22). Wherever he went in his missionary journeys he first sought out the synagogue (if there was one) and testified to his brethren of Jesus.

It must not be forgotten today that Jews who are out of Christ are lost. They may be moral, more moral than their Gentile neighbors. They may have a zeal for God. What they lack is Christ's righteousness, and whosoever—Jew or Gentile—shall call upon His name shall be saved (Romans 10:12, 13).

80 Institute Place, Chicago.

"I will raise unto David a righteous Branch, and a king shall reign and prosper." Jer. 23:5.

LUDWIG S. JACOBY, FOUNDER
OF GERMAN METHODISM
WEST OF THE MIS-
SOURI.

BY REV. LOUIS MEYER.

The Jewish colony in Alt-Strelitz, Mecklenburg, was quite flourishing in the beginning of the nineteenth century. In spite of the continuous wars then raging in Europe its members were comfortably situated and enjoyed, for those days, remarkable religious liberty. They were of Polish descent originally, though almost all of the families had been living in Alt-Strelitz many years. All adhered to strictest talmudical Judaism, and whosoever would show himself inclined toward the progressive Judaism of Mendelssohn and his followers was frowned upon and had either to leave the neighborhood or keep silent and conform outwardly to the strictest rites.

In this Jewish colony Ludwig S. Jacoby was born on October 21, 1813, the son of a most-respected and honored family, whose name was known all over Mecklenburg as representing Jewish benevolence and charity. His education was at first that of every son of pious Jewish parents, consisting in training in the Hebrew language, a little study of the Pentateuch and much study of the Talmud. Later, however, he was sent to the private school of a Christian teacher and received a good education in all the common branches.

The young man was not religiously inclined and soon became directly opposed to the burdensome ritualism of the religion of his fathers. At the same time he saw that, as a Jew, he had little hope of gaining a higher position than that in which his parents were found, and without any conscientious



LUDWIG S. JACOBY.

scruples or hesitation he asked a Lutheran minister to baptize him, who was then a clerk in a drug store. After a little instruction in the Lutheran catechism and hymn book and the learning of a few detached Scripture passages, Ludwig S. Jacoby was publicly baptized in 1835. One of his godfathers, of whom he had three, according to the custom, presented him with a New Testament and asked and received the promise that Ludwig would carefully preserve the little

book. This promise was faithfully kept, but the young man never thought of studying it, since he had not promised to do so. An elaborate certificate of baptism, testifying that Ludwig S. Jacoby had become an Evangelical Lutheran in good standing, was handed to him, and the unbelieving Jew had become a nominal Christian.

The change in religion did not secure for Jacoby the social position which he had expected, and being estranged by it from parents

and kindred to some extent, he decided, in 1838, to emigrate to the land of liberty, the United States. In the fall of the year he landed in New York, and, being supplied with money, directed his main efforts toward the learning of the English language. It occurred to him, as to many others of German or Jewish descent, that the Christian churches would be a good place to acquire a good pronunciation, since ministers in general are supposed to be quite well educated. Thus he went to church every Lord's Day and paid good attention, not to the truths presented, but to pronunciation, formation of sentences and expression. Consequently he had no spiritual benefits from his regular attendance at divine services, although he gradually learned to understand the English language tolerably well. Yea, we are under the impression that he began to drift farther from the truth, because he himself stated later that he then frequently read the New Testament, with which his godfather had presented him, but often cast it from him, exclaiming, "This cannot possibly be true."

In the beginning of November, 1839, a year after his arrival in America, Ludwig S. Jacoby went to Cincinnati, where he expected to earn a livelihood as a teacher of English among the rapidly increasing German population. But the Lord had other plans concerning him, though He gave him a goodly number of pupils immediately after his arrival. Among these pupils was a young man who one day asked his teacher to accompany him to the German Methodist church on the evening of the next Sabbath. Jacoby had never heard of a German Methodist church and declared that he preferred to go to a church where

he could listen to an English sermon and increase his knowledge of that language. Laughing, the young man, who was a scoffer, insisted that he had better accompany him to the German Methodist church, as it was "a real theatre—a place of much amusement." But Jacoby had no desire to go. The following Sabbath the same young man, accompanied by a number of other like-minded young men, came to Jacoby's lodging and urged him to go with them to the little church which had been founded not many years before that time by the celebrated Dr. William Nast, founder of German Methodism. He acquiesced, and the crowd went to have a good time and to make sport of these, to them, peculiar people. A young local preacher, Mr. B —, made his first attempt to preach on that evening, his text being 'the parable of the prodigal son, but Jacoby found nothing to make sport of, though the other members of the party seemed to be greatly amused.

Jacoby returned to his room in a serious mood. An impression had been made upon him which grew deeper from day to day. On the following Thursday he was anxious to go to the prayer meeting in the little church, but could not find time, since he was giving lessons in the evening. The anxiety to go increased, and on the following Sabbath evening Ludwig S. Jacoby was one of the first in the church and took his seat not far from the pulpit. Dr. Nast preached from the text, "I am not ashamed of the Gospel of Christ." Satan suggested that it would be funny to make the preacher laugh, and Jacoby looked right earnestly at him, attempting to follow Satan's suggestion. The attempt was unsuccessful and the unexpected happened, in that Jacoby became

an attentive listener. One remark of the preacher struck the young man and went to his heart, namely, "There may be a Saul among us whom God will convert into a Paul." That remark caused him to ask himself the question, "Is it I?" and he was led to a serious reflection.

On the following Thursday he went to class meeting. The union and love which he found there among the people and the happiness which appeared impressed upon every countenance made him feel solitary and forsaken. He returned to his home, feeling very unhappy, but he could find no peace or comfort. A week passed and again he attended prayer meeting. He could not join in the prayers until one of the brethren prayed that God would grant that sinners might bend their stubborn knees before it should be too late. Then Jacoby bent his knees and joined in the prayers, but he found no peace. That night Dr. Nast, who probably understood to some extent the spiritual condition of the baptized Jew, invited him to his house for the following day. Jacoby went, and, gaining confidence in the good Christian man, opened his heart to him and revealed the state of his mind. Dr. Nast directed him to the Lamb of God, that taketh away the sins of the world, and gave him a kind exhortation. Then they bowed their knees together and the fatherly friend offered up a fervent prayer to God for the troubled sinner at his side. That prayer gave Ludwig Jacoby faith and strength to raise, for the first time, his voice in earnest prayer to God for the pardon of his sins for Christ's sake. He then left the home of Dr. Nast with the firm resolution that henceforth he would forsake the world and its

vices in which he had been immersed and wholly devote himself to God.

Arrived in his room, he threw himself upon his face and commenced to pray in the name of the Lord Jesus Christ. But when he pronounced that name a voice within spoke, "Thou hypocrite, how canst thou pray in the name of Him in whom thou dost not believe?" He did not suffer himself to be disturbed and continued in prayer, although it soon appeared to him as if the room was filled with people charging him with hypocrisy. From that moment on Jacoby could pray with confidence in the name of Jesus, and we can well say that the baptized Jew had become a true Hebrew Christian. The finger of God had touched him and he was converted.

Jacoby immediately commenced tearing himself loose from his former associates and from the world, and at the first opportunity, on Monday before Christmas 1839, he joined the German Methodist church. A time of great spiritual blessings commenced for him at once, which we describe in his own words: "As those were called to approach the altar who wished an interest in the prayers of the pious, I did not confer with flesh and blood, and for eight consecutive evenings I responded. Twelve days I sought the Lord earnestly. I attended the watch-night meeting. The new year was commenced with prayer, and the children of God sang the songs of Zion, and were filled with joy. I remained in prayer on my knees. I thought that my heart would break under the burden that lay upon me. I sighed for deliverance, and, blessed be God, not in vain. The Lord visited me and I was blessed with peace and joy in the Holy Ghost. I rose from my knees rejoicing.

Never shall I forget that hour, neither here on earth nor in heaven. The Lord Jesus showed His mercy to a great sinner, and His grace was the more magnified. I had a happy New Year's day.

"Now a new period in my life commenced. My delight in the things of this world had come to an end, and it was my greatest joy to be united with the children of God.

"From the first moment of my conversion I felt a great desire to communicate to my countrymen my own happiness and the power of God as exhibited in the Gospel. But I was yet weak myself. I therefore sought to strengthen myself by the Word of God and the reading of other religious books, but more especially in the exercise of prayer. I can honestly say that the first three months after my conversion were the happiest in my life. I did not leave my room except to attend church. The Lord blessed me and I grew in the knowledge of things divine."

Thus prepared for the labors in the vineyard of the Lord, Jacoby received license to exhort, and commenced his labors among the German population of Cincinnati. He directed his efforts mainly toward the large numbers of German workmen who were then building the Miami canal. They were rough people, without faith in God and without any respect for religion, and the difficulties encountered by Jacoby were tremendous. He trusted in the Lord, became not disheartened, though he saw but little fruit, and continued in his faithful labors for a year.

In March, 1841, Bishop Norris, whose attention had been directed toward the earnest Hebrew Christian by Dr. Nast, sent for him and asked whether or not he was will-

ing to go to St. Louis as missionary to the German population of the rapidly growing city. Humbly Jacoby pointed to his spiritual weakness, his youth and inexperience, and especially to his limited knowledge of the Word of God. The bishop answered all these objections and encouraged the young man to commence the work in the name of the Lord, to live close to Him and to confide in His promises.

In August, 1841, Ludwig S. Jacoby arrived in St. Louis. Immediately he commenced his work and the Lord's blessing rested upon him. Under his preaching by the power of the Spirit scores of sinners were converted, among them many who had been brought up Roman Catholics, and soon a prosperous German Methodist congregation was in existence. Thus the Hebrew Christian missionary became, under God, the founder of German Methodism in St. Louis, from which city it quickly spread to Iowa and to Wisconsin.

In the year 1849 Ludwig Jacoby called the attention of the Methodist church to the open door in Germany, and he was appointed missionary to that country. On November 7, 1849, he arrived in Bremen, where he commenced his labors at once. Soon he removed to Achim, about three hours' ride from Bremen, and he was greatly encouraged by large audiences. Slowly the work progressed. Other missionaries followed Jacoby, who was made superintendent of the work in Germany, and missionary stations were founded in Switzerland and southern Germany. In the year 1858 the Theological Seminary was founded in Bremen and Jacoby became one of the professors. Beside the work in the seminary, he was in charge of the

book store and printing office, was editor of several religious papers and superintended all missionary work in Germany and Switzerland.

Worn out and tired, he asked his church in America to let him return to St. Louis. This wish was granted in 1871, and after his return he continued there his blessed labors as pastor, as editor and as presiding elder until a long and painful sickness took hold of him in 1874. He soon became aware of the fact that from the human point of view his recovery was impossible. Yet he never complained and amidst great suffering thought only of God's mercy and love. Sweet trust was in his heart, and his life motto, "Hope maketh not ashamed," was fully verified in his last days, as it had been all through his Christian life. His last word was, "Hallelujah." With that shout of victory upon his lips he entered into his rest on June 20, 1874, faithful unto death.

The German Methodist church still honors the memory of the Hebrew Christian, Ludwig S. Jacoby, who served her so many years in faithfulness and blessing. May the Lord lead her to honor his memory still more by founding a mission to that people from whom Ludwig S. Jacoby descended, the Jewish people!

The expulsion of Jews from places outside continues regularly and a large number of merchants who are in excess of the prescribed percentage, have been ordered to leave Moscow, and many Jewish families are in consequence threatened with ruin.

A fire broke out in Constantino-ple March 16th which burned 500 houses and left 6,000 Jews without food and shelter.

FROM LONG BEACH.

Dear Sister Rounds and Readers of the Era:

It seems as though I have been able to do but very little in testimony for Israel during the present quarter. My Union Bible class faithfully contributes every week, principally for literature for the Mission. At a Bible conference in Calvary Baptist Church, Los Angeles, I spoke on "To the Jew first," which is the only public testimony I have been privileged to give in behalf of Israel this quarter. Perhaps personal conversations and correspondence will bring some returns for our beloved mission work. My other services have been for our Bible league and foreign mission work.

I love all these objects, but oh, my heart aches for Israel! What can we do more to help them, at least some, to see the Messiah and Saviour in Jesus?

I do rejoice in all the testimony which is being given by our faithful laborers in the Mission, but is it not possible that we can see more conversions? May the Holy Spirit give us souls.

I am having very blessed times in my Sunday morning Bible class, which now numbers between 40 and 50.

Our Union class finish the book of Revelation at our next lesson. Then we shall take two weeks for review. For this I have prepared a four-page outline and summary. I did think of sending it to the ERA, but it would take too much space. If any would like a copy, drop me a line and I will send it to you.

We are still in great affliction. My poor little wife has continued to sit in her chair during the whole quarter and suffers so much.