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

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## A PLEA FOR JESUS.\*

BY REV. ALEXANDER PATTERSON, D. D.

I wish to present to you some reasons why you Jews should become acquainted with Jesus of Nazareth and make Him a study.

1. He is the most talked about person today. In our own land one hundred and fifty thousand ministers preached about Him today, Sunday, and over a million Sunday school teachers taught about Him to over twelve million children, besides other lands in more or less proportion. There are more books published about Jesus than about any other person who ever lived. Napoleon Bonaparte it is said, has had more literature devoted to him and his life than any other man, but the books about Jesus of Nazareth far exceed Napoleonic literature. There are published each year ten million Bibles and each contains the life of Jesus, and many writings about Him. Half of these are by private publishers who find money in selling the life of Jesus because of the demand for them. You will find them for sale in every department store. More are sold than of all the popular novels together. Now, such a noted character you ought,

as intelligent students of life and history, to know.

2. Jesus of Nazareth was one of your own race and family. He was a son of Abraham, of Isaac, of Jacob, of Judah. He was a Jew. Now, if I had in my ancestry such a noted character I would feel in honor, if not in pride, bound to know at least who and what he was. It is strange that you should ignore such a relative as Jesus of Nazareth. You ought to take pride in having such a man in your ancestral records.

3. You ought to know and study Jesus for what He has done. What is called Christianity is the result of His teaching, and Christianity is coterminous with civilization. The two occupy exactly the same region. The one cannot exist without bringing the other. We trace them, therefore, to the same cause and that was Jesus of Nazareth. It is your bounden duty as students of history to know who and what produced the civilization in which you live and which makes your life as citizens what it is.

4. I want to impress upon you the study of Jesus because He teaches much of what you hold true. Christianity is a branch of Judaism. Three-fourths of our Bible is the same as your Scriptures. We agree with you in three-fourths of what we teach. The great fundamental truth of the one living and true

\*Outline of an address to the Jews at the Reading Room of the Chicago Hebrew Mission, Chicago, March 17, 1907.

## MARTIN LUTHER AND THE JEWS.

A STATEMENT OF FACTS BY REV.  
LOUIS MEYER.

Luther is so frequently quoted by friends as well as foes of Jewish missions that it seems well to acquaint our readers thoroughly with his own written statements without adding many words of our own. Our quotations are freely translated from Walch, Luther's Werke.

At first Luther held the same opinion concerning the conversion of the Jews as the ancient Christian Church had held, and which was based upon Rom. 11:24: "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?" Thus Luther at first followed the great Church father Ambrose, who in his treatise concerning the patriarch Joseph, had said: "Christ will accept the Jewish people when it has become aged and tired, in the last days, not on account of any merits of the people but according to His merciful choice. Then He will lay His hand upon its eyes and remove the blindness."

This expectation of the final salvation of Israel Luther held with great energy, and the more he studied the Scriptures, and especially the Epistle to the Romans, the livelier grew his hope concerning its speedy fulfillment. Gradually he became convinced that in his day and through his instrumentality new means for the overcoming of the hardheartedness of the Jews would be given to the Church. To him the reason for the failure of earlier efforts was to be found in the wrong means em-

ployed and in the lack of love of Christians, and not in the nature of the Jews. Thus he soon commenced actual work.

In the year 1523 he wrote the treatise, "Jesus was born a Jew," that it might be used to bring Jews to Christ. It was translated by Justus Jonas into Latin that it be accessible to every educated man. From this memorable work we translate the following quotations:

"Our fools, the popes, bishops, sophists and monks, the dull ass's heads, have so acted towards the Jews during the past that a good Christian might have been tempted to become a Jew. And had I been a Jew and had seen such fools and rogues as leaders of Christendom I would have become a swine rather than a Christian.—They have treated the Jews like dogs, not like men. They have had for them only words of reproach and confiscation of goods. And when they were baptized they were not taught Christian doctrine nor Christian life, but were simply made subjects of popery and monkery.—If the Jews were kindly treated and were well taught from the Holy Scriptures, I have the hope that many of them would become true Christians and would return to the faith of their fathers, the prophets and patriarchs.—If the apostles, who were also Jews, had treated us Gentiles as we treated the Jews no Gentiles would have accepted Christ. Since they have treated us Gentiles so brotherly it behooves us to act in return brotherly that we might gain some to Christ.—Therefore my prayer and my counsel is: treat them well and teach them from the Scriptures that some of them be attracted. What good can we do among them when we drive them with force and go about lies and accusations

....? Can it improve them that we forbid them to work and labor among us and to have fellowship with us so that they are forced to become usurers?—If we are desirous to help them we must not follow the law of the pope, but the law of Christian love, must treat them kindly, and must give them an opportunity to make a living among us. Then they will be glad to be with and among us and to hear our Christian doctrine and see our Christian life. What does it matter if some of them are stiff-necked? Not all of us are good and true Christians.”

Is it not pure Christian love to the Jews which moved the heart of Luther when he wrote those sentences? And they are not the only ones, but might be multiplied from other treatises which he wrote in the early years of his ministry. The letter of Luther to Bernhard, a Hebrew Christian, breathed the same spirit of love for the Jews. In it he again expressed his firm hope of their speedy approaching conversion through his instrumentality. He said: “Now where the inestimable light of the Gospel has appeared and its brightness has become manifest, there is hope that many Jews will be duly converted and drawn to the Lord Christ with all their heart, as have been you and some others, who are still the remnant of the seed of Abraham.”

But the years rolled on. Glorious was the progress of the Reformation and the hopes of Martin Luther were more than realized, except the hopes concerning the Jews to which he had given expression so repeatedly and warmly. A few Jews believed in Christ, but the people remained in hardhearted unbelief. Luther was sorrowful and pained, and when he heard of the apostasy of some Christians

to Judaism he became angry against the Jews, which anger found expression in his “Letter against the Sabbatharians,” 1538, and still more in his treatise, “Against the Jews and their Lies,” 1543. In the latter he said directly: “I am sending out this book because I find that the miserable and pernicious men do not cease their attempts to gain us Christians.”

From that time on Luther’s writings breathed a great anger against the Jews. Hengstenberg has well said that this anger of Luther partakes much of the nature of divine anger and is like that of the apostle John when he writes of them “which say they are Jews and are not, but are the synagogue of Satan.” He likens it to the anger of Moses when he threw down the tables of the Law and broke them to pieces; to the anger of Stephen when he said: “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.” And we are inclined to believe that Luther’s anger against the Jews was chiefly kindled because they rejected the love of his Saviour.

Let us show to the reader this anger of Luther again from his own writings. In the treatise concerning Shem Hamphoras (the unspeakable name) he wrote: “It is just as possible to convert the Jews as it is to convert the devil. A Jewish heart is so strong and iron-hard that it cannot be moved.—In summa: they are young devils condemned to hell. . . . Some may hope that all Israel shall be saved, but I do not expect it and know no Scripture which promises it. It is vain to understand Rom. 11 as if it teaches that all Israel shall be saved at the end of the world. Paul means something altogether different.”

In his "Table Talks" we read: "The Jews are a hard people." But, says one, it is written that they shall be converted before the last day. Dr. Luther answered: "Where is that written? I know no verse of Scripture which teaches it with certainty. Some quote Rom. 11, but nothing can be proved from that." His wife said: "There shall be one flock and one shepherd." The doctor answered: "Dear Kate, that was fulfilled when the Gentiles accepted the Gospel."

In "The Jews and their Lies" Luther said: "I do not purpose to convert the Jews. That is impossible. — Burn their synagogues. Force them to go to work. Treat them without compassion."

A short time before his death, in the year 1546, Luther closed four sermons delivered at Eisleben with the following tirade against the Jews: "The Jews blaspheme and slander our Lord Jesus Christ every day. We should not permit such conduct. I become a partaker of the sins of others if I suffer a blasphemer and slanderer of my Lord to remain with me. Therefore do not permit the Jews to remain among you, but drive them away except they be converted. If they become converted, leave usury and accept Christ in sincerity we will gladly accept them as our brethren.... They are our public enemies. They do not cease to curse the Lord Christ. They call the virgin Mary a whore, Christ a bastard.... If they could kill us all they would gladly do it.... I cannot have fellowship or patience with these hardened and obdurate blasphemers and slanderers of my beloved Saviour."

In spite of this outspoken anger against the Jews Luther did not change milder expressions, and even expressions contradictory to his later tirades, which he had pub-

lished in his earlier writings. In his "Church Postil" he had said: "It is certain that the Jews shall say to Christ, Blessed is he that cometh in the name of the Lord. Moses has foretold it (Deut. 4:30, 31). Hosea repeated it (3:4, 5). And Azariah confirmed it (2 Chron. 15:2, 3). Modern Jews do not understand these sayings, but never before have they been without princes, prophets, priests, teachers and law. Paul's saying in Rom. 11:25, 26, belongs here. God grant that the time (of their salvation) be as near as we hope." These words, so utterly opposed to Luther's later writings, remained unchanged in the new editions of 1543 and 1544, and it has been said—presumptuously, we believe—that Luther simply overlooked the matter. It is very remarkable that in the first edition published after Luther's death, in the year 1547, all what referred to the future conversion of the Jews was left out or changed. Thus we read: "It is certain that the Jews have had to say, Blessed is he that cometh in the name of the Lord. Moses foretold it, Hosea repeated it and Azariah confirmed it. All these sayings predict that when the Jewish State and the true priesthood should cease, yet many Jews would come to the true king and priest, Christ. This has been fulfilled after Christ's ascension through the apostles and later through the preaching of the Gospel." This change was not made by Luther, we are sure.

We have thus shown to the reader the remarkable change in Luther's feeling towards the Jews: first he loved them and believed in their conversion, then he became angry with them and spake against them. Two things we want the reader to consider before he forms an opinion concerning the matter.

First, Luther was thoroughly acquainted with the Jews and their belief. In his "Table Talks" he said: "Luther was reading in a Hebrew book and was amazed over their impudence and arrogance. There was no knowledge of the Scriptures, but only vain glorying in dead privileges. They do not understand the mercy of God or justification by faith (that God is merciful for Christ's sake and that faith in Christ gives eternal life). They know less than nothing of these things, but expect to be holy by nature and by blood."

Second, the Jews of Luther's day were quite different from modern Jews. It is utterly wrong to think of the Jews of Luther's day exclusively as the suffering and persecuted ones. They hated Christ and His followers with an almost diabolical hatred, and persecutions of the Jews were often caused by Christian resentment of this hatred. Of Israel Levi, a Hebrew Christian of the middle of the 18th century, we are told, for instance, that the remembrance of his youth filled him with sorrowful repentance. He thought of Christmas eve when at 12 o'clock the Roman Catholics assembled in their churches. Then he and other Jewish children followed the common custom of their fathers, took a wooden image representing the hanged one, even Jesus Christ the Crucified One, and played around it, breaking off limb after limb, thus despising Christ. Levi's cry when he thought of these and other similar scenes was: "What awful sin my Jewish brethren are committing. Lord have pity."--In judging Luther we must not forget the circumstances of his time.

Has Luther's anger against the Jews influenced his followers? To a certain extent he influenced his

cotemporaries so that the Jews were utterly neglected and despised by them. But, after all, Luther's followers never considered him divinely inspired and soon all his actions were measured with the standard of the Holy Scriptures. Thus it came to pass that the same has been true of the Lutheran Church as of all other Protestant denominations. Some have believed in the salvation of the Jews and have preached the Gospel to them; some have believed that the Jews are rejected of God and have excluded them from the missionary efforts. Yet, after all, Lutherans in Germany and America have done comparatively more missionary work among the Jews as a denomination than other denominations except perhaps the Church of England.

*Chicago, Ill.*

The delegates of the Peace Conference, which is now meeting at The Hague, is composed of representatives from 47 states and 10 nations. When the congress will have dispersed another congress will assemble—the world-wide congress of Zionists—the emanation of the fertile brain of the late Dr. Herzl.

Herr Albert Wolf, who died recently at Dresden, was known in Germany for his collection of Jewish art objects, coins and rare books, which has been valued at about 250,000 marks. He made a specialty of purchasing objects of importance to the history of the Jews. His villa was almost completely filled with his treasures, which he subsequently presented to the Jewish community in Berlin to form a nucleus of a Jewish museum. Herr Wolf was active as an author, and contributed a number of articles to the Jewish Encyclopedia.

Of the six millions of Jews in Russia two millions must be baptized, two millions starved to death and two millions must learn the country.—*Pobedonosteff*.

# THE MISSIONARY DEPARTMENT.

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## JEWISH MISSIONARY NEWS FROM ALL LANDS AND SOCIETIES.\*

### I. AMERICA.

#### A. UNITED STATES.

##### I. CALIFORNIA.

Having spent some time in California and having thus become acquainted with the condition of the Jewish population and the work among the Jews, we commence today with

**SAN FRANCISCO.** The Jewish population of that so well-known city was estimated at about 40,000 before the disastrous earthquake and fire of a little more than a year ago. Two Jewish Missions were then at work, viz., the San Francisco Hebrew Mission and the Presbyterian Hebrew Mission. The San Francisco Hebrew Mission had been founded in 1896 by a consecrated Hebrew Christian business man, Mr. Henry Chester, and was undenominational. Through the zeal and energy of Mr. Chester and the blessing of the Lord the work was prosperous. A number of Jews, among them Hyman Jacobs, now a Presbyterian minister in Nebraska, were brought to Christ, and the different Christian churches, having full confidence in Mr. Chester, were willing to aid in the work. Miss Jeannette Gedalius was being employed as a worker among the women and children. Then came the disaster. The Mission, 939 Howard street, was located in the burned district and the building was destroyed. Mr. Chester's property, from whose income he had been enabled to help the

work most liberally, was also wiped out of existence, and some thought that the San Francisco Hebrew Mission would now cease to exist, especially since Mr. Chester and his devoted wife are aged and feeble. But that faithful couple did not give up the work which, their hearts told them, the Lord had entrusted to them in an especial manner. Their prayers to God for the numerous Jews in San Francisco continue without ceasing. They have continued to do all they can to bring the gospel to these Jews and have by the help of God tried to again awaken the interest of the Christians. Their one great difficulty has been the lack of a trained worker, and we ask all our readers to join them and us in an earnest prayer that the Lord send forth a laborer into that needy field, that he labor in connection with Bro. Chester and gladden the heart of that aged true Israelite by preaching Christ to the Jews in San Francisco.

The Presbyterian Hebrew Mission, founded in 1898 through the instrumentality of the Hebrew Christian, Rev. M. Bercovitz, was seemingly at the beginning of a period of prosperity, when earthquake and fire overwhelmed the unhappy city. Being under the care of the Presbyterian Synod of California and supported, though in a limited manner, by the Board of Home Missions of the Presbyterian Church, it was beginning to interest the members of the church. The Committee of the Synod was thinking of enlarging the work and was making inquiries for additional laborers. The fire destroyed the Jewish quarter, and missionary effort ceased of

\*Collated from magazines and other sources up to one month before the publication of this magazine.

necessity for the time being. Then Rev. Bercovitz removed to Los Angeles and attempts at a re-organization of the work were made. A missionary was to be provided, while Rev. Bercovitz was to travel over the Church and interest the people in the work. Whether such plans were wise, is a question, since no actual work existed at the time, and it is difficult to interest people in a work to be organized later. Finally, a few months ago, when no missionary could be found, Rev. Bercovitz returned to San Francisco, where he is now engaged in an effort to raise money for a building among a Jewish colony in the ruined city and to reopen his work.

Miss Jeannette Gedalius, who at the time of earthquake and fire was connected with the San Francisco Hebrew Mission, and who lost most of her personal belongings in the fire, decided to launch out in independent work among women and children. Experienced as she is in the work, she is now engaged in organizing an undenominational Women's Society, under whose auspices she expects to continue her labors among the women and children. At the time of our visit she was just ready to prepare for the opening of a reading room also.

San Francisco contains about 35,000 Jews today, but must be considered a most difficult field at the present time. The difficulty is not found so much in the fact that the Jews in San Francisco are opposed to the preaching of the gospel and too busy with earthly things at present, as rather in the fact that they are scattered all over the wide territory of the great city. Jewish Ghettoes are undoubtedly an aid to the preaching of the gospel to their inhabitants. In San Francisco smaller

or larger numbers of Jews are found in all refugee-camps, but are by no means dwelling clan-nishly together as in the Ghet-toes, so that work among women and children in these camps is quite difficult to organize and the Jewish worker must cover a wide territory in his visits. But difficulties of this or any other kind are no excuse for leaving the work undone.

LOS ANGELES, CAL. The number of Jewish inhabitants in the most popular city of California is about 7,000. They are found scattered over the wide city, though colonies, especially of Russian and Polish Jews, are found in the eastern part, mainly along First and Fifth streets. Most of the Jews are making a fair living. Few are religious, and we gained the impression that scoffers and materialists are very numerous. Of the better class, especially of the Reformed Jews, a considerable number has shown great inclination towards Christian Science, a peculiarity which we have observed, with some apprehension, among the Jewish communities of other parts of the United States. Attempts at missionary work among the Jews in Los Angeles have been frequent in the past, but have led to no lasting success, chiefly on account of failings in the workers. Mr. Gold, who was brought to Christ through the instrumentality of Bro. Chester in San Francisco, has faithfully endeavored for years to preach Christ to his Jewish brethren in Los Angeles. His main work is preaching upon the streets on the Lord's day, though he misses no opportunity to speak of Christ to the Jews while he earns his living during the week. He told us of several Jews who have been brought to Christ through

his instrumentality, but we found to our sorrow that some of his peculiarities have kept him from gaining the general love of Jews and Christians. Rev. Bercovitz attempted to start work in Los Angeles, after the burning of San Francisco caused him to leave that city, but has now returned to his original work (see above). Bros. Camp and West also made attempts, which have now been given up. A year ago Mr. Levy, once employed in the Jewish Bible Mission in Philadelphia, came to Los Angeles and Mr. S., a well-to-do Christian business man and lover of Israel, undertook to support him as a colporteur among the Jews in Los Angeles. Mr. Levy has faithfully done his work, but his employer and other friends of Israel feel that a mission proper should be opened. A meeting with some of these friends which we enjoyed while in Los Angeles, causes us to believe that ere long a room will be rented in a suitable location and work among Jewish men, women, and children will be commenced, probably under the oversight of the Presbytery of Los Angeles.

PASADENA, CAL. Though Pasadena, the beautiful city, has very few Jews among its inhabitants, it must be mentioned here, because its Christian inhabitants show a remarkable interest in the evangelization of the Jews. This interest is due to two causes. First, in June, 1894, the Lovers of Zion were organized through the untiring efforts of devoted Mrs. Durant. The Ladies' Union Prayer Meeting of Pasadena had decided upon a regular annual offering for gospel work among the Jews in 1890, and as the interest in Israel increased the Lovers of Zion came into existence. The

conditions of membership are the payment of one cent a day, with daily prayer for the evangelization of the Jews. The Lovers of Zion are no longer limited to a company of earnest praying women in Pasadena, but have spread and multiplied for the good of the Jewish work. Second, the presence of the great lover of Israel, Mr. William E. Blackstone, in Pasadena must necessarily increase the interest in the Jews of all with whom he comes in contact. All the attendants at his weekly Bible Class are active helpers in the efforts of providing the Jews everywhere with the gospel.

SAN DIEGO, CAL. The number of Jews in San Diego is quite small yet, there being less than one thousand in the growing city. But San Diego is a city with a commercial future, and we doubt not that its Jewish citizens will rapidly increase in numbers. Its Christian people are interested in the Jews. The Israel Bible Class, meeting every Thursday under the leadership of consecrated Mrs. Foote, is composed of praying women who are also willing to help in the work. And deeply interested Mrs. McClurken, herself of Jewish extraction, does all she can to bring the Jews of San Diego to the feet of her Lord and to extend her influence to other places, being faithfully aided—a rare thing—by her husband, a Christian business man. Thus it was one of the greatest pleasures of our life to spend a few, alas, short weeks among the numerous friends of Israel in lovely San Diego and California.

## 2. NEW YORK AND NEIGHBORHOOD.

Once more New York furnishes us a striking example of the rapid changes in American work among



the Jews. In our last news from New York we mentioned two new efforts, one connected with St. Mark's P. E. church, under Rev. Amos I. Dushaw, the other connected with the People's Tabernacle, in charge of Mr. Abraham Srebeoff. Rev. Dushaw "felt that he was accomplishing very little and therefore relinquished the task." The workers of the People's Tabernacle continue to pay especial attention to the masses of Jews surrounding the church and reach many women and children.

*The Jewish work of the New York City Mission and Tract Society* is fast approaching a financial crisis. We quote Dr. Schauffler's words from the *City Mission Monthly*, April, 1907: "For the past seventeen years expenditure for work among the Jews has been confined to money specifically given for that purpose. We have invested \$24,506.25, the income of which we apply exclusively to work among God's ancient people. This sum came from some property passed over to us by what was known as Mr. Freshmann's mission to the Jews, and we have kept this sum intact, using only the income for the current expenses of the work. The income, however, is not enough to meet these expenses." An appeal a year ago brought a little over \$500, while the amount needed is at least \$1,800.00 a year. Dr. Schauffler's appeal of April, 1907, according to the *City Mission Monthly* of May, had been responded to by only two friends with \$60, so that the outlook was gloomy. We trust that the friends of Israel in New York will not fail to come to the help of this work. First, because it is the oldest Jewish work in New York. Second, because it is well managed and well organized. Third,

because its missionary, Rev. Angel, and his efficient helper, Miss Ruth Angel, have the full confidence of that part of the immense Jewish community of New York with which they come in contact, and their meetings are well attended. Fourth, because after severe trials and after more than ten years of faithful seed-sowing the missionaries are just beginning to gather the harvest. Fifth, because the closing of this mission would do great harm to the cause of Christ among the Jews, whose leaders would at once claim that it was closed because it was a failure. Sixth, because the number of Jews in New York is so rapidly increasing that Christians should rather multiply the missions in New York and make the existing ones more effective by increased contributions, interest, and prayer, than cause the closing of one.

*The Brownsville and Williamsburg Mission to the Jews* (Rev. L. Cohn), *the Brooklyn Christian Mission to the Jews*, *the Jewish Bible Mission* (Messrs. Wistar T. Brown and Emil B. Linde), and *the Jewish Mission of the New York City Church Extension and Missionary Society* (Dr. Zeckhausen), report progress in every part of the work and great encouragement. *The Anglo-American Board of Missions to the Jews*, well remembered by all those who with anxiety watched the Warszawiak difficulties of years ago, has sent out a circular letter to Hebrew Christians and friends of Israel. It asks for a conference of prayer and counsel on the best methods of 1) massing Christian, and especially Hebrew Christian, influence, against the opposing mass of Judaism; 2) stimulating and assisting investigation by Jews of the claims of their divine Messi-

ah; 3) encouraging, by all legitimate means, the confession of Jesus Christ by Jews who are exposed thereby to persecution, want, and distress. The date proposed for the conference was June 19, 1907. While we acknowledge the need of some radical changes in American Jewish Missions and of a closer co-operation of Jewish missionaries, we have some doubt in the ability of this Board, which we thought defunct, because it had given no sign of life for some years, to bring about these things by a conference which will be attended only by a few at best. The local Hebrew Christian Association should bring their influence to bear upon the missions in their localities. The writer notices his name amongst those of the signers of the call for the meeting. While interested in the matter, he did not authorize the use of his name.

The two *Jewish Missions in Newark, N. J., the Hebrew Christian Mission* of Rev. S. K. Braun and the *Newark Christian Mission to the Jews* of Mr. S. A. Hurwitz tell of many blessings and of souls brought to Christ. Rev. Braun reports that two young Jews have lately confessed the Lord and are aiding him in his arduous work. The meetings are so well attended that a larger place is urgently needed. The sewing class is attended by 35 girls in spite of the opposition of the rabbis, while 28 boys come to the Sabbath school. The open-air services, at which a stereopticon is being used, are especially well attended. Since the mission was started, in 1904, fifteen Jews have been baptized. Mr. Hurwitz, of the Newark Christian Mission to the Jews, has commenced the publication of a monthly, *The Jewish Pioneer*. The work is prosperous and a new

mission hall with two large Bible-show-windows has been opened.

3. PHILADELPHIA. For many years the Protestant Episcopal Church has carried on seemingly successful work among the Jews in Philadelphia, but when the Church Society for Promoting Christianity Amongst the Jews went out of existence in 1904 the Philadelphia station was closed. Now the *Jewish Committee of the Clergy Missionary Association in the Diocese of Pennsylvania* has issued a "summary of its past work and future outlook." From this we take that Rev. Samuel Freuder was employed as missionary from December, 1905, to December, 1906, while Dr. Max Green has been assisted in establishing a Medical Dispensary for Jews in February, 1906. Dr. Green, who used to be the missionary of the Church Society in Philadelphia from 1895 to 1904, reports his work quite prosperous and hopeful. Rev. Freuder has been succeeded by Mr. Mark Levy, the founder of the Society for the Advancement of the Gospel of the Circumcision in Richmond, Va., which now must be counted among the numerous defunct American Jewish missions. Mr. Levy has issued four tracts in which he tries "to avoid wounding the national and social conscience of the Jews." Whilst he confesses to disappointment at the lack of active co-operation in the work, Mr. Levy feels greatly encouraged in his new sphere of activity.

The Report of the *Jewish Mission Board of the Reformed Presbyterian Church* concerning its station at Philadelphia speaks of well attended, quiet meetings in the Mission, of a prosperous Sabbath School, of a crowded Night School and of a Sewing Class

limited in its attendance only on account of lack of helpers. The Dispensary is well patronized and offers many opportunities for preaching the Gospel. Five missionary laborers are employed.

4. BALTIMORE AND WASHINGTON. Mr. Staudt of the *Baltimore Friends of Israel Mission* has returned to his work after an absence of three months, caused by ill health. He writes that the work among the children has much suffered through the opposition of the Jews, especially of the Maccabean Society, but that it is beginning to show better attendance at Sewing School and Kindergarten. The street meetings reach large numbers of Jews. There has been one conversion, that of a Jewish man of family and character, who has nothing to gain temporarily, perhaps much to lose. Mr. Sidersky of the *Immanuel House Mission in Baltimore* has arranged for stereopticon talks to the Jews in Baltimore, Washington and Philadelphia during the summer. Rev. Gillilan, Mrs. M. B. Graves and Miss Lauterman continue their faithful individual work among the Jews in Washington. The latter expects to open a Bible-Shop Window soon.

5. PITTSBURG. Bro. Ruben of the new Covenant Mission is happy over the new building on Reed street and over the increasing numbers of Jews at all meetings. A number of Jews have accepted Christ lately and three have been baptized. We had expected to have a look at the new building ere this, but severe sickness in our family caused us to change all our plans and to wait at home.

6. ATLANTA, GA. The faithful work of Rev. Julius Magath, the missionary of the *M. E. Church, South*, is beginning to show fruit among Jews and Christians. Ministers and members take an in-

creased interest in the evangelization of the Jews and pay more attention to those scattered throughout the southern states. The Jews themselves, reached by Rev. Magath in his chiefly itinerant work, are becoming more and more friendly and many are sincere inquirers after the truth. The records of the churches, especially of the M. E. Church in the South, show a considerable increase of Jewish baptisms during the last twelve months. The *Atlanta Hebrew Christian Association* continues to reach the Jews in that city through the loyal efforts of devoted Mrs. Clark and Rev. Ehrlich, a Hebrew Christian.

7. CHICAGO, ILL. The progress of the work of the *Chicago Hebrew Mission* is made apparent by the reports and statements contained in another part of this magazine. We praise the Lord for the new building and the enlarged opportunities. Rev. J. A. Eliassen has just issued his annual report. Faithfully and zealously he continues in his labor of love among the Jews, chiefly supported by the contributions of members of his own church. The expenses of his work were \$598.15 from July, 1905, to July, 1906. The *Scandinavian American Missionary Society*, Rev. Israel E. Markus, seems to be making slow progress toward the opening of an active work, though Mr. Markus is doing some personal work among the Jews. The monthly magazine, *Israel's Van*, is continuing to stir up its Christian readers.

8. CLEVELAND, O. In the last number of *Immanuel's Witness*, published some time ago, Mr. Mark Lev, its editor and publisher, does not mention the *Immanuel Mission to the Jews* as an active work. Thus we are led to believe that the Friends of Israel Movement

and the publication of *Immanuel's Witness* have become Mr. Lev's chief work. The *Cleveland Hebrew Mission Board* has not yet succeeded in finding a Jewish worker.

9. ST. LOUIS, MO. While passing through St. Louis some time ago we tried to look up the work of the *St. Louis Jewish Christian Mission*. We found a small place, with a show window, in which was the announcement of one or two meetings to be held every week. The Jews living around the Mission could give little information concerning the work. Letters from us to Rev. Lichtenstein have remained unanswered, but we have heard that Mr. Lichtenstein continues his efforts at raising funds for the work in the South. In answer to numerous inquiries we would say that our most diligent inquiries in St. Louis failed to confirm the statement that a Hebrew Christian synagogue is in progress of erection there.

10. CINCINNATI, O. A number of friends have inquired concerning work among the 35,000 Jews of this fine city. There is no Jewish Mission in Cincinnati now. Rev. S. Ragowsky, himself a Hebrew Christian, is engaged in general mission work and pays some attention to the Jews, but the general attitude of Christians in Cincinnati towards the Jews is one of religious indifference.

11. ST. PAUL AND MINNEAPOLIS, MINN. The preaching of the Gospel to the large Jewish element in the prosperous Twin Cities of the North had been neglected for twelve years since Rev. Nathaniel Friedman left Minneapolis to become the missionary of the Jewish Mission of the Lutheran Synod of Missouri, Ohio, and other states, in New York. Now Mr. S. Mendelssohn (see under 14, Winnipeg) has come and an interdenominational

committee is preparing to commence work among the Jews.

#### B. CANADA.

12. TORONTO. The work of the *Toronto Jewish Mission* continues to show marked progress. The founding of the Toronto Hebrew Christian Association is a most encouraging step forward in the right direction.

13. MONTREAL AND OTTAWA. The work of the *Canadian Auxiliary of the London Jews' Society* shows great encouragement. The audiences at the services are increasing in numbers and attention, while the Jewish children are crowding to the Sabbath school. House-to-house visitation has been a source of much encouragement.

14. WINNIPEG. The Northwest Mission to the Jews, opened only on December 15, 1905, has lost its missionary, Mr. S. Mendelssohn, who has removed to St. Paul (see under 11, St. Paul). His reports were glowing, and as the reason for his removal the great severity of the climate is given. We hope that the work thus necessarily suspended for the present will soon be re-opened with a competent worker in charge.

#### C. SOUTH AMERICA.

BRAZIL. Rev. Solomon Ginsburg, a missionary of the Southern Baptist Church at Pernambuco, is making a tour of New Testament distribution among the cities of Rio de Janeiro, Sao Paulo, Santos, Para and Victoria. The Mildmay Mission to the Jews in London, through whose instrumentality Mr. Ginsburg was baptized years ago, is defraying the expenses of the trip.

ARGENTINE REPUBLIC. The Jewish quarter of the city of Buenos Aires contains some 10,000 people within a limited area. From 1904

to 1906 between 10,000 and 12,000 Jews landed in that port, most of whom were married men who had left their wives and children in Russia and had come to Argentina in search of support for their families. In the month of April, 1906, Mr. M. Rohrsetzer, a colporteur of the British and Foreign Bible Society, began to preach to them in German upon the Plaza Lavalle, in the center of the Jewish district, and he has continued ever since in faithfully proclaiming Christ. At times as many as 400 Jews crowd around him, and many have become earnest inquirers after the truth. Mr. Rohrsetzer intends to give more and more of his time to the work among the Jews.

## II. GREAT BRITAIN: ANNUAL MEETINGS AND REPORTS.

The *London Jews' Society* celebrated its annual meeting in the large Exeter Hall on May 3d. From the Review of the Year read at the meeting we see that the work of the Society is being carried on at 48 missionary centers in Europe, Asia, Africa and America, where 228 missionary agents are employed. The aggregate income of the Society from all sources last year amounted to \$190,000, which is a good average amount, though slightly less than that of the previous year. Every branch of the work has been maintained with efficiency as far as funds would permit. The educational work has been productive of much good. Open-air services have been held in the East End of London and have been drawing large congregations of Jews. The hospitals are doing good work. Many Jews, under the influence of the laborers of the Society, have become inquirers after the truth and several have been baptized during the

past year. The Society will celebrate its centenary in February, 1909.

The *British Society* commemorated its sixty-fourth anniversary at Exeter Hall on May 10th. There was a large attendance of the officers of the Society and of representative friends of it and kindred societies. The secretary directed attention to the newly formed Lady Helpers' League and to the blessing which had rested upon the labors of the missionaries of the Society in all stations, but especially in London. He spoke of the newly opened building in Liverpool and of the attempted raising of funds for a building in the west end of London. Then, after mentioning the known results of the work of the missionaries in the baptisms which have taken place during the year, he intimated, on behalf of the treasurer, that the accounts showed a deficit of about \$1,500 (the income being about \$27,000), and said that the treasurer had intimated that certain vacancies in the mission stations cannot be filled until this deficit had been cleared off and the funds were considerably increased.

The *Hebrew Christian Testimony of Israel*, founded and carried on by Messrs. Baron and Schoenberger, held its annual meetings at the Mission House in White-chapel on April 8. There was a large, sympathetic audience which listened attentively to the encouraging reports concerning the work in London and Hungary. Mr. Schoenberger spoke of his recent visit to Hungary, of the widely open door for work among the Jews there, and of the necessity of having a hall for the work in Budapest. The day after the meeting Mr. Baron and Mr. Levertoff started on a missionary

journey of two months in Palestine, where they hope to reach especially the large number of Russian Jews lately settled in the Holy Land. On their way they are to hold meetings for the Jews in the cities through which they pass.

The *Barbican Mission to the Jews*, so successfully managed by the Rev. C. T. Lipshytz, celebrated its anniversary on May 16, in St. Paul's Church room, Onslow Square. The honored president, Rev. Webb-Peploe, took the chair, the baptism of three young Jewish men having preceded the meeting and having caused a solemn feeling to take hold of the minds of the large number of friends of the work assembled for the occasion. The report spoke of many opportunities to testify of Jesus to the Jews, vouchsafed by God and gladly and faithfully used by the workers of the mission. It told of unceasing activity among the crowds of Jewish men, women and children in the East End of London, of distress and suffering among the poor Jews wisely relieved, of opposition, as well as of willingness to hear among the Jews, and of many souls touched by the Holy Spirit and saved through faith in Christ. From the station at Strasburg, which is being supported by the Barbican Mission and the West German Association, also much blessed progress was reported.

The *London City Mission* held its seventy-second annual meeting in Exeter Hall on May 2. The report states, in regard to the Jewish work, that six missionaries, four in the East End and two in the West End of London, are preaching the Gospel to the children of Abraham. On the whole the outlook of the work is said to be most hopeful. The Jews listen

gladly to the truth, and the Word, preached both indoors and out-of-doors, awakens their consciences and creates a desire for a peace which Jewish rites and ceremonies fail to supply. Many become inquirers, a considerable number believe in Christ, and some have the courage to face persecution and trial and offer themselves for baptism.

The *Mildmay Mission to the Jews* celebrated its annual meeting on June 1, in the Central Hall, Philpot street, but the report has not yet reached us. From *The Mission World* we see that the income for the year was \$45,758. Rev. S. H. Wilkinson, its director, had just returned from a tour in Russia and Roumania, to the report of which we look forward with pleasure and interest.

The *Jewish Mission Committee of the Presbyterian Church of England* reported to the Synod on May 10. Rev. J. G. Train, the energetic Convener of the Committee, having been chosen Moderator of the Synod, the report was listened to with special attention. It told a cheering story of success in the breaking down of prejudice and the turning of Jewish hearts to Christ, both in Aleppo and in East and West London. The meetings were well attended by men, women and children, and several of these attendants had publicly professed their faith in Christ by baptism. A deeper interest had been taken by the Presbyteries than heretofore in fostering and furthering the work, and ministers and members had shown more lively zeal and sympathy, yet, alas, the income of the Mission (at \$7,000) had been, just as in other years, more than \$1,500 below the needs of the work. At the request of the Committee, the Synod granted ministerial or-

dination to Mr. Mark Polan, the missionary in London. Mr. Polan, himself a child of the Mission, for he was brought to Christ through the writer's beloved uncle, Rev. Theodore Meyer, has just completed twenty-five years of service in Whitechapel, twelve of which he has been in charge of the work after the retirement of Mr. Meyer. He has been zealous, watchful, kind and tactful, and well deserves the honor thus bestowed upon him. The Women's Jewish Missionary Association reported also great encouragement in each department of the work in Whitechapel and Notting Hill. One woman and one girl were baptized, while mothers' and children's meetings are well attended. The income was about \$1,400.

The *Jewish Committees of the Church of Scotland, the United Free Church of Scotland, the Church of Scotland, the Presbyterian Church in Ireland*, gave their annual reports before their General Assemblies, which have already met, but we are not yet in receipt of them.

From the annual report of the *Bonar Memorial Mission to the Jews in Glasgow*, which was published at the annual meeting on March 11, we quote the following facts and figures: The Mission, which forms a part of the Glasgow United Evangelistic Association, is under the care of Mr. S. B. Rohold. There are about 7000 Jews in Glasgow and five fully organized synagogues. House and shop visitation goes on regularly, about 100 visits being paid each month. The distribution of the Scriptures in Yiddish, Hebrew, German and English, and of good tracts in the same language is a constant item in the work. Two

Yiddish missionary magazines are also used among the Jews. New premises have been taken and the services in the hall are well attended. A Ladies' Committee has been formed and Miss Joel, formerly connected with the Presbyterian Mission in London, has been appointed lady missionary.

*The Edinburgh Jewish Medical Mission* held its annual meeting in new premises, 46 Lauriston Place, on March 8. The missionary, Mr. Leon Levison, told of the growth of the work in its twelve years of existence and of the most rapid progress of the last five years. The old hall grew too small for the crowds of Jews coming to hear the Gospel preached, crowds which were attentive and respectful, so that new premises for Mission House and Dispensary were rented. The annual report shows great activity, and the Lord's blessing upon every department of the work. The Free Dispensary has greatly aided in reaching the Jews, while visits to Jewish homes gave many a blessed opportunity to testify of Christ. The income of the Mission was \$1,500.

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#### JERICHO'S WALLS DISCOVERED.

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LONDON, May 14.—According to a *Daily Chronicle* report Professor Sellin and Herr Nieman, who are excavating in Asia Minor, have discovered on the site of Jericho a seventeen-roomed Canaanite castle in excellent condition. The castle is three stories high and a stone staircase leads to the upper rooms. Another castle more massive still is being explored in an adjoining tumulus. The excavations have also laid bare the celebrated walls of Jericho, which joins both castles and which is described as resembling that of Babylon. Within one month a most interesting collection of relics has been unearthed.

JOHN G. PATON.

HOW HE LEARNED THE FAITH  
THAT CONQUERED CANNIBALS.

BY JENNIE FOWLER WILLING.

The great missionary says in his autobiography: "Our family, like all others of peasant rank, was plunged into deep distress and felt severely the pinch of poverty through the general failure of crops.

"Our fathers had gone off with work to Hawick and would return next evening with money and supplies, but the meal barrel was empty, and our mother, who would not ask human aid, coaxed us all to be quiet, for she said she had told God everything and He would send us plenty in the morning.

"The next day the carrier from Lockesbie brought her a present from her father, who, though he knew nothing of her circumstances, had been moved of God to send her a love offering, just in the nick of time—a bag of new potatoes, some meal and the earliest home-made cheese of the season, which largely supplied all our need.

"Our mother, seeing our surprise at such an answer to prayer, took us around her knees, thanked God for His goodness, and said to us: 'O, my children, love your heavenly Father. Tell Him in all faith your needs and He will supply them, as far as it is for your good and His glory.'"

With all their struggles in bringing up a family of eleven children that was the only time in which they actually felt the pinch of hunger.

Paton says: "Their little means, marvelously blessed of God, was

marvelously utilized by that marvelous mother of ours, whose high spirit, with her humble and gracious piety, made us, under God, what we are today."

This is a splendid lesson for those who are called to the difficult work of winning the Jews to accept their Messiah.

*New York City.*

BREAK THOU THE BREAD OF LIFE.

BY MARY A. LATHBURY.

Break Thou the bread of life, dear Lord,  
to me,

As Thou didst break the loaves beside the  
sea;

Beyond the sacred page I seek Thee,  
Lord;

My spirit pants for Thee, O Living Word!

Bless Thou the Truth, dear Lord, to me,  
to me,

As Thou didst bless the bread by Galilee;  
Then shall all bondage cease, all fetters  
fall,

And I shall find my Peace, my ALL in All!

ZIONIST CONGRESS AT THE HAGUE.

The Federation of American Zionists has received a dispatch from the Zionist headquarters in Cologne, Germany, to the effect that the Eighth Zionist Congress will be held at the Hague, from the 14th to the 20th of August. This will be the second Congress held since the death of Dr. Herzl, the creator of the Zionist Congresses. It is expected that the American organization will send a large delegation to the Hague. It is thought that one of the reasons that the Hague was chosen as the place of meeting instead of Basle, Switzerland, where the Congresses have taken place, is because of the desire of the Zionist leaders to bring the matter of Zionism to the attention of the Hague Peace Conference and the Hague Tribunal.—*The American Hebrew.*

There are 250,000 Jews living in Brooklyn, so that this city ranks next to New York and Warsaw in population. Fifty-seven years ago there were only a handful of Jews in Brooklyn. It is now the third largest Jewish community in the world.



# THE JEWISH ERA

THIRTY-TWO PAGES

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY  
THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions, and correspondence for the ERA to THE JEWISH ERA, Mission House, 22 Solon Place (Margaret St.), Chicago, Ill.

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## EDITORIAL.

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### THE NEW JEWISH NATIONAL PARTY.

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The disintegration that is now subdividing the various sections of the Jews in Russia has strikingly brought out the formation of a new Jewish Nationalist Party, the "J. N. P.," as it is called from its initials. Throughout the entire empire there are dispersed unnumbered factions of Jews; they may be found even in "that unspeakable organization, the Union of the Russian People." It is to weld these scattered sections into one political whole that the new party is being formed.

Says the *Jewish World*: "Natural-ly its chief advocates (chief among whom is M. Dubnow) are strongly imbued with the Nationalistic doctrine and are opposed to assimilation in any form; they consider that the Jews of western Europe made a huge mistake when they purchased freedom at the price of assimilation, conscientiously fulfilling the pledges they gave to the nations among whom they had made their home."

It would seem that the needs of the moment require a political as well as a religious union as essential to the Jews of Russia. The mere fact that there are only three Jews in the Duma today pleads strongly for Jewish emancipation and is sufficient proof of the urgency of this contention."

That the Jews should ever assimilate with the Russians is an unthinkable proposition. They have borne too much, suffered too much, for this to be possible. It will probably need a political union to put forward the national, and around the national forever must center the thought that Palestine, not Russia, is the God-given home of the Jew.

"Behold the days come, saith the Lord, that they shall no more say, the Lord liveth which brought the children of Israel out of the Land of Egypt: but the Lord liveth which brought up and which led the seed of the house of Israel out of the NORTH COUNTRY and from all countries whither I have driven them: and they shall dwell in their own land." Jer. 23:7, 8.

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### THE DISSOLUTION OF THE DUMA.

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Russia's dream of liberty is about being cruelly dissipated. The Duma, the Russian Parliament, is waking up to find itself on point of dissolution. A crisis is at hand involving Russia's millions, including her 7,000,000 Jews.

On Friday, June 14th, Prince Stolypin amazed the deputies by delivering an ultimatum that the government demands must be

complied with at once or Parliament would be dissolved. The prosecutor of the St. Petersburg courts then took the rostrum and explained the demands. "He said that the government had discovered evidence showing that fifty-five social democrats in the Duma were involved in a plot to overthrow the Czar, bringing on a revolution of workmen, peasants and disaffected troops, and establish a republic. M. Kameshansky named sixteen of the social democrats specifically. He said the Duma must expel all the members of the party so that they might be tried for high treason."

All day long the matter was debated. The government's ultimatum was practically rejected by referring the matter to a committee, and it is a foregone conclusion that the committee will report adversely to the government and the Duma will accept the report. At this writing everything is in a state of high excitement and may end in a general strike. Mounted police are patrolling the square in which the Tauride palace is located keeping the crowds at a distance. LATER—As was expected the Emperor Nicholas has dissolved the second Duma and will not order another to be convened before November.

Who can tell whereunto this thing will grow? But there is an unslumbering eye watching Israel and her interests (Psa. 121) and out of it all must come sooner or later great blessings to her and her people.

During the year ending October 1, 1906, the New York Bible Society, which is the only society whose sole work is the distribution of Scripture in New York City, distributed 93,585 volumes.

In their report the society men-

tions this fact: "Three years since there was no Scripture for the Yiddish-speaking Jews upon the Bible Society list, but through the kindness of the Rev. Samuel H. Wilkinson of the Mildmay Mission to the Jews, London, England, we have received successive grants amounting to more than 20,000 volumes. [These were received through the Chicago Hebrew Mission, the United States agents for the Mildmay Mission, and we gladly share the heavy freight expense in bringing them to this country.—Ed.] In 1904 we reported a distribution of 2,725 volumes, in 1905 4,209 volumes, and in this year we placed 7,682 of Yiddish Scripture. The readiness with which this Scripture is received is steadily increasing."

#### THE ITINERARY OF OUR FIELD SECRETARY.

From the 29th of March to the 31st of May the Rev. Louis Meyer, our Field Secretary, was in sunny California. He visited San Diego, Los Gatos, San Jose, San Francisco, Oakland and Pasadena, delivering in the meantime 59 addresses to meetings of ministers and churches of all denominations, meeting everywhere the kindest reception and receiving most cordial invitations to return at his earliest convenience.

Upon his return to his home in Cincinnati he found his wife and boy in the hospital, the latter very dangerously ill. Upon the recovery of these his eldest daughter was taken with incipient lung trouble, so that it was necessary for him to remain home some weeks; but by the time the JEWISH ERA reaches our friends we trust he will be able to leave home and go to Michigan, to enter open doors in that section and the Summer Conferences.

# THE GHIGAGO HEBREW MISSION

ESTABLISHED 1887. INCORPORATED 1891.

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Preaching to Jews—Saturdays and Sundays at 3 p. m., at 497 S. Halsted Street.

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Kindergarten—Monday, 2:30 p. m.  
 Industrial School—Tuesday, 2:30 p. m.

Daughters of Zion Class—Closed to October 1st.  
 Mothers' Meeting—Thursdays from 2 to 4 p. m.  
 Industrial School, W. Division St. Branch—  
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 Prayer and Consecration Meeting, Friday Night  
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Miss Stella Schulhof  
 Miss Winifred White  
 Miss Charlotte Lang

### KINDERGARTEN

W. Division St. Branch  
 Miss Hester Regan

## THE NORTHWEST BRANCH.

In our last issue we presented the needs of our work on the northwest side. Owing to our inability to secure a suitable store-room to rent, the necessity was on us to purchase a building suited to our needs.

The matter was made a definite subject of prayer at our monthly meeting Friday, March 22d. A dear sister gave us \$1.00 towards the purchase. After this had been placed in our hands the Lord gave us such a *definite* assurance that the place we had had our mind upon would be ours that we boldly announced our faith. The following Monday we received a promise of \$1,000.00 from our beloved Mr. Blackstone and his wife if we should conclude to purchase the place. This made "assurance doubly sure" to us.

Soon after a friend at the East sent us a cheque for \$100.00 and a few days after \$200.00 came rolling in from other friends, and then a dear friend, who had been blessedly used of God several times to help us in time of great need, sent in \$500.00, which was followed in a few days by a similar donation from our good Holland friends, who always are ready to come up to the help of the Lord. Some Scotch friends sent us a donation of £3, this, with some smaller donations of a dollar or more from other friends, enabled us to see our way clear to bargain for the property, which was to cost us \$8,400.00. Notwithstanding the mortgage of about \$6,000.00 which we had to assume, we felt that it was the will of the Lord that we should do this. The building is a fine three-story brick. We are thus enabled to rent these two flats above the store and a

barn and a shop in the basement for more than enough to pay the interest and repairs, besides getting the store room for a meeting place and to use as a kindergarten.

We are now asking the Lord and telling His people about this \$6,000.00, and we do praise the Lord for about \$100.00 that we already have and the offer from two different individuals of lots on the southwest side which we may sell and appropriate to help liquidate the debt. We ask the prayers of our friends that we may be enabled to sell them at a good price.

We are holding regular services here every Wednesday and Saturday evening, also an Industrial School and expect to open a regular Kindergarten. Miss Groman will conduct the former and Miss Regan the latter.

#### THE DEDICATION.

On the second of May the sale was consummated. We at once set to work to clean up and repair the premises to make them suitable for our work. "The people had a mind to work," as Israel of old, so that the place was ready for work and Friday, June 7th, was appointed for the dedication.

As the day came around

'All day the low hung clouds  
Dropped their garnered fulness down,'

so that we had to spell *disappointment* with an H., and it was when we viewed it as "His appointment" we saw in the symbolic rain "Showers of blessing," which we took for the place.

Notwithstanding the rain quite a large number of earnest friends met with us. After singing and prayer the Rev. Alexander Patterson of Morgan Park gave a beautiful address upon the Land

of Palestine, in which he said, in substance:

"Palestine is the Mecca of the God-fearing world. Not only Jew and Christian, but Mohammedan, Catholic and Protestant pilgrim to it and meet there in much common faith. To be sure much is merely travelers' curiosity with some and superstition with others, but with multitudes it is real reverence. This land ought to be studied, for God says in His Word His eyes are upon it the year through (Deut. 11:12). It was specially chosen and prepared as the scene of God's redemptive work for man. To this piece of earth He sent His Son and there he lived and died and nowhere else. He never left its borders until He ascended. It is therefore a special subject for study.

"1. We should study it geographically and topographically and agriculturally. It is the center of the habitable world. There is no other so centrally situated. It is the most accessible center also. It is the land of world products, such as the olive and fig of the tropics and the wheat of the northern clime. It is the best place therefore for a world exhibit where all may meet. It is a cosmopolitan land and the only such land.

"2. Study Palestine prophetically. It has a great place in prophecy. That it will come into a great world position and influence is surely promised in the Scriptures. The glorious part of two thousand years is not in vain nor has its course run out.

"3. Spiritually. Spiritually Palestine and Israel are a great study. Israel in Egypt, in the Wilderness, in Palestine, represent the soul's progress. It is the Pilgrim's Progress from Sin to Holiness. Israel in Egypt is the soul under

sin, Israel in the Wilderness the Soul under Law, Israel in Caanan is the soul "in Christ," the ideal Christian life. Many fail at Kadesh Barnea, but thank God there is a Joshua (same word as Jesus) who will bring us in even if our early attempt failed. A study of that epoch is a great lesson in personal consecration and sanctification."

Mr. Patterson offered the prayer of dedication of the house to the Lord. He was followed by Miss Pollard, who gave a most appropriate address on

"MY PEOPLE."

Over and over again, through the prophets, God speaks of Israel as "My people." There is a peculiar pathos in the expression when one recalls Israel's record of ingratitude and unbelief. Twice at least with infinite tenderness and longing the Lord is found saying, "O, My people!" Unutterable patience! Yearning, compassionate, everlasting love! And of this nation, so near and so dear to Him, the long-suffering God declares, "My people are destroyed for lack of knowledge."

What is the "knowledge" for lack of which Israel is being "destroyed" today? "The light of the knowledge of the glory of God in the face of Jesus Christ," for "all the treasures of wisdom and knowledge" are "hid" in Him.

What are we doing, you and I, to impart this saving "knowledge" to Israel? Mr. Louis Meyer, the Field Secretary, who knows the facts, tells us that not one mission to the Jews has buildings, means and men enough to carry on the work. Are we prevailing in prayer for the supply of these needs? Most important of all, are we calling upon God to so transform those who labor for Israel that, as

in the days of the apostles, the Jews who come in contact with them shall take "knowledge of them that they have been with Jesus"?

It seems to me that the workers who bear the gospel message to Israel should be specially Spirit-filled. Long years of persecution and intolerance on the part of nominal Christians have made the Jews suspicious and critical and filled them with deepest prejudice. Is it not necessary that these doubting ones should behold the gentle Spirit of the crucified Messiah Himself in those who profess to represent Him to His brethren?

How very much Mrs. Rounds, the Superintendent, needs our prayers for wisdom and knowledge in directing the work! How continually Mr. Lewek, the pastor and missionary, needs our help at the Throne as he witnesses to the noisy, sneering, argumentative, unregenerate members of his own race! How intensely do those who talk of Jesus to the Jewish women and children need our petitions that the seed sown shall not be "caught away" by the enemy!

Let us, through faithful intercession for those who are called to labor personally with Israel, do our share toward spreading "the light of the knowledge of the glory of God in the face of Jesus Christ" among these people who are being "destroyed" for "lack" of it.

Brother Lewek in addressing the meeting spoke of the necessity of establishing a work in this locality, of the hardness of the field and his earnest desire to be upheld by prayer both in the open air meetings he hoped to carry on and in the regular meetings Wednesday and Saturday evenings. Mrs. Rounds spoke of the provi-

dential leadings and supply of funds to enable us to purchase the place already spoken of in this article.

A season of prayer followed in which the house, the work and the workers were definitely committed to the Lord, and the power and presence of the Spirit was invoked in carrying on every branch of the work. "For it is not by might nor by power, but by My Spirit, saith the Lord."

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### OUR MEETINGS.

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Our summer campaign is now well on us. It having been a rather backward summer, we have been much hindered in our street work. But God has given us blessed times in our Reading Room. There is hardly any perceptible difference in the daily attendance from that of the winter. God is with us and has given splendid opportunities to hold up the blessed Lord Jesus, and the Word is owned by Him. Over and over again we have been enabled by His grace to silence the objections of our opponents through the Word of God. Very often this has been the case when socialists have tried to ridicule the Word and us, who could in this enlightened twentieth century still believe in the Scripture. The Lord gave us wisdom in every case and we are able to show with no uncertainty the blessedness of the man who mediates day and night on the Word of God.

The Saturday and Sunday afternoon meetings are also quite well attended. God is with us in them all and they have increased in interest. The Lord has sent our brother, F. B. Solin, a Hebrew Christian, manager of a printing office of our city, to our assist-

ance, and he certainly does yeoman service. His earnestness, his great love for our precious Lord and his intense love for his brethren according to the flesh, cannot help, through the grace of God, but have a blessed effect on those who are present at the meetings. The Lord has indeed blessed the Word and almost every meeting brings some honest inquirers to us who are earnestly seeking to know the truth concerning Jesus Christ.

Mrs. Rounds has spoken at length concerning the purchase of a building on the northwest side of the city, and also told of its dedication to the work of the Lord.

Saturday night, June 8th, we commenced public work there, and at the time of this writing we have had three meetings. Of course we cannot say much as yet concerning this work; but God has answered the earnest prayers of His stalwarts, His own precious saints, who did not care for the awful stormy day, but came out to take hold with us of the Lord for a mighty outpouring of His grace upon us and upon the work of the northwest branch.

Pray that the remainder of the summer may be a glorious time of reaping of precious souls for our glorious Master, whose love is so matchless and who desires to live in the hearts of the children of men.

J. R. LEWEK.

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### THE NEW BUILDING.

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We call attention to our increasingly pressing need for more room.

Cash on hand, April 1st,	
including pledges \$100, \$1,131.20	
Received to July 8th,	172.84
	<hr/>
	\$ 1,304.04
Sum needed,	\$18,000.00

For the past eight years our sister, Mrs. Mary P. Miner, has been one of the "helpers together" with us in our gospel ministries to God's ancient people. During these years Sister Miner has been untiringly faithful in every one of the numerous positions she has held, as worker in the kindergarten, industrial class, the Daughters of Zion and mothers' meeting, and editorial typewriter—in short, wherever needed. A marked characteristic of Mrs. Miner was her punctuality, which coupled with her ability, has made her a most excellent worker.

A very definite call has come to herself and husband to go to Memphis, Tenn., to take charge of a rescue work in that city. That our sister is well calculated to fill this position we are persuaded, and we most earnestly pray for God's richest blessing to rest both upon herself and husband in their new field, and our prayers will follow them.

The Superintendent is sorry to say that Miss Virginia D. Erpelding, who has so long been identified as her typewriter and stenographer, was called to Dubuque, Iowa, in the early part of April by a serious accident to her youngest sister, who for several weeks hovered between life and death. She since writes that it will be impossible for her to return to us for the present. The absence of the willing hands of our beloved sister has thrown a heavy burden of work upon the Superintendent, and deep regrets are felt at her loss, which we trust, however, may be only temporary.

While our work has lost *two* valuable workers, it has gained *three* new ones. Miss Fannie Baumgartner, who assists at the Day Nursery, and Miss Winifried White and Miss Charlotte Lang in the general work at the Mission.

BOOK REVIEWS.

BY ADELAIDE A. POLLARD.

"*My Jesus, My Saviour.*" A devotional song. Words and music by Belle Danolds. Published by Belle Danolds, Austin Station, Chicago.

This song expresses loving gratitude to the Redeemer for His saving and keeping power and for the hope of His return. Price, twenty-five cents. The proceeds of sales will be used for missionary work.

"*Echoes from Oak Street; or, The Twentieth Century Prayer Meeting,*" by Ruthella Benjamin. M. A. Donohue & Co., publishers, Chicago.

A book of twelve chapters, consisting of

testimonies and informal conversations on scriptural themes. A pastor and the members of his flock are the characters presented.

"*Jesus, the Son of God and King of the Jews,*" by M. A. Strange. Nesbit & Co., Limited, 21 Berners street, London.

This booklet deals with the Messianic prophecies and their fulfillment in the Person of Jesus Christ. It represents one more effort to remove the veil from the eyes of blinded Israel and show "by the Scriptures that Jesus was Christ."

PAPERS AND MAGAZINES RECEIVED.

- Berith Am.
- Bethesda Herald.
- Bible Society Record.
- \*Canadian Supplement to Jewish Missionary Intelligence.
- Chizzuh Emunah.
- Church and Synagogue.
- \*Daughters of Syria.
- De Ladder Jakobs.
- Der Freund Israel's.
- Dibre Emeth.
- \*Dibre Hayomim.
- Electric Message, Japan.
- \*Friede uber Israel.
- God's Revivalist.
- Go Forward.
- Good Tidings.
- Gospel Messenger.
- Grace Tidings.
- Immanuel's Witness (Cleveland).
- \*Immanuel's Witness (London).
- Intercessory Missionary.
- \*Israel's Hofnung.
- \*Israel's Missionen (Danish).
- Israel's Van (Swedish).
- Kingdom Tidings.
- \*L'Ami d'Israel.
- \*Le Reveil d'Israel.
- \*Life and Work.
- Living Truths.
- \*London City Mission Magazine.
- \*Missionary Herald of Pres. Ch., Ireland.
- \*Missions-Blad for Israel.
- Missions Blatt.
- Missionsbote.
- \*Missions-Tidings for Israel.
- \*Monthly Messenger of Pres. Ch., England.
- Mukti Prayer-Bell.
- \*Nathanael.
- \*New York City Mission Monthly.
- \*Olive Trees.
- On and Off Duty
- Our Helper.
- Our Hope.
- \*Our Sisters in Other Lands.
- Prayer.
- \*Saat auf Hofnung.
- The Assembly Herald.
- The Central American Bulletin.
- The Chosen People.
- \*The Christian Messenger.
- The Christian and Missionary Alliance
- \*The Christian Nation.
- The Ch. of Ireland Messenger for Israel.
- The Eleventh Hour and Jungle Need.
- The Friend of Israel.
- \*The Friend of Israel (Australian Edition).
- The Hebrew Messenger.
- The Hope of Israel.

DONATIONS.

- The India Alliance.
- The Institute Tie.
- The Jewish Evangelist.
- The Jewish Missionary Advocate.
- \*The Jewish Missionary Herald.
- The Jewish Missionary Intelligence.
- The Jewish Pioneer.
- The King's Herald.
- The Last Days.
- The Message and Deaconess Advocate.
- The Missionary Link.
- \*The Missionary Record of United Free Ch., Scotland.
- The Missionary Review of the World.
- \*The Mission World.
- \*The Morning Star.
- The New Acts.
- \*The People, the Land and the Book.
- The Review of Missions.
- The Scattered Nation.
- The Standard Bearer.
- The Substitute.
- The Triumphs of Faith.
- The Watchword and Truth.
- The Wild Olive Graft.
- Tidings of Gospel Work.
- Trusting and Toiling.
- Zion's Freund.

\*These papers and magazines are especially sent the Rev. Louis Meyer as Editor of the Missionary Department of the ERA and *Missionary Review of the World*.

Miss. Society, Cong. Ch., Wilmette, Ill., 5 baby sacks, 4 skirts, 1 blouse, 1 dress, 3 night dresses, 2 flannel squares, 1 crib comforter, 1 dozen diapers, 4 overalls; Mrs. R. W. S., children's clothing, 3 dresses, 2 skirts, 6 pieces underwear, stockings; Mr. and Mrs. P., 4 waists, 1 jacket, one overcoat, 1 trousers, 1 coat, 2 vests; Mrs. A., 4 pillow cases, 2 towels, 3 hats, 1 set quilting frames, 5 coats, 2 vests, 2 trousers, 4 suits underwear, suspenders, collars, 1 lady's coat, 3 waists, 2 skirts, 2 white aprons, hardware, pictures, picture glass, papers, patchwork quilt, pieces silk, velvet, calico, curtains, cheesecloth, 2 stoves, 1 child's chair; through Mrs. H. R., Oak Park, 1 pair portieres, 2 drawers, 1 corset cover, 3 white skirts, 3 skirts, 2 shirts, 1 suit, three waists; 6 skirts, 1 overcoat, 2 capes, 1 coat, 2 trousers, 3 jackets, 7 waists, 7 shirtwaists, 1 boy's overcoat, 6 boys' coats, 6 trousers, underwear, 2 caps 3 sweaters, 1 table cover, stockings, baby clothes, carpet rags; Mr. M., bakery goods; H. B. M., printing 10,000 circulars; The Covenant Bap. Ch., Chicago, 30 Kindergarten chairs; Wm. E. B., 2 bed room sets, 1 chiffonier, 1 office chair, 1 hat tree, 1 rocking chair, 1 looking glass and case, 2 coal hods, 1 set quilting frames, 2 leather-seated chairs, 1 mattress; Jas. W. & Co., printing 200 hymn sheets; through Miss W., Wilmette, 2 children's dresses, 1 rain coat, 1 apron, 1 sweater, 1 boy's coat, 3 new petticoats, 11 new diapers, 3 shirtwaists, 1 shirt, 1 cotton shirt, 1 shirt and coat, 2 boys' trousers, pieces.

CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION

FROM APRIL 1ST TO JULY 1ST, 1907.

RECEIPT		RECEIPT		RECEIPT		RECEIPT			
NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT		
10043	\$ 2.00	10080	.25	10117	5.98	10154	1.00	10191	20.00
10044	5.00	10081	.25	10118	3.00	10155	6.00	10192	5.00
10045	1.00	10082	2.95	10119	50.00	10156	46.07	10193	5.00
10046	50.00	10083	350.00	10120	2.95	10157	2.55	10194	1.00
10047	1.00	10084	500.00	10121	5.00	10158	8.95	10195	5.00
10048	4.00	10085	25.46	10122	1.00	10159	12.00	10196	50.00
10049	4.75	10086	100.00	10123	.39	10160	25.00	10197	.75
10050	.75	10087	5.00	10124	1.00	10161	1.00	10198	1.00
10051	5.00	10088	17.00	10125	1.00	10162	25.00	10199	2.00
10052	.75	10089	2.55	10126	.70	10163	.75	10200	.25
10053	2.00	10090	5.00	10127	50.00	10164	.35	10201	1.50
10054	5.00	10091	5.00	10128	1.00	10165	1.15	10202	1.20
10055	18.76	10092	1.00	10129	10.00	10166	1.00	10203	4.00
10056	5.00	10093	1.00	10130	13.00	10167	50.00	10204	1.00
10057	2.00	10094	10.00	10131	1.00	10168	1.93	10205	25.00
10058	100.00	10095	1.00	10132	1.00	10169	.30	10206	3.00
10059	5.00	10096	2.00	10133	5.00	10170	5.00	10207	4.25
10060	3.00	10097	2.00	10134	15.30	10171	3.00	10208	37.00
10061	.25	10098	3.25	10135	1.50	10172	2.50	10209	50.00
10062	1.95	10099	1000.00	10136	10.00	10173	50.00	10210	50.00
10063	2.00	10100	5.00	10137	5.00	10174	50.00	10211	50.00
10064	35.50	10101	3.00	10138	1.00	10175	2.00	10212	97.50
10065	1.00	10102	10.00	10139	250.00	10176	2.00	10213	4.25
10066	100.00	10103	500.00	10140	10.00	10177	2.00	10214	200.00
10067	150.00	10104	10.00	10141	5.00	10178	13.50	10215	1.75
10068	50.00	10105	2.00	10142	1.00	10179	25.00	10216	2.00
10069	.50	10106	10.00	10143	6.61	10180	.05	10217	5.00
10070	25.00	10107	9.25	10144	6.05	10181	30.00	10218	8.04
10071	5.00	10108	100.00	10145	2.00	10182	10.00	10219	2.12
10072	1.00	10109	.25	10146	1.50	10183	5.00	10220	100.00
10073	10.00	10110	12.85	10147	.42	10184	.75	10221	.75
10074	14.45	10111	1.00	10148	1.50	10185	1.00	10222	1.00
10075	37.00	10112	1.05	10149	10.00	10186	2.00	10223	.95
10076	14.74	10113	1100.00	10150	1.00	10187	24.00	10224	5.00
10077	2.15	10114	1000.00	10151	1.00	10188	.50	10225	5.00
10078	.50	10115	25.99	10152	5.00	10189	.50		
10079	.50	10116	2.00	10153	1.00	10190	41.65		\$7,095.36





THE NEW WEST DIVISION STREET BRANCH.  
326 West Division Street

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DEAR FRIEND:

As you turn over to the next page, will you **carefully** and **prayerfully** read the

**“NEEDS”**

therein set forth, and if the Lord speak to your heart concerning them, will you respond with “the ability He gives you”?

## To the Friends of The Chicago Hebrew Mission.

**BELOVED FELLOW-WORKERS :** The Chicago Hebrew Mission, in the last twenty (20) years of its existence, like King David of old, has been "going and growing" (2 Sam. 5: 10, marg.), until expansion has become expensive and expense calls for help from those who love God's Israel. So, at a meeting of the Board of Trustees, Wednesday, Oct. 2nd, having first committed the matter to the Lord, it was resolved to place the important **NEEDS** of the Mission before the readers of the ERA.

### **FIRST—THE GENERAL EXPENSES.**

With the great enlargement of the work, which has been a steady growth for many years, have come enlarged needs. These consist of salaries, rents, printing, stationery, coal, gas, household expenses, repairs for three buildings, &c., &c. These are *unending* needs. At present, after a very dry summer, there is a deficit of over \$1,000.

### **SECOND—THE DEBT ON THE WEST DIVISION BRANCH.**

The necessities of 25,000 Jews unreached by the Gospel on the north west side and the difficulties of procuring a place to hold meetings, are the reasons why the purchase of property was decided upon in that locality. The original cost of this building was \$8,400. Upon this \$2,400 was paid down. A part of the unpaid balance is on short time. This need is elaborated in a personal letter issued by Bro. Blackstone which some of our readers may have seen. We believe that it is the will of the Lord that this be paid off speedily. We feel that we should add, in this connection, that this location has *more* than realized our largest expectation.

### **THIRD—THE DAY NURSERY.** Located at 17 Solon Place.

For years the necessity of helping the worthy poor, especially *women* with large families, was deeply felt by us. About 2½ years ago such an establishment was set up and has been faithfully and efficiently carried on by Sister Schulhof and her daughters; the place having proved itself a blessing to the women who can thus leave their children and go out and earn a day's wages, as well as to the children. The cost of maintaining this work is between 60 and 70 dollars a month. Perhaps some one or more of the Lord's stewards might esteem it a privilege to share in, or *entirely* support this noble charity, costing \$720 a year. Good warm clothing of all sizes for boys and girls from the tiniest baby to children 5 years old is needed.

### **FOURTH—THE KINDERGARTEN.**

To relieve the Day Nursery, a Kindergarten was started during the summer at the Mission House, across the street from the Day Nursery, which has not only helped the Nursery but has relieved the streets of a few of their constant occupants.

The cost of maintaining this branch of the work would be about \$35 a month if it were carried on as it should be. This also would be a blessed investment for some devoted saint to lay up treasures in heaven.

### **FIFTH—LITERATURE.**

The cost of purchasing and importing Hebrew New Testaments and literature for free distribution is very heavy. Besides, it is necessary to translate into Yiddish tracts which can be read by the constantly on-coming Russian Jews who are swarming to our shores. This we mention also as a paying investment.

### **SIXTH—CLOTHING FOR THE POOR.**

Let it not be ALL *poor* clothing for the *poor*. "Let fall a few handfuls on purpose" of nice *new* clothing, stockings, shoes, &c., for there is often so little wear in half-worn garments.

### **SEVENTH—CEMENT WALKS.**

Another item that has swelled our indebtedness is the obligation we were under to put down 175 linear feet of cement walks, 6 feet wide, costing over \$200. This must be paid within three months.

### **EIGHTH—THE NEW BUILDING.**

Special reference is made to this in other parts of the magazine. Our vacant lot is still waiting for the bricks and mortar to transform it into a habitation suitable for the needs of our Sewing Classes, Mothers' Meetings, Kindergarten, Day Nursery, and to house our patient workers for whom we have had to rent a flat outside of the Mission House, thus paying \$38.00 a month for rents which could thus be saved. The cost of such a building as we need in these high priced times would be about \$18,000. We have towards this about \$1,500, requiring a balance of \$16,500. This need is urgent.

Thus it will be seen, dear friends, that our needs are pressing us to "Ask the Lord, and tell His people." May some of His dear children be impressed by these needy facts and be led to prove the promise, Gen. 12:3, "I will bless him that blesseth thee," which awaits all who labor for and assist those who labor for God's ancient people.

THE BOARD OF TRUSTEES OF

THE CHICAGO HEBREW MISSION.

OCTOBER, 1907.

# THE JEWISH ERA

Vol. 16.

CHICAGO, OCTOBER 15, 1907

No. 4

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

PUBLISHED QUARTERLY, PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR  
Subscription in Europe or other foreign parts, 8 cents extra for postage  
Entered as Second-Class Matter April 12, 1896, under the Act of Congress of March 3, 1879.

MRS. T. C. ROUNDS, EDITOR.

## A MEDITATION ON PRAYER.\*

PRESIDENT BLANCHARD of Wheaton College.

Whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. John 14:13, 14.

The promises of God are divided into two great classes, the conditional and unconditional. The election of Israel was an unconditional act. God did not choose the Jews because of anything they had done, but chose them because He willed to chose, them, with all their infirmities, follies and sins. His choice stands today and will stand forever. The times of the Gentiles will be fulfilled and the times of Israel will return. The Scripture promises to prayer are not in this class; they are all of them conditional. Prayer which disregards the conditions God has set down is no prayer, but a sacrilege and blasphemy.

We speak of unanswered prayer, and there is no objection to doing so provided we know what we mean and mean what we ought, but no prayer which is *real* fails of its answer. God has never said to the seed of Jacob, "Seek ye Me in vain." Isa. 45:19. One of the conditions of prayer is set forth in this scripture which I have

read, "If ye ask anything in My name, I will do it."

I was reading recently a very helpful and enlightening article on this passage. I have forgotten the writer, but remember one thing he said. It ran like this: "We often feel when we are praying that if we ask in the name of Jesus, He will help us to do it, whereas He did not say, "If ye ask anything in *My* name *I* will help *you* to do it." He says, "I will do it."

Have we not here the secret of manifold failures in prayer? We pray and our secret thought or feeling is, "Now, Jesus will help me; I will do this work and the glory will come to me." I might thus pray for my college, Mrs. Rounds might pray thus for her mission, Mrs. Case might pray thus for missions, and if we should thus fail, how grievous the failure would be, for there is no promise to such prayers. God intends to glorify us through Jesus Christ, but how was Jesus Christ glorified? He was glorified by the Cross. He said, "I, if I am *lifted up*, I will draw men." He spoke this concerning the death He should die. There is no question that one, out of the many reasons for poverty and failure in prayer, is the fact that in place of expecting *Jesus* to do what good is done, we imagine and desire that we are to do it ourselves. This is a fatal blunder,

\*Bible address at meeting for prayer of Chicago Hebrew Mission, Sept. 20, 1907.

and may God help us this afternoon if it is in any of us to get rid of it, for there can be no progress while this subtle poison remains in our blood. "If ye ask anything in My name, I will do it."

I recently read a criticism on an old hymn which we used to sing:

"Oh, to be nothing, nothing, only to lie at  
His feet,  
A broken and emptied vessel, for the  
Master's use made meet;  
Emptied that He might fill me, as forth  
to His service I go;  
Broken, that so unhindered, His grace  
through me might flow."

The writer said we ought to sing, "Oh, to be something, something," in place of "nothing, nothing." My opinion is that few people need to be exhorted to pray to *be something*; most of those I know seem to think that they are something already.

I find it needful to pray the prayer of that old hymn and my observation leads me to believe that many of my brothers have the same need which I find in my own life. "If ye shall ask anything in My name, I will do it." What a wonderful promise and how thankful we ought to be for it. If I ask for the college, if the pastor asks for the church, the Sunday school teacher for her pupils, the statesman asks for wisdom, tempted and desponding Christians ask for help, and if we all ask in the name of Jesus, *He* will do it, and it will be *perfectly* done, it will be *powerfully* done; all delays, hindrances, imperfections, and the obstacles of years will fade away in a moment before His mighty presence. "If ye shall ask in My name, I will do it."

Let us pass on a little. "If ye shall ask in My name." A writer says, "Asking in the name of Jesus is like presenting a check at the

cashier's window in a bank. One who has not money may write a check on the bank very beautifully and sign it very legibly, but it will not draw the currency. It will not benefit either himself or any one else. He must offer a check signed by one who has deposited funds in the bank."

The "selfism" of which I have already spoken is a deadly enemy. To ask in the name of Jesus for desire of self-glorification springs out of self-glorification, self-confidence, self-righteousness. I cannot ask relying on Jesus while I am relying on myself; I cannot ask in the name of Jesus while I feel that I have something of my own to present, but when I am humble and broken in heart, when I realize that even my righteousness are as "filthy rags," I am in condition to ask in the name of Jesus, that is to say, have nothing in myself to rely upon, and knowing that I have none, I am helped to rely on Him.

It is worth our while today to question whether we are in a state of mind to ask in the name of Jesus, to ask whether we have been asking in the name of Jesus, or whether there has been a secret deadly reliance on self at the center of all our prayers. It is obvious again that asking in the name of Jesus involves a desire that He should have the glory, not we. We see here again how closely knit these statements are. If I wish to do the work myself, I wish the glory for doing it. I do not wish that it should go to Jesus or to the Father. I want it to come to me. This desire is builded on my own self-confidence. I think that I have some worth of my own, that I can present a claim rather than a petition, and this desire to do work which God alone can do, that I may be

glorified further, for glorifying myself already reacts on the soul to shut it out from all desire that Jesus' name should be magnified.

Here we find another enemy to successful praying: "If ye shall ask in My name," that is, relying on Me, not yourself, with a desire that not you should be exalted, I do not say: "I will let you do it," nor even "I will help you to do it," but "I will do it."

How constantly we should pray that we may learn to pray in the name of Jesus. This does not conduct to a doubtful issue. There is no question as to what will happen when we thus pray. When God undertakes the work, He does it, and He has promised to do this work if we will ask in His name.

"The Lord bless you and keep you, the Lord make His face shine on you and be gracious to you, the Lord lift up the light of His countenance upon you and give you peace."

When we pray this afternoon for ourselves, for this work, let us ask for the people of God throughout the world that they may learn to pray in the name of Jesus.

*Wheaton, Ill.*

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#### GOD'S DECLARATION.

BY MRS. E. M. EXTON.

"My people are destroyed for lack of knowledge." Hosea 4:6.

"The knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

Oh, let us plead with Israel,  
In words both wise and kind,  
To search the Holy Scriptures,  
Where haply they may find--

Their "glorious Messiah,"  
Emmanuel, Christ the Lord!  
The King in all His beauty,  
Worthy to be adored!

The Christ, "The Lord's anointed,"  
As Heir to David's throne:  
Whose title is established,  
And can't be overthrown.

In whom the types and shadows  
Were perfectly fulfilled;  
The Lamb of God ere time began,  
And here at length revealed.

Who in the time appointed  
Gave His most Precious Blood,  
The price of man's redemption,  
To bring him back to God.

Who rose again triumphant,  
Ascended up on high,  
And now His second advent  
Is drawing very nigh!

When with great power and glory  
He will return again,  
O'er every land and nation,  
In righteousness to reign.

"The time of Jacob's travail"  
Is drawing on apace!  
The spirit of the anti-Christ  
We very plainly trace.

So let us plead with Israel  
To search the Word and see  
If Moses and the prophets  
Do not with this agree.

Then pray! Oh, pray for Israel,  
That they may shortly know  
God in the face of Jesus Christ,  
Through Whom all blessings flow.

*Portland, Oregon.*

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#### THE SPRINGING FIG-TREE.

BY D. M. PANTON.

God has given three lovely, compressed pictures of Israel's history between advent and advent. The Fig-tree *withered*: Jesus "came to [the fig-tree], and found nothing thereon, but leaves only; and He saith unto it, Let there be no fruit from thee henceforward for ever. *And immediately the fig-tree withered away*" (Matt. 21, 19). The Fig-tree *broken*: "A nation is come up upon my land, strong, and without numbers. . . He hath laid my vine waste, and *barked* [or broken] *my fig-tree*: he hath made

it clean bare, and cast it away" (Joel 1:6). The Fig-tree *springing*: "When her branch is now become tender, and putteth forth its leaves, ye know that . . . He is nigh, even at the doors" (Matt. 24:32). Withered, because fruitless; broken, because judged; springing, because penitent—that is Israel's history for two-thousand years.

"Become tender": let us concentrate on the last phase. An extraordinary change, in the last few decades, has been passing over Israel. In 1897 Zionism met in its first congress at Basle; its progress since has been one of the marvels of the age. "Zionism," says the author of "A Century of Jewish Missions," "has spread like a prairie fire. While the plain of rationalistic Judaism is ablaze, the mountain of orthodoxy, lifting its head Godward, is aglow with patriotic fire." The outside pressure driving the Jew home is enormous. Russian pogroms and Roumanian massacres are scourging "the people of the wandering feet and weary breast;" anti-Semitic hate is actually the *raison d'etere* of a recognized party in European parliaments; and even America, into which has poured the greatest Jewish migration since the fall of Jerusalem, now threatens anti-Jewish legislation. Simultaneously God is opening Palestine to the Jew. Before 1867 no Jew could hold land in Palestine; last year (1906), for the first time, the Sultan *encouraged* immigration. Still more remarkable, God is creating a vacuum in the Holy Land. A missionary wrote from Palestine recently: "By a most wonderful working of Providence, while there is a Jewish current setting in toward the Holy Land, there is another current no less remarkable flowing in an opposite direc-

tion." Twenty-five thousand Syrians have poured out into North America alone in the last few years, while another stream has flowed into Mexico and South America. The land itself is "become tender." God is creating a springing soil. Dr. Grunhut, of Jerusalem, says that for centuries the land was partially barren for lack of the autumnal rains; but for several decades now these "latter" rains have fallen (Joel 2:21-23) and between 1860 and 1892 have increased the rainfall, Dr. Chaplin, of Jerusalem, tells us, by 66 per cent. Last year (1906) was a record downfall of over 40 inches. Colonel Conder, recently writing to Jews, says: "I say over and over again from personal knowledge, 'The land of your fathers is a good land, and you could make it a rich and prosperous land.'" Travelers tell us that while every province in Turkey has been deteriorating in value, Palestine alone has rapidly developed in value and prosperity. The volume of the returning Jew increases yearly. In the eighties, Jews were returning in ones; in the nineties, in hundreds; now they are returning in thousands—ten thousand returning in 1906 through Jaffa alone; and nearly double the number have actually gone back in the last few years that accompanied Zerubbabel back from the Captivity.

All this is a racial, a national, a political, and in some senses a religious revival; but not a spiritual. It is, as our Lord hints, a putting forth of *leaves*, not of *fruit*; Israel endeavors once again to clothe herself with fig-leaves of a legal righteousness. Nevertheless, our Lord's words seem also to imply deep stirrings of grace. As He draws near the closed doors, the sap behind those doors begins to

flow; the alienated branches become tender. That God is doing a marvelous work of softening grace among Israel is certain. Three thousand converted Jews are preaching as ministers of the Gospel today; and something like half a million are worshipping Jesus. For twenty-one years Mr. Bergmann pleaded with God for a Yiddish New Testament. One morning, so praying, a Voice, twice uttered, said: "Write My word for My people who understand it not." Startled, he rose, and, opening his Bible, his eye fell on this verse: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it" (Hab. 2:2). *That morning* Mr. Bergmann started the Yiddish translation; and more than *six hundred thousand* copies of this Testament have since reached Jewish hands and homes and hearts. Moreover, there is a latent sap—at least it seems so—which God has but to stir into life for the whole Fig-tree to become tender. Here is a prayer (translated by Mr. Bergmann) used year by year in every synagogue on the Day of Atonement: "Messiah, our righteousness, is departed from us; horror hath seized us, and we have no one to justify us. He hath borne the yoke of our iniquities, and is wounded because of our transgressions. He beareth our sins upon His shoulders that we may find pardon for our iniquities. We shall be healed by His wounds at the time when the Eternal will recreate Him a new Creature. Oh, bring Him up from the circle of the earth, raise Him up from Sier, that we may hear Him the second time, on Mount Lebanon, through Yinon." This dormant, latent sap seems on the verge of flowing. In November, 1906, there appeared

in *Trusting and Toiling* a letter—perhaps as extraordinary as any letter written for many years—from a Jew to an Oriental Archbishop: "I am a Jew, but by conviction I am a Christian, and the more I study the Gospel the more loud does the voice of this inward conviction become. . . . I am one of a nation considered hostile to Christ and Christianity. Against that [charge] I am ready to fight with all the powers of my soul. . . . Sooner or later the Jews will accept Christ with great joy as a father meets an injured and cast-off son. The moment of the reconciliation of the Jews with Christ will be the greatest in the history of mankind. It seems to me that this moment is approaching. I have no outward witnesses to prove it, but I believe it because it cries aloud in my soul."

These facts are of tremendous eloquence. The Fig-tree is springing; and "when you see all these things . . . He is nigh, even at the doors." The Fig-tree warns us that the hour is late. Israel is God's sundial; and the last shadows are creeping slowly across its face. What is to be done for Israel must be done at once: the last sands are in the glass, the last Jew will soon have stood forth for Christ ere all Israel hails the Wounds, the last opportunity will have vanished into that land where opportunity can never be captured again: we stand at the very gates of glory. And the privilege is as golden as the opportunity is solemn. Happy are the souls who, when our Lord comes, shall be found in the mid-stream of the mind of God, toiling for Israel. Therefore—

"Arouse, my soul, to Israel's state,  
Betake thee now to prayer and zeal:  
Arouse thee! for the hour is late;  
And souls are dying: do not wait;  
Their fetters are their mute appeal.

"The day is ours; and Christ shall yet  
 In Jewish hearts be loved, adored.  
 Pray, labor; labor, pray; the debt  
 Of love discharge; all else forget,  
 But to obey thy Master's word."

—*Trusting and Toiling.*

### A WALK IN PALESTINE.

According to the plan of God, the knowledge of Himself was to be spread by Israel from Palestine to all the nations of the world.

No people are as fit for this glorious mission as Israel and no land better adapted than Palestine. It seemed for a long time that their rejection of the Messiah had frustrated that intention of God, as Israel were a cast-off people and their land given over to desolation. Now in our time one sees more plainly that God is carrying out His plan.

Israel will know Her Messiah and resume Her old mission again. Then it will be that the "Law shall go forth out of Zion, and the word of the Lord from Jerusalem" (Micah 4:2). God is now arousing in His people the long slumbering desire for the old homeland and a new strong national life is beginning to develop on this ground made sacred by history and tradition.

#### IMMIGRATION.

Among the many thousands of Israelites trying to keep body and soul together under most mournful conditions, being excited continually through the terrors of bloody persecution, a large number have resolved to leave the land of their birth and look for a new home.

It is said that there are from three to four million Jews searching for new homes.

What nameless misery this number represents! But there is at least a ray of light shining forth

from the promised land of their fathers. Palestine, being near the lands of persecution, can be easily and cheaply reached by many of the poorest Jews. Hence their number here within the last 30 years has increased about 60,000. They now number about 80,000 (one-eighth of the population). Jerusalem in 1830 had about 7,000 population. Three decades ago there were 20,000 inhabitants. Now the number is 70,000, and 45,000 are Jews.

The yearly increase of the Jewish population of this city is about 1,000 souls. Jaffa has over 7,000 Jews, Safed about 6,700, Tiberias 5,700.

#### AGRICULTURE.

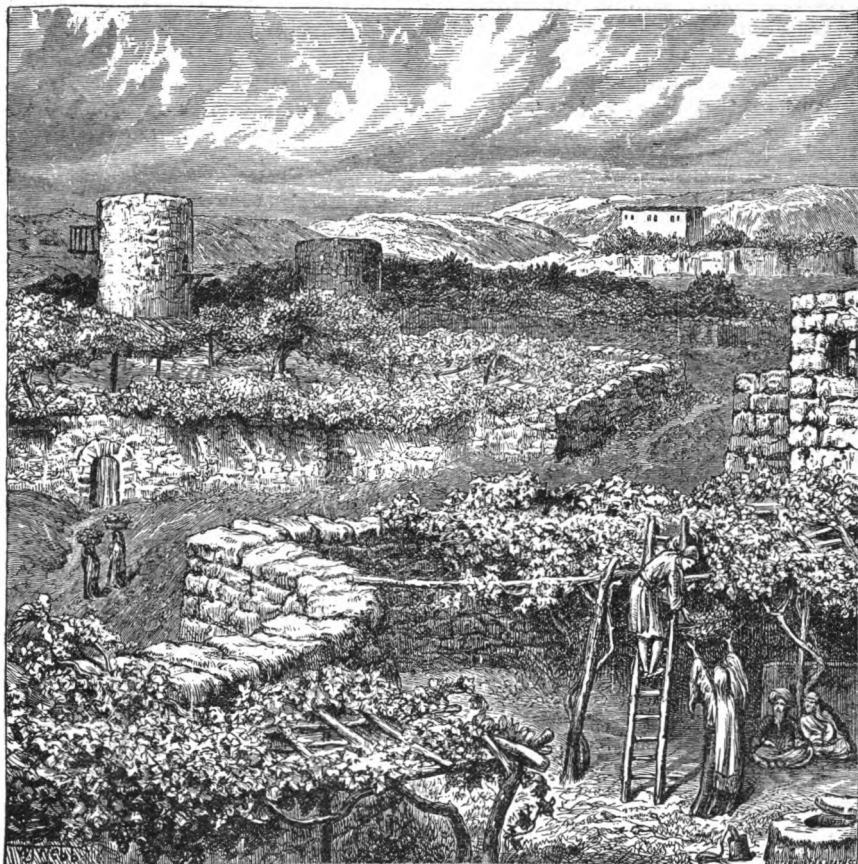
Prof. Warburg of Berlin ascertained that three million people could support themselves in Palestine by agriculture alone.

It is significant of God's plan that the leaders of "Zionism" are counting on agriculture for the natural and healthy foundation of "Jewish national life" in the land of their fathers. The condition of soil and climate are well suited for this purpose, though the general appearance of the land at present is an unthrifty desert.

There is much fertile soil to be found in the east Jordan region and along the west coast.

A prominent expert counselor of economy, Oetken (Oldenburg), who made a two months' trip to the Orient in 1906, says: "The condition of the soil for the most part is very satisfactory, in many places very excellent. Even the stony ground is not entirely barren. The best soil is found in the east Jordan region. Its wide plains, according to expert judgment concerning natural fertility, can scarcely be surpassed. A large portion of the Palestinian soil is naturally





A VINEYARD IN PALESTINE.

*From Zion's Freund.*

fertile. This can be seen from the fact that the ground in many places under normal conditions (*i. e.*, when no calamity happens) still yields a fair harvest without being manured or highly cultivated.

The climatic conditions also are favorable to profitable cultivation. The heavy fall of dew during the night is of great value for the growth of plants in the dry season. Oetken says of artificial watering practiced in Palestine that through this process of irrigation in proper places miracles

are performed and a surprisingly luxuriant plant development crowns the effort.

The land in the western plains bears fruit the whole year round and the invested capital yields high interest. In the irrigated gardens in and around Sarna and elsewhere I saw on trees, shrubs, vegetables, flowers, etc., a growth which sometimes seemed fabulous. Even today the Word is true concerning Palestine:

"The land whither ye go to possess is a land of hills and valleys, and drinketh water of the rain of

heaven; a land which the Lord thy God careth for, the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Deut. 11:11, 12.

The people of Israel do not understand agriculture. They do not want to cultivate a strange land, and now that they are coming home they do not know how to work their own. To meet this need different enterprises were started to give Israel theoretical and practical hints on agriculture. In the now flourishing colonies of the "Swabian Templar," established in 1868, the new arrivals find model farms which have an encouraging effect on them. In Joppa, the port town of Jerusalem, there is a Jewish agricultural school, "Mikroch Israel," with a large industry netting 8,000 francs in the year 1904. There are extensive cornfields, vineyards, almond, olive and orange plantations, cotton and vegetable fields and a nursery. In this same school the vineyards produced over 169,000 kg. of grapes in 1904.

The Teachers' Seminary of the "Jewish Aid Society" in Jerusalem and other Jewish schools have introduced an agricultural and horticultural course. A geological research of the Jordan valley is being planned by the commissioners who investigated the region of the Dead Sea and the northern and eastern part of the land. A Land Bureau in preparing an atlas of the real estate of Palestine and now have over 50 maps.

A civil engineer has surveyed the whole valley of Jordan in order to ascertain how this peculiar piece of ground could be irrigated. During other researches in the northern portion of the land an interesting discovery was made by a Jew named Aronson. In the re-

gion of the upper Jordan he found an ancient variety of wheat (rosh pinah), no longer sown, and until now was only found in Hermon. It is believed that the plant called "emmer" is the original form of our present wheat.

An interesting plan of a peculiar national monument to the late beloved Zionist leader, Dr. Herzl, is being propagated. This memorial will consist of an orchard of about 1,000 olive trees, but the means for the "Herzl-wald" come in very slowly.

We can observe significant beginnings of practical colonization, as there are now about 24 Jewish villages with a population of 7,000. Land cultivated by Jews amounts to about 4,000 Hectars. The price of land is gradually rising, and in some places, where it is suitable for the growing of oranges, the value increases surprisingly. In the colony "Petach Tikwah," near Joppa, during the last seven years the land increased from 250 francs per Hectar to 2,500 francs per Ha.

In the Haifa district wine is mostly raised, but the colonies that produced more than one chief product are better off. "Petach Tikwah" is an encouraging picture of wealth with her wine, oranges and agricultural products. The plantations of this colony are valued at 5,000,000 francs. Their agriculture consists chiefly of wheat and barley. For months after harvest thousands of camels carry the produce from the fertile east Jordan region to the railroad stations and Haifa. The valuable grain is then shipped to Damascus by freight. Sometimes there are 10 or 12 freight trains daily. In southwestern part of Palestine, near Gaza, the ground may have shallow ploughing and no manuring and yet produce as good a harvest as some soil under the

highest cultivation. Even the stony ground is suitable for wine-raising. The wine harvest in 1905 was especially good. The profit from wine is about 200 francs per ha. Within a few years the fruit orchards will be very valuable, especially the olives, as they are very fruitful. The average produce of a plantation is estimated at 500 francs per hectar.

The almond and orange trees pay well. They yield a net gain of 5, 8 and sometimes 15 per cent. The Jewish colonies now have 450 Hectars of almond orchards and 360 Ha. of orange trees. The latter are valued at 5,000,000 francs.

The fruit orchards will gradually envelope the land in a lovely dress. Oetken says: "I still remember with delight the glorious sight the plantations of Joppa afforded me. As far as the eye could see orange gardens upon orange gardens, most of them enclosed by cactus hedges sometimes 4 feet high.

"In many of the gardens the wonderful golden fruit shone forth through the luxuriant green, while the beautiful strong trees were getting ready for a new bloom. Over the dark green foliage rose here and there slender dates and palms, the whole a picture of almost paradisiacal splendor."

#### DIFFERENT ORGANIZATIONS.

Many societies have been organized for the practical furtherance of the Jewish colonies. An association of planters, through united effort, hope to secure the land for the people so that every Jew in the world may have an opportunity to possess at least a small portion of the beloved ground, a fruit garden in the old Fatherland, from which he may receive a sample daily.

This society also intends to offer

(to some of the poorest Jews) a home and occupation in the land of their fathers. A cultivated lot of one Duman (920 gm.) can be bought for about \$16.00; an uncultivated one for \$5.00. Dr. Thon, a Jew, writing in *Die Welt*, says that Palestine's earth was holy to the Jew to rest on after death, but now it will become dear to them when they are able to live on it.

A Jewish national fund of about \$260,000 has been established for purchasing land in Palestine and neighboring lands.

The Jewish colonial bank that aids the different colonization efforts has a capital of over one million dollars. In Joppa a "general bureau of information" has been organized, corresponding in all modern languages, for the purpose of giving Jews reliable information concerning the condition of the Holy Land. The leaders of the Zionist movement soon recognized the fact that the education of the youth was an important factor in the prosperity of the nation. Every Jewish colony has her own school and special effort is being made to train the children to be practical and able men. The Aid Society of German Jews supports a Teachers' Seminary in Jerusalem. The first five of their pupils graduated from this school in March. There are kindergartens in Jerusalem, Joppa and Safed. Since October, 1905, a girls' school was started in Jaffa after the 6th of May of last year.

For a long time there has been a large Jewish school for girls in Jerusalem conducted in a very strict religious way. The founder, Eveline Rothschild of London, died in 1866. The Belkind school opened in 1903 for the poor Kishineff orphans. This orphanage was first located at Rishon Zion, afterwards in Schwega, but now

has its own home near Lydda, and the children are being trained in agriculture. Hebrew is the language of instruction in all of the schools and great effort is being made to adopt the Hebrew for the universal language of the children. Many parents gradually learn the language of their forefathers from their children. Within the last few years a great change has taken place in this respect. A traveler of today would hardly believe that Hebrew was spoken in only one home in Jerusalem about ten years ago.

David Wolffsohn describes the impression made upon him by the revival of the old language in a Jewish colony:

"On the hill near Chederah the school children with their teachers greeted us with Hebrew songs. It touched us deeply to hear the old ever-living language of our people sung by the tender child voices in lovely harmony. Very much affected, we listened to the notes of these young lives and grasped the picture of land, language and people, uniting with the growing generation to produce an harmonious whole."

A reasonable encouragement of fine arts has found its place very early in the new life of Palestine. There is a fine school of art in Jerusalem, opened March 10, 1900. It is called "Bezaleel," after the builder of the tabernacle in the wilderness. This institution is under the excellent superintendency of Prof. Bovis Schatz. Instructions in stucco work, carpet-weaving, painting, etc., are given and many needy persons in Jerusalem have been supplied with desirable work through this institution. Jewish science is also taking a great interest in the old land, especially in geography, natural science and medicine.

The latter seems interested chiefly in the numerous medicinal springs and health resorts of the land. The sulphur springs of Tiberias are found to have a warmth of 45° R. There are 10 sulphur springs in the region of Gadara with an average warmth of 27° and 35° R. Seetzen says, in speaking of these springs: "Should this health resort have been in Europe it would be one of the most prominent." According to the observation of physicians, Palestine, with the exception of Jerusalem, is free from tuberculosis, and the land is said to be a good place for consumptives in the beginning of their sickness.

#### COMMERCE AND INDUSTRY.

Many railroads are in operation in Palestine and in the neighboring north, viz: Jaffa-Jerusalem; Haifa-Semaky; Damascus - Mezerib; Beirut - Rajak - Damascus and Rajah Baalbek-Hama. Semaky is connected with Tiberias by a steamship line on the Sea of Gennesaret. A railroad is planned from Jerusalem via Nablus to Dscheusen, connecting with the Haifa road at Afuloh. The road from Jerusalem to Nablus has been repaired a great deal lately. Palestine, being the center of the earth, can unite in a short time with the world's commerce. Nearly every European power now has its regular steamship connections with Syria.

Branches of the great Hedshar road, which has been years in construction, will make good connection with all good lines running through the Suez canal. Commerce and industry will not be a central attraction for the people, as both will be subordinate to agriculture. The present commerce with imports and exports reaches about 28,000,000 francs. There is

very little industry, mostly flour and soap factories. There is an oil factory at Lydda. All we now see of new life on the old soil is only the beginning of a thorough healthy foundation for rebuilding development. Palestine is a land of extraordinary possibilities and our time is a time of great speed. Who can say what changes the present generation may yet see in Palestine if she purges out the awful fever through extended fruit plantations. She may attain unthought of successes in the cultivation of the land through better irrigation. And we may see the time when the giving of the tenth will work wonders in the land of their fathers.

All the changes in Palestine and the real meaning of this peculiar movement are spiritually significant, for Israel returns to her home to acknowledge the Crucified One and then like a flying angel (Rev. 14:6) she carries the eternal Gospel to all the world. Israel never thinks of her mission now. She is merely a passive instrument in God's hands, but "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: thou shalt have the dew of thy youth" (Ps. 110:3).—*F. Beckmann in Zion's Freund.*

Translated by J. R. Lewek.

#### SAHARAN JEWS.

It is not perhaps a well-known fact that there are many Jews who live in the Desert of Sahara. A French traveler reports that several years ago he became acquainted on a trip from Tripoli to Malta with a Mahomedan, Hassan Nazit by name, who was the son of the Kadi of Ikuka and Imam of Kenka. He had just returned from an 18 months' trip to the tomb of Mahommed.

When he noticed that the traveler put on phylacteries he related to him that in his wanderings through the Desert of Sahara in Ghat, on the western frontier of Fezzan, which town is ruled by an independent Sheik, he found shelter in the house of a merchant, Mustapha by name, where he was nursed during a sickness.

One day he saw his host reading in a book whose characters were unknown to him. He asked concerning the contents of the book and Mustapha made him swear that he would not reveal what he was about to tell him. He then declared that he was not a Mahomedan, but a Jew, and the book was a Hebrew Bible.

He also told him that his ancestors had settled in Ghat soon after the death of King Solomon and they had discovered the gold mines there. He said that there were a number of Jews in the city who, like him, for fear of the people, had publicly embraced the Mahomedan faith but secretly practiced the religion of their fathers by prayers and sacrifices in the name of Moses and King Solomon.

As long as the traveler was in the place he kept this secret, but when he left he thought he was no longer bound by his oath, but rather that he would do these people a service by relating the story to their co-religionists in other lands.

The traveler had little faith in what he had heard, but when he arrived in Malta he told it to the Rabbi of Tripoli, who happened to be in that place. He was of the opinion that many of the inhabitants of Ghat were descendants of the ten tribes who had settled there before the destruction of the first temple. Several months later this traveler met in Venice a mer-

chant of Tripoli, who had extensively traveled in Ghat and knew the country well. He told him that there was no doubt that a great part of the inhabitants of Ghat were of Jewish origin. But as they in no way differed from the rest of the population, only by a long acquaintance could a characteristic difference be seen.

The Mahommedans know that many amongst them are descendants of the old Israelites, but as they profess to be Mahommedans they do not molest them. Concerning the claim of Mustapha that many of them secretly practice the Jewish faith, the merchant neither could affirm it nor contradict it. But concerning their origin he was of the opinion that they were descendants of the captives who were carried away by the Romans after the destruction of the Second Temple. It is known that 80,000 Jews were taken to Sardinia to work in the mines, so it might be possible that some of them were taken to Ghat for the same purpose. It may also be possible that they descended from the Tunisian Jews, several hundreds of whom fled there during the invasion of the Vandals in Tunis, who in the course of time had forgotten their religion and accepted the customs of the natives. They only differ from the other inhabitants in that they circumsise the eighth day and by abstaining from hard work on the Sabbath. They confess their Israelitish origin and are proud of the past and inquire of travelers concerning the Jews of other lands. Many of them are artisans and farmers, but a great number of them are men of war who participated in the former invasions of neighboring Arabian cities.—*Zeitung des Judentheum*.

Translated by J. R. Lewek.

## FROM LONG BEACH, CALIF.

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*Dear Sister Rounds and Readers of the Era:*

The week of prayer for Israel which has just closed, has been a precious time of intercession here, for all the work, and all the workers, set for the preaching of the gospel to God's ancient people.

It is a blessed fellowship with those in England and our own country who are being used by our precious Lord in giving the testimony "to the Jew first." I wish you could have heard my wife's prayer on the Day of Atonement, praising God that we had the atoning blood, which Israel had rejected, and pleading that many among them might be brought to accept of Jesus as their Saviour.

On the twentieth we united with you and were specially drawn out in supplication for all the work in Chicago and for Brother Lewek, Brother Meyer and Brother Tonder and for all of the other devoted laborers in our beloved Chicago Hebrew Mission.

We are much exercised over the debt on the new premises for our Northwest side work.

Oh beloved, let us, as the Lord's stewards, rally and quickly liquidate this heavy incubus. I am confident that we shall do it. For can we who recognize the many and cumulative signs that the end is fast approaching, find any better way to coin the earthly mammon into eternal treasure, than to provide this lifesaving station among the 20,000 Jews in that locality. I want to send to each reader a special line about this and shall try to do so just as soon as I can.

The very serious illness of my wife keeps me quite closely confined and gives little time for the

work which lays so near my heart.

We found Pasadena rather high altitude and very hot, so decided to change to Long Beach. She stood the trip well and we found a cozy cottage which has made a most comfortable home for us. The low altitude, sea air and soft water have all been most conducive to her welfare. But the heart disease has steadily progressed with terrible dropsical conditions and three times it has seemed as though she was about to leave us.

Several times in her paroxysms of pain she prayed the Lord to take her "now."

But she is still with us. The draining off of the dropsy has relieved her and she seems to have taken a new hold on the Word of the Lord for her healing. This, September 23d, is the 22d day she has been unable to be down. She sits in rocker day and night. She was anointed on August 21st. Earnest and continued have been the many prayers for her. It does seem as though she would be raised up to go on with me the rest of our pilgrimage. Our son Andrew came on from Chicago a month ago. He is a tower of strength and stay to us. Our Harry and his family in China are well and busy with the work and the language. He was engaged several weeks in the famine relief work. At one place he had over 5,000 seated in companies on the ground, so that he could arrange for their relief. He said, as he looked at them, it made him think of the 5,000 fed by our Lord.

Dear friends, I tell you these details because I know so many of you are personally interested and have expressed your pleasure in hearing about us. May we have your continued prayers.

The Lord has enabled me to preach several times and to keep up my Bible Class.

At Pasadena we finished the Book of Isaiah, and, as I found the trip up there each week too taxing after we came to Long Beach, I took a recess. But a class was immediately formed here, and it soon outnumbered the one in Pasadena, averaging considerably over one hundred each week. We began the study of the Book of Revelation today. It promises to be both interesting and profitable. We devote our collections to the work of Israel.

The Lord has raised up many kind friends who have ministered to us in many ways, and our dear Deaconess friends, Miss Bristol and Miss Dempster, have cared for mamma in great tenderness and with most efficient ministrations.

Our new found friend, Mrs. Turner, has made it possible to keep up a home. Surely the Lord's word, in Mark 10:29, 30, is being fulfilled to us.

Oh! how my heart aches for the Jews in Russia and Morocco. And to think that all this is but the beginning of sorrows as compared to what shall yet be done "in the dry tree."

God help us to intercede and to work for them.

WM. E. BLACKSTONE,  
329 N. 3d St., Long Beach, Calif.

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Damascus is now lighted by 1,000 electric street lamps, beside lights in the great Mosque, and private lights will soon be in use. A generating station is established on the Barada river. The installation is by a Belgian company, and the cars, motors and dynamos are Belgian, but some of the apparatus is from England, France and Germany. So one of the oldest historical cities is now lit by electricity.—*Palestine Exploration Fund.*

## "HOW MUCH MORE?"

REV. SAMUEL H. WILKINSON.

If Israel's loss can riches bring,  
If gain by their diminishing,  
When they have sinned so grievously,  
What then shall their receiving be?

They stumbled truly not to fall  
To find ruin: for they all  
Shall yet be saved eternally;  
What shall, what shall their fulness be?

They knew not Him: for had they known  
They would have given Him His crown,  
Yet even this iniquity  
Could for a world salvation be.

Oh magnify the grace that when  
The rebel strikes: doth make of men  
The wrath to praise Him: verily  
How much more shall obedience be?

A remnant gathered from that race,  
A few elect by Sovereign grace,  
These few have witnessed faithfully,  
What shall, what shall the fulness be?

Disciple, manifest thy Lord  
By gracious deed and loving word  
The unbelieving Jew may be  
Provoked to holy jealousy.

If some be saved: not they alone,  
Nor thou alone enriched: but One  
The travail of His soul shall see  
How much more shall His gladness be?

*London.*

### THE ANNUAL MEETING OF THE PALESTINE EXPLORATION FUND.

The 42nd annual general meeting of this Society was held in London, June 26, 1907.

Sir Charles Watson, Chairman of the Executive Committee, gave the following address, which will be read with much interest, as showing the origin and purpose of the Fund, and why their investigations have been carried on at Gezer.

The majority of people here understand fully the objects of the Palestine Exploration Fund,

which was founded just forty-two years ago last Saturday. It was initiated at a meeting held in London that year (1865) under the Presidency of the Archbishop of York, and its special object was to elucidate our knowledge of the Bible. Up to that time, though the Bible had been read for so many hundreds of years, very little was really known of the scientific history, geography, and natural history of Palestine, and this Society was started with the intention of throwing light upon these very important subjects. The principles upon which it was based were threefold. First, that everything that was done by the Society was to be done in a perfectly scientific manner, so that no one might query the reports; secondly, that it should be in no sense a religious Society; and thirdly, that the Committee of the Society should have no ideas of their own, so to speak; their object was simply to find hard facts in Palestine for other people to criticise and for other people to form theories upon; and I am thankful to say that for the whole of these forty-two years those principles have been rigidly adhered to. It is not necessary for me to refer to past explorations, those magnificent excavations at Jerusalem conducted by Sir Charles Warren, the work of Sir Charles Wilson, the great Survey conducted by Colonel Conder and Lord Kitchener, and many other investigations into the antiquities of the country. All I can do today is very briefly to tell you a little of the site which we are now exploring, and in the first place I think it would be advisable to make it clear where Gezer is. I am sometimes asked, "WHERE IS GEZER?" "Why do you explore there?" "What interest has it for



anybody?" And I would just like, my lord, to make a few remarks to explain why we went to Gezer, and why it is one of the most interesting sites that we could have selected for exploration.

To show you where it is I will begin with the map of Palestine. No doubt all of you are acquainted with the physical features of the country, how it lies between the Valley of the Jordan and the Mediterranean Sea, and how it consists of a ridge of hills running from north to south, then a ridge of lower hills, and finally the plains that border on the Mediterranean Sea. It is a country with a very long history, and our explorations have taken that history further back even than was thought. From time immemorial it has been inhabited; the original inhabitants were not a Semitic tribe, but, according to the investigations of Mr. Macalister, they were a cave-dwelling people, and they seem to have lived throughout this country until they were driven out by a Semitic invasion. The Semitic invasion seemed to be followed by several others. There are no less than three, if not four, different periods during which the Semites occupied this country. And besides that, there was another great invasion from the south. The Egyptians from at least the year 2000 B. C., if not before, were in the habit of passing along the western side of Palestine on their expeditions into Asia. Therefore, this country has been the scene of conflicts for many thousands of years. It is covered with a number of little hills or, as they are called, "tels," many of which have been the site of a city or town for a very long period. At present some of these, in fact a great many, cannot be

explored because the existing village is on the top of the hill; but in certain cases the hills are separate from the modern village, so that the Palestine Exploration Fund has been able to dig into and unearth some of these tels. One is a place called Tel el-Hesi, which is most probably the Lachish of the Book of Joshua, and the other is Gezer, which is the place where we are exploring at the present day. It is easy to see that this must have been a most important town. I think the first mention that we have of it is in a hieroglyphic inscription on the great Temple of Karnak. That part of the temple was built by Thothmes III—about 1600 B. C.—who was a great conqueror and a great general, and who invaded Mesopotamia and passed along by this road, and he in this inscription mentions the town of Gezer. Then it is mentioned afterwards in those most interesting documents, the Tel el-Amarna letters, which date from about 1450 B. C., and which are the correspondence from certain people in Asia and Palestine written to the officers of the kings of Egypt, who were their superior officers. A number of those letters mention the town of Gezer, showing that at that time it was of very considerable importance. Then there is another reason why Gezer should be an interesting place to explore, and it is this, that it is one of the few places, if not the only one, in Palestine which is actually labeled with its name. Gezer was one of the Levitical cities, and probably from time immemorial the boundaries of those cities were marked so that people should know them. And in the case of the town of Gezer, Prof. Clermont-Ganneau was so fortunate as to find two inscriptions on

the rocks on which the name of Gezer was definitely mentioned in ancient Hebrew characters. So that this was a place which was not only known historically from the documents, but which was also fixed accurately by the people who lived there at the time.

I would like to impress upon you the great importance of pushing on rapidly with the excavations at Gezer. The permit which his Majesty the Sultan has been good enough to grant us has a duration of two years only, and during these two years we ought to complete the exploration of this Tel. But whether we shall be able to do this depends upon the generosity of the British public. Work of this kind is necessarily costly on account of the number of men who have to be employed, and we want a sum of at least £1,000.

I hope that all who are present today will do what they can to assist us in raising this sum as soon as possible.—*Palestine Exploration Fund.*

#### THE MOUNTAINS ROUND ABOUT JERUSALEM.

BY JULIA H. JOHNSTON.

The hills are everlasting,  
They brood above the place,  
The ancient Holy City  
Of Israel's chosen Race.  
These faithful, guardian mountains,  
Unchanging sentinels,  
Bear witness that Jehovah  
About His people dwells.

Unmoved from their foundations,  
While ages come and go,  
The bulwarks of the mountains,  
With promise-light aglow,  
Repeat the pledge of safety,  
"The Lord is round about,"  
And who that knows Jehovah,  
His changeless Word can doubt?

With such enduring rampart,  
What harm can e'er befall?  
His people bide in safety,  
Whom God the Lord doth call.  
Their mountain shall be stablished,  
Yes, Israel's scattered Race,  
Is evermore defended,  
And shall behold His face.

Let none presume to question  
Jehovah's love and care,  
But seek to help them, rather,  
Whose lot is hard to bear.  
To heavenly hills eternal,  
Lift up the heart for them,  
Where the Messiah dwelleth,  
The New Jerusalem.

*Peoria, Illinois.*

#### CALLS TO PRAYER ON ISRAEL'S BEHALF.\*

*"As for me God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way." 1 Sam. 12:23.*

1. Pray for the peace of Jerusalem; that the time may be hastened when the Lord shall choose her again, and return to her with mercies; and she shall be a praise in the earth.

*Isalah Ixii. 1; Zechariah xii. to xiv.*

2. That vagueness may be purged out of our prayers; that they may be definite, desired and full of faith. That every name we hear, or read, of preacher, teacher, convert, enquirer or opposer, may be a living link of need to the Throne of grace in our intercessions.

*Mark xi. 24.*

3. While praising God for the quickened interest of some Christians in Israel's spiritual need, ask that the whole Church of Christ may awake to her responsibilities in this matter; and that **love for**

[A reprint from the Prayer Union for Israel, London. Especially adapted for the United States].

**the Jews** may be given to the children of God everywhere.

Romans x. 1.

4. That Christians may be stirred to believing prayer and loving effort for the salvation of the Jews *in their own neighborhood*; often next door neighbors.

Luke x. 27 to 37.

5. That the Scriptures may be more earnestly studied in connection with Israel's prospects; and her position in relation to the present evangelization of the world, and its future salvation.

Rom. xi. 12, 15; Isaiah ix.

6. The free distribution and sale of the Scriptures among the Jews in all parts of the world; that both may be largely increased and mightily blessed. For the colporteurs and distributors. For those engaged in translating the Scriptures into the Jewish languages.

2 Corinthians ix. 10; John v. 46, 47.

7. For a wider distribution of Christian literature among the children of Abraham, who—as a rule—have no idea of what we really believe. For blessing on all efforts to reach the closed hearts and houses with Gospel tracts, &c., *through the post*.

Esther viii. 8 to 17.

8. The governing bodies of all Missions and Societies existing for the evangelization of Israel; that the Spirit of power, of love, and of a sound mind may control and direct each member of the Councils; each principal, director, secretary, and worker.

1 Timothy ii. 1 to 4; John xvii. 21.

9. For all Hebrew Christian Educational and Operative Institutes, and for converts seeking to qualify themselves as Missionaries.

Matthew x. 40 to 42.

10. For the writings and testi-

monies of converted Jews. For more witnesses to Christ from among Jewish teachers and leaders.

Jeremiah iii. 15.

11. For workers in the United States and Canada. That God may work effectually through them; and that He will raise up more laborers in the great centers where Jews reside, especially in the ghettos of Greater New York.

Matthew ix. 37, 38.

12. For all the Societies at work for Israel's salvation both in the old world and the new.

Matt. iv. 23 to 25; Luke ix. 1, 2, 6, 11; x. 9.

13. For the Jewish children now being educated in our public schools and colleges and their teachers. For the Jewish girls in our shops. For Christian governesses and servants in Jewish families: that their influence may be all for Jesus. For Jews serving or boarding in Christian households.

Acts ii. 39; Romans xi. 30, 31.

14. The interest awakened, and the evangelistic work started on behalf of Israelites in Melbourne, Sydney, Tasmania, and other parts of Australia and New Zealand. For South Africa, where the harvest is plenteous, but the laborers are few.

Jeremiah xxx. 10 and xxxi. 10.

15. For Hebrew Christians cut off from family and fortune on account of their faith in Jesus.

1 Thessalonians ii. 14.

For Jews who are secret believers or half convinced, but who are afraid to confess Christ, or ashamed to seek instruction from Christians. For backsliders.

John xii. 42, 43; vi. 66.

17. All Hebrew Christians who have become pastors, teachers, or missionaries: that the beauty of

holiness may be seen in them; that their testimony may be "not in word only, but in power and the Holy Ghost;" that they may be true representatives of Christ to their own people, adorning the doctrine of God their Saviour in all things.

2 Timothy ii. 21 to 26.

18. The many Jewish Colonies in Palestine. For the Jews of North Africa, Arabia, Egypt, Persia, India and China; many of them untouched by the Gospel.

Luke xxiv. 47; Isaiah xlix. 12.

19. For the Zionists and European Jews: that many may study the prophecies and thus be led to Christ as their refuge, righteousness and rest. For all seekers after God.

Zeph. ii. 1 to 3; Amos v. 4 to 6 and 18 to 20; Matt. xi. 28 to 30.

20. The Societies and Missions of various denominations working in London.

Isalah iii. 7, 8.

21. Jewesses everywhere. That the chains of ignorance, superstition, indifference, and ceremonialism which bind them may be broken. For Bible women and others seeking to reach them in their homes, or through Sewing Classes, Mothers' Meetings, Young Women's Clubs, and Bible Classes.

Matt. xxvii. 55, 56; Acts xvi. 14.

22. Small Missions and private workers amongst Jews everywhere.

1 Cor. i. 27, 28 and 2 Cor. ix. 8.

23. That special grace and patience may be given to the workers in dealing with unsatisfactory cases where the profession of Christianity has been made with a secret hope of gain; and with the genuine converts who are ignorant and sorely tried.

Romans xiv. 1; Galatians vi. 1.

24. The four to five millions of Jews in the Pale of Settlement in Western Russia. For persecuted Jews everywhere.

Isalah xxxvii. 4 and xlix. 9 to 12.

25. For Jewish refugees and immigrants; and for those who meet them with kindness and care, for Christ's sake, in their poverty and distress.

Matthew ix. 36; xxv. 31 to 40.

26. The boarding and day Schools of the various Missions to Abraham's seed. For all the teachers. Ask that the little ones may become missionaries in their own homes.

Psalms viii. 2; Matthew xxi. 15.

27. That divine wisdom may be given to those who have the administration of temporal relief for the poor Jews.

Rom. x. 27; Galatians vi. 2; James. iii. 17.

28. That the Gospel of our Lord Jesus Christ (crucified, risen and coming again), may be preached to the Jews throughout the world *in its simplicity*: "not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

1 Corinthians ii. 1 to 5; xv. 1 to 4.

29. The presidents, secretaries and members of all Prayer Unions for Israel; that they may **so ask** that the Jews may **receive** abundance of grace, and of the gift of righteousness, through Jesus Christ. For all Children's Unions, &c. For all papers published on Israel's behalf. For all friends of Israel and contributors to Jewish work.

Isalah lxii. 6; Zechariah x. 1; Romans x. 1.

30. That all the information concerning Israel, constantly coming to us through newspapers and other sources, may arouse us to consider God's purposes for His

chosen people and the land of promise; to make ourselves ready for our Lord's speedy return; and to serve Him faithfully along the line of the Divine order—

"TO THE JEW FIRST AND ALSO TO THE GENTILE."

Romans I, 16.

[Please keep this in your Bible.]

*This will be published in tract form and may be obtained from Chicago Hebrew Mission, 22 Solon Place, Chicago, Ill.*

Price One Cent; Ten Cents dozen, post free.

### "THE AFTER TIME."

BY ADELAIDE A. POLLARD.

"Who will hearken and hear for the after time?" Is. 42:23, mg. This question was asked, by the Spirit of God, through the prophet Isaiah, more than 2500 years ago. A portion of "the after time" has become history.

Israel has beheld and rejected God's "Servant"—His "Elect" in whom His "soul delighteth"—and with the blood of the Messiah upon her and her children she has been reaping the whirlwind of that mad act through centuries of bitter suffering. Now, we see the "times of the Gentiles" rapidly approaching completion.

Glancing at God's programme for "the after time," from our present point of view, we behold the rapture of those "in Christ"—Jew and Gentile; the conversion of Israel, in the midst of "Jacob's tribulation," as she looks upon the pierced One returning with His saints; the casting of the anti-christ and the false prophet into the lake of fire; the binding of Satan in the bottomless pit; the millennial reign of Jesus Christ; the loosing of the enemy, his final manifestation of malice and his permanent overthrow; and the

triumphant delivering up of the kingdom by the Son to the Father "that God may be all in all."

"Who," then, "will hearken and hear for the after time?" Who, among Israel, will listen with a saving faith to Messianic truth fulfilled and unfulfilled? We do not know. God knows and that is enough. There are, however, some facts we *do* know in connection with Israel. Let us consider three of these for a few moments.

In the first place, we know that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto" *the Hebrews* "by His Son." We know that Israel, with the thought of "one God" and "one Lord" so long impressed upon mind and heart, must accept such statements as these from the lips of the Son: "I and My Father are one"; "the Father... hath committed all judgment unto the Son"; "No man cometh unto the Father but by Me," etc., etc. The God of Abraham and Isaac and Jacob hath spoken unto the Jews "*by His Son*" who declares, "If ye believe not that I am He ye shall die in your sins."

In the second place, we know that the gospel of Christ "is the power of God unto salvation to everyone that believeth; *to the Jew first*, and also to the Greek." Foolishness, no doubt, to the natural man is the assertion that a heart-belief in the fact that Christ died for our sins, was buried and rose again, can save the soul of Jew or Gentile from hell. How can that little, insignificant bomb, so small that the hand of a child may hold it, shake and destroy buildings and human lives? There is nothing outwardly to indicate the power within, and yet it is there, and the moment of testing

proves its presence. The simple story of the cross and the resurrection contains dynamite mighty enough to shatter every resisting obstacle, in the heart of Jew or Gentile, and admit the glorious light of a full salvation.

In the third place, we know that we have been "put in trust with the gospel." "We are ambassadors for Christ." We are His "witnesses." "Let him that heareth say, Come" is God's command to those of us who have already hearkened and heard "for the after time."

Are we faithful to the gospel "trust"? Are we saying "Come" to Jew or Gentile? It seems to me some of us are criminally careless and indifferent in this matter. Can we testify with Paul, "I ceased not to warn everyone night and day with tears"? Is heaven real? Is hell real? Or are these things simply theories to us and not awful and imminent facts? May God wake us up to redeem the time, lest when we stand at the judgment seat of Christ we are forced to stammer out, "Lord, I have been miserably false to the trust Thou gavest me! Day after day, Jew and Gentile crossed my path and, through pride or selfishness or lack of interest or fear, my lips were closed. Lord, I am ashamed in Thy presence! I have wretchedly failed Thee!"

These three things *we know*, on the authority of the Word—that God has spoken in these last days to the Hebrews "*by His Son*"; that the gospel of Christ is "the power of God unto salvation... *to the Jew first*"; that we have been "*put in trust*" with this gospel. In the light of these momentous facts shall we not ask the Lord to make us more faithful in personal ministry, in prevailing prayer, in pecuniary help, and in presenting

the truths concerning the Jews to those professing Christians who believe that God has either cast them all off permanently or that His saving grace will only reach them during the next dispensation?

"Who will hearken and hear for the after time?" As we said in the beginning only God knows, but the invitation must be given, the opportunity must be offered, the gospel must be preached.

"Who will hearken and hear for the after time?" Perhaps some adoring Christ-lover like John, now in our eyes a "son of thunder," full of rebellion and angry denunciation. Perhaps some Spirit-filled evangelist like Philip, now questioning and reasoning and doubting until we almost despair. Perhaps some mighty teacher and expounder like Paul, now "breathing out threatenings and slaughter against the disciples."

We know not "whether shall prosper either this or that, or whether they both shall be alike good" but "the Lord knoweth them that are His."

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## THE DAY OF ATONEMENT.

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Yom Kippur, the most solemn of Jewish holy days, assumed its high spiritual character as the annual regenerator of Jewish life in connection with New Year's day and the Penitential days, only after the destruction of the Temple. According to the Talmud, man's doings having been judged and his destiny decided on New Year's day, the decree of heaven is sealed on the Day of Atonement, the tenth day of Tishri.

The ten penitential days, starting with Rosh Hashonoh and ending with Yom Kippur, are devoted by orthodox Jews to prayer and to

straightening out their accounts with one another, for it is believed that whereas all sins committed by Israel against God are forgiven on the Day of Atonement, the wrongs committed by man against man are not wiped out, unless attempts have been made to right these wrongs.

In olden times the Day of Atonement was known as "a day of great joy to God," and the white shrouds worn by the devout worshipers, which are now considered as reminders of death, betokened at that time a cheerful and confiding spirit. The Penitential days were regarded as days of grace, during which Israel could mend his ways and thus be pardoned by God.

On the eve of Yom Kippur, before sunset, the congregation gathers in the synagogue and the most prominent men of the congregation take the Holy Scrolls from the Ark and surround the cantor, who sings the prayer of Kol Nidre:

"All vows, obligations, oaths and anathemas, penalties and promises wherewith we have vowed, sworn, devoted and bound ourselves, from this Day of Atonement unto the next Day of Atonement (may it come unto us for good) we do repent. They shall be absolved, released, annulled, made void and of no effect; they shall not be binding nor shall they have any power. Our vows shall not be vows, our bonds shall not be bonds, and our oaths shall not be oaths."

This prayer sung to a melody which obviously dates from the early medieval period, is a sort of a prelude to attune the mind of the worshipers to the solemnity of the occasion.

Another impressive prayer of-

ferred on Yom Kippur eve is Kihinei Kokhomer, the name of the author of which is unknown. This poem is recited by the congregation and repeated by the reader, verse by verse.

"Lo! as the potter mouldeth plastic clay,  
To forms his varying fancy doth display;  
So in Thy hand, O God of love, are we:  
Thy bond regard, let sin be veiled from  
Thee.

"Lo! as the mason's hand the block doth  
hew,  
To shapes sublime, or into fragments  
strew;  
So in Thy hand, O God of might, are  
we:  
The bond regard, let sin be veiled from  
Thee.

"Lo! as the seaman's hand doth cast or  
weigh  
The pond'rous anchor in the foaming  
spray;  
So in Thy hand, O God of might, are  
we:  
Thy bond regard, let sin be veiled from  
Thee.

"Lo! as the embroiderer's hand the robe  
hath made,  
At will in lines of beauty, light and  
shade;  
So in Thy hand, God of Vengeance, are  
we  
Thy bond regard, let sin be veiled from  
Thee."

Regeneration, genuine repentance, are the underlying elements of atonement. "As vessels of gold or of glass, when broken, can be restored by undergoing the process of melting, thus does the disciple of the Law, after having sinned, find the way of recovering his state of purity by repentance."  
—*The American Hebrew*.

The ninth of Ab, which falls this year on Saturday, is postponed to the following day in accordance with the Jewish rule, which does not permit fasting on the Jewish Sabbath. The only exception to this rule is the Day of Atonement, which often occurs on the Sabbath day.

Dr. Selah Merrill is leaving Jerusalem shortly through promotion in the United States Consular service.

## THE JEWISH NEW YEAR.

Rosh Hashonoh, "the anniversary of the creation of the world," is the annual spiritual awakening of Israel. The Jewish New Year is ushered in by the penitential prayers recited every morning, beginning with Sunday preceding Rosh Hashonoh. As Rosh Hashonoh is considered the precursor of the Day of Atonement, there is a period of penitence and supplication for God's mercy between New Year's and Yom Kippur (Day of Atonement). Altogether the month of Ellul is set aside by orthodox Jews for prayer and charity in order that their records may be clean on the Day of Judgment. Every morning except Saturday during the month of Ellul the *shofar* (ram's horn) is sounded and a special psalm recited.

\* \* \*

The use of the *shofar* on Rosh Hashonoh is in accordance with the Biblical references to New Year as "a day of blowing"—a memorial of blowing the horn. The *shofar* was employed in olden times for the announcement of the new moon and solemn festivals. It sounded the alarm of war, proclaimed the advent of peace and gave warnings of danger when Israel was not yet in exile.

The *shofar* must be perfect in order to be fit to use on Rosh Hashonoh and a rent or hole in it which might affect the sound renders it unfit for service. While the *shofroth* in use at present are mostly of ram's horns, the horns of other clean animals may be used for that purpose, with the exception of those of a cow or a calf, which would be a reminder of the Golden Calf incident.

Three different sounds are uttered by the *shofar* on Rosh Hashonoh—the *tekiya*, a plain

deep, unbroken sound; the *Trush*, a trill between two *tekiyas*; and *Shvorim*, a number of broken sounds.

Numerous reasons are assigned for the ceremony of blowing the *shofar*. It is intended to stir up memories of the past in the worshippers, to remind Israel of its past glories and to direct the worshippers to the ways of the Lord. The ram's horn, supposed to be used in memory of Abraham's offering, is also a reminder that the Jews should come before the Lord on Judgment Day with contrite hearts. The *shofar* is also to remind Israel of his oath on Sinai: "All that the Lord hath spoken we will do and be obedient." Isaiah heard in the voice of the *shofar* the voice that spoke of life eternal.

Maimonides gave perhaps the finest definition of the significance of the blowing of the *shofar* when he wrote: "Although the blowing of the *shofar* on the New Year is a commandment of the Law, there is a further meaning in it of this purport: Awake, ye slumberers, from your sleep, and rouse ye from your lethargy. Make search into your deeds and turn in repentance. Remember your Creator, ye who forget the truth in the trifles of the hour, who go astray all your years after illusions which can neither profit nor deliver. Look to your souls and mend your ways and your actions; let every one of you leave his evil path and his unworthy purpose."

In the afternoon of the first day of Rosh Hashonoh it is customary among orthodox Jews to go to a river or to a running stream and offer special penitential prayers. This curious custom of *Tashlikh*—of casting all sins into the depth of the sea—though declining in



popularity in this country, is still in great vogue in Russia, Austria and Galacia.

The origin of *Tashlikh* cannot be ascertained with any degree of exactness. There are some authorities who are of the opinion that Josephus and the Zohar had already referred to this custom, but as there is no mention of *Tashlikh* in the Talmud, and as the first reference to it is to be found in the work of Rabbi Jacob Möller, who lived in the beginning of the fifteenth century, it is believed that it was first introduced not earlier than during the fourteenth century. There was a time when Jews used to throw crumbs of bread into the water while they prayed. Moses Isserles thus explains this custom: "The deeps of the sea saw the genesis of creation: therefore it is an appropriate tribute to the Creator to throw bread into the sea on New Year's Day."

In this city many orthodox Jews perform the ceremony of *Tashlikh* at the docks on the Brooklyn and Williamsburg bridges. [The same may be seen, especially on the Twelfth street bridge, Chicago.—Ed.]—*The American Hebrew*.

#### THE FUTURE OF PALESTINE.

The late celebrated author, Laurence Oliphant, who was appointed secretary of the British legation in Japan, 1861, and who died a few years ago, also gained distinction in connection with certain pioneer work inaugurated by him for the regeneration of the Jewish people on the soil of Palestine. Mr. Oliphant made several journeys to the Holy Land and lived there for a considerable period, but his death prevented him from witnessing the fruition of his labors. Mrs. Oliphant fol-

lows closely in his footsteps in the interest she takes in all things Palestinian. Shortly after her recent return from Palestine a representative of the *Jewish Chronicle* had the privilege of a long chat with her about the past, present and future of Israel. Mrs. Oliphant belongs to that school of devout Christians who in some mysterious way expect the return of the Jews to Palestine to herald a great Christian revival, or something of the sort. Her points of view unfortunately are tinged with this bias, but nevertheless her observations and ideas will doubtless be of interest. . . .

I asked Mrs. Oliphant whether she shared with her late husband the belief that Palestine belongs to the Jewish nation. "Yes; and I am led to hold this belief, not only because of God's promise, which will not fail, but also on practical grounds. I have had many long talks with the leading colonists in Palestine, and I will give an example which embodies the experience of most of these managers. The chief agent of Baron Hirsch at that time said to me: 'I was employed by the Baron to found a colony in the Argentine Republic. The conditions were favorable and the colony was a success commercially. But the moment a colonist became sufficiently independent in means he left us. I could not keep the man on the land, and for that reason the enterprise was abandoned at last. Then I was sent by Baron Hirsch to Palestine, and here my experience has been precisely the reverse. No matter what hardships the settlers may suffer, it is impossible to drive them off the land. I myself am inclined to agnosticism, and I cannot say that I share to the full the ardent enthusiasm of these

colonists. But it is certain that the rank and file of the Jewish race believes that Palestine is their own appointed land, and hence a Palestinian colony has a permanence which is lacking in settlements which are made in other countries. I recognize the commercial value of this fact, and hence I am directing my attention to colonization in Palestine rather than elsewhere.'"

Mrs. Oliphant continued: "The conversation I have repeated brings me to the gist of the question. You have asked me 'what I think of the future of Palestine?' and I answer, 'that the future of that glorious land depends entirely upon the Jewish nation. If your people have a true faith, the faith which inspires a militant courage, then Israel will, and ought to, persevere until it has conquered every obstacle. The rest of us have a place; the Jew alone has no foothold upon the earth. In the words of the immortal English bard, Lord Byron:

'Tribes of the wandering foot and weary breast,  
How shall ye flee away and be at rest?  
The wild dove hath her nest, the fox his cave,  
Mankind their country, Israel but the grave.'

And if he proves worthy, God will not leave him always without a country. As we live in a practical world, I realize fully that the colonies must be made to pay. The commercial side of the question is certainly an important one, but even the agnostical mind of the agent to whom I have referred was obliged to perceive that a belief in the promise of God (through His prophets) is a factor which induces the Jew living in Palestine to be a careful, persevering, and hence a successful, agriculturist. An unseen hope refreshes

this laborer when he is weary, an invisible faith upholds him when he is dejected, and an intangible love comforts him when he is ill. If this spirit continues and increases, as I hope it may, then it is certain that the unconquerable tenacity with which God has gifted the Jewish race is bound to win in the end. We may then hope to see in Palestine, not Jewish colonies dotted here and there like refreshing oases in the desert as at present, but a land flowing with milk and honey throughout its length and breadth redeemed by the strenuous energy of your unfortunate and most unjustly persecuted people. It is true that in the past mistakes have been made, the chief blunder being that the earlier colonies were not founded on a sufficiently strict business basis. But in Palestine, as elsewhere, one learns through experience. Thus I do not ignore in any wise the seriousness of the task, for I have lived many years in Palestine, and I know well all its difficulties, and have suffered the most of its many ills. Furthermore, a great change has come over the Holy Land recently which will greatly aid the colonists. When I left Palestine on one of my return journeys some eight years ago it was not a flourishing land. On my recent return I left behind me a prosperous country. There is a great alteration for the better. The railway between Haifa and Damascus has been finished and it is being pushed beyond Damascus. There is what we in America call 'a boom.' To my knowledge certain plots of land have been sold within the past three months for ten times their original price and there is a buoyant atmosphere everywhere.

"All foodstuffs now find a ready sale at considerably increased

prices, and there is an air of prosperity which formerly had been lacking. I was particularly struck by the well-being of the German colony at Haifa. Thus the time is propitious for renewed effort, and many Jews seem to be aware of this fact, for I was told by a well-informed and reliable authority that hundreds of them landed in the last few months at Jaffa and Haifa. You ask me why I, a Christian, speak of Israel with such confident praise. My faith in the founder of the Christian faith, the faith which distinguishes me from the Jew, is the greatest possession I own. It has healed me and comforted me when my body was condemned to die and my heart well-nigh broken. Hence were I not faithful to my Master, after the help He has given me, I should be a traitor. But I realize that you Jews have an inheritance which I have not, and to all eternity may you be proud of the place and privilege God has given you in the history of this world provided you remain faithful to the trust God has reposed in you."—*The Jewish Chronicle*.

#### JEWISH TRADE IN THE SAHARA.

Not only in Tripoli and in the minor ports which I visited, but as far as the Sahara and Syrtis, the Jews control a great proportion of the trade of the country. The Jewish traveler and merchant is to be found almost everywhere. The trade of Tripoli is, relatively speaking, fairly considerable, this town being the central depot of the products of the whole of the vast province, and even of the central Soudan. The Jews take an active part in commercial intercourse with Tur-

key and other European countries, exporting cattle, skins, carpets, ivory, ostrich feathers, and especially dates, figs and alfalfa grass. From Europe they import corn, flour, cloth, haberdashery, fancy goods and ironmongery, nevertheless the majority of the Jewish merchants allow themselves to be outclassed by the Italians, the Greeks, the Maltese, and even by the Mussulmans of the Djerba.

#### JEWISH TRADE IN SAHARA.

On the other hand, Jewish trade with the Sahara occupies a unique position. The Turks, up to now, have done practically nothing to improve the means of communication, and to maintain the standard of trade. Whereas Southern Tunis and the Egyptian Soudan are being constantly enriched by new roads, and often by railways, Tripoli is devoid of everything. It has neither roads nor a regular service of steamboats to link up the various oases along the coast. In order to do trade with the coast oases, Horus, Zlitan, Zaouia, Mesrata and so on to the Syrtian Gulf, the Jewish merchants charter vessels to carry their goods towards these points. The owners of the vessels are never Jews, just as there are none of our co-religionists among the sponge-fishers, who are all Greeks.

#### RELATIONS WITH THE HINTERLAND.

Still more difficult are commercial relations with the Tripolitan Hinterland. The reason is that the town of Tripoli, like all the other coast towns, is situated in an oasis, which is divided from the inhabited provinces of the interior by a large desert, which restricts the coastal zone. In these circumstances it is needless to say that trade with the interior is car-

ried on exclusively by means of "ships of the desert." Two or three times a week small caravans composed of Jewish merchants and Arab camel-drivers—for, if there are Jewish donkey-drivers, one rarely meets with non-Mussulman camel-drivers—leave Tripoli for Djebel, to return thence some days later. Thanks to the absolute security which prevails in these parts, it is not uncommon to meet with a Jew crossing the desert alone with an ass or a mule.

#### A CARAVAN COLONY.

The same conditions do not prevail in regard to trade with the extreme South and Central Africa. Here the distances are enormous, inhabited places rare, the population often hostile, and the traveling conditions appalling. To go from Tripoli to Gadames, a caravan takes 180 hours, whereas to Wadai and the Soudan the duration of the journey is reckoned by months. Nevertheless, Tripoli still remains an important center for caravans to the extreme south of the Sahara, and maintains trade relations Wadai, Borno, and even further. Groups of Tripoli merchants, often composed of Jews, charter large caravans which they send to the Sahara laden with pearls, cotton goods, iron goods, and haberdashery. At the end of several months the caravan returns with ivory tusks, carpets and cattle. Such a caravan numbers from 200 to 1,000 camels, it is like a whole tribe put in motion. Even when the organizers of the caravan are Jews they entrust its direction to a trusty Mussulman leader who becomes responsible for the goods entrusted to him. It is rare for a Jewish merchant to venture to accompany such a caravan. A

Christian never dares to do so. The interior of Africa swarms with fanatics and brigands of all sorts, who avail themselves of the slightest pretext to capture booty. And what can be more praiseworthy, more meritorious, than for a Mussulman brigand to take goods, or even the life, of a rouni (Christian) or a yahudi (Jew)? For the Christian, the interior of Tripoli contains the most dangerous enemies, commencing with the "Puritan" sect, known as Senoussiya, and ending with the Touoregs.

#### THE PRIVILEGES OF NATIVE JEWS.

As for the native Jew, I had the satisfaction of confirming at close quarters the fact that his Judeo-African birth, which is recognized by the most ferocious Mussulman, has gained for him in every part of the Sahara the most precious sympathies, the rarest privileges, often most ancient traditions, the Jews being looked upon by the tribes of the interior as the parents of their race and allies in old struggles against a common enemy. This makes us understand how the Jewish merchants are enabled to penetrate as far as Tezzan and Ghirza in the Sahara, to be at home in the neighborhood of Syrtis and the extremities of Djebel Nefoussa, regions absolutely inaccessible to the Christian.

Nevertheless, this side of the medal has also its reverse. Co-existent with the most amiable relations, the very antiquity of the existence of the Jews in the country, and the role which they have played, has often aroused hostility towards them, and unfriendly traditions which are transmitted from father and son in the great desert where they

learn nothing also forget nothing. Thus, in the extreme south of Tripoli there is the oases of Rhat or Ghat. The inhabitants are in agreement with the Jews and certain Hebrew traditions of the middle ages in considering themselves to be the descendants of the Philistines who fled to Africa under the conduct of their king Djalout, who was beaten by King David. This is an evident allusion to the duel between Goliath and David, King of Israel. The inhabitants of Rhat maintain the tradition of hostility to the house of Israel.

KING DAVID: HEREDITARY ENEMY.

A Jew has never been admitted into the town. On the other hand, and by an appropriate reversal of the order of things, the merchants of this oasis who have business at Tripoli entrust their goods and their interests to the Jewish merchants of the town, the reason being that Mussulman sectarians do not like to have anything to do with orthodox Moslems. It is, however, curious that an inhabitant of Rhat will never choose as his agent a Jew who bears the name of David, which is that of their hereditary enemy, King David. This characteristic fact shows that even where the native population thinks itself bound to hate the Jew, it cannot ignore him, so deeply has our race taken root on African soil. But a number of other facts show that the Jews know how to take advantage of this position. Thus, some tribes near the Djebel Ne-foussa regard themselves as the lineal descendants of the Ammonites and Moabites of the Bible, and, therefore, treat the Jews amicably, as is only becoming in blood relations. During my excursions into the interior, I ascer-

tain that the heretic Berbers prefer a Jew even to an Arab.

In spite of the fact that it is due to the Jewish caravans that the desert is opened up to trade, and that Jewish families are to be found in every habitable spot along the coast, the Tripoli merchants are lacking in initiative. They suffer, like the Mussulmans, from the effects of the indolence which characterizes the social life of the country.—Prof. N. Slousch, in *The Jewish World*.

JEWISH CALENDAR.

5668-1907.	
New Year.....	Monday, Sept. 9
Second day.....	Tuesday, " 10
Yom Kippur.....	Wednesday, " 18
Tabernacles.....	Monday, " 23
Second day.....	Tuesday, " 24
Shemine Atzereth.....	Monday, " 30
Simchath Torah.....	Tuesday, Oct. 4
	Wednesday, " 9
Rosh Chodesh (Kislev).....	Thursday, Nov. 7
Chanuka.....	Sunday, Dec. 1
Rosh Chodesh (Tebeth).....	Friday, " 6
Fast of Tebeth.....	Sunday, " 16
5668-1908.	
Rosh Chodesh (Shebat).....	Saturday, Jan. 4
Rosh Chodesh (Adar) I.....	Monday, Feb. 3
Rosh Chodesh (Adar) II.....	Wednesday, Mar. 16
Purim.....	Tuesday, " 17
Rosh Chodesh (Nissan).....	Thursday, Apr. 2
Passover, First day.....	Thursday, " 16
Passover, Eighth day.....	Thursday, " 22
Rosh Chodesh (Iyar).....	Saturday, May 2
Lagba-Omer.....	Tuesday, " 19
Rosh Chodesh (Sivan).....	Sunday, " 31
Shabnoth.....	Friday, June 5
Rosh Chodesh (Tammuz).....	Thursday, June 30
Fast of Tammuz.....	Thursday, July 16
Rosh Chodesh (Ab).....	Wednesday, July 29
Fast of Ab.....	Thursday, Aug. 6
Rosh Chodesh (Elul).....	Friday, Aug. 28
First day of Selichoth.....	Sunday, Sept. 20

Major Dreyfus, it is stated; has resigned his commission in the French army on the ground that he has not received the seniority to which he is entitled. If he had remained in active service and had not been condemned to undergo his terrible ordeal on Devil's Island he would today have been in the running for a lieutenant colonelship. As it is, several officers who were junior to him at the time of his conviction are being promoted over his head. Curiously enough it falls to Gen. Picquart, who was one of the most stalwart workers in the cause of the rehabilitation of Dreyfus, and who in consequence is now minister of war, to refuse the major the seniority he claims as his right.—*The Jewish World*, July 19, 1907.

# THE MISSIONARY DEPARTMENT.

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## JEWISH MISSIONARY NEWS FROM ALL LANDS AND SOCIETIES.

### I. AUSTRALIA.

*The Prayer Union for Israel in Melbourne* has made since 1896 several attempts to reach the Jews of Australia with the gospel. There are peculiar difficulties in the way. The Jews are comparatively few in number and scattered. They are mostly in a fair or good social position, too, and very much inclined towards Reform Judaism. During past years three Hebrew Christians have been employed in Melbourne to work among the Jews with seemingly little success. After the retirement of the last an offer was made to the Prayer Union by an Anglican clergyman and his condition was accepted, that his name should not be published nor information given concerning his work, as he thought that thus prejudice among the Jews might be avoided. During the past year this gentleman has visited the Jews in various parts of the commonwealth and is apparently welcomed by them, but, under the circumstances, we can publish no further particulars. The income of the Prayer Union for Israel in Melbourne from all sources amounted to \$905 during the past year.

### II. AFRICA.

*South African Mission to the Jews, Cape Town.* For some years previous to the founding of this interdenominational mission a few friends of Israel in Cape Town met monthly to pray for the Jews. Soon they began to pray for a worker suitable to preach Christ to them, and, having organized in

1897, they made an appeal to the London Jews' Society to take Cape Town into consideration as a station. That society was not able to undertake the new work, and Rev. John Wilkinson, of the Mildmay Mission to the Jews in London, was approached. The Mildmay Mission accepted the trust and sent Mr. Reitmann to Cape Town, furnishing at first the larger part of his support. He labored several years with great zeal and opened the door to almost every Jewish house in Cape Town. The ministers of the different denominations became greatly interested in him and his work, and the work was in the fullest sense of the word interdenominational. Then Mr. Reitmann's health broke down, and he was forced to abandon the work, hoping that he might be able to take it up again. But he never recovered sufficiently, and after a lingering sickness, died in Cape Town, in June, 1907. Mr. T. E. Gelbart was his successor, and has been receiving great blessing and encouragement in the work. The headquarters of the mission are Moriah Hall, which has been given for the work by consecrated Mrs. Osborn Howe, and is most suitably located in the Jewish quarter. In his annual report, 1906, Mr. Gelbart speaks of the remarkable change of feeling among the Jews in Cape Town toward Christianity, and tells of a Jewish rabbi who said concerning a Christian tract for Jews, "It does no harm to any Jew to read these publications, and it is to be desired that all Jews might read them." The income of the mission from all sources was \$1,090, and was suffi-

cient to meet all expenses, since the work is being carried on most economically. There is no mention of any aid received from the Mildmay Mission in the reports of 1905 and 1906, so that the work seems to be locally supported and independent.

*Mission to Israel, Dutch Reformed Church, South Africa.* Founded in 1903, this mission is the official work of the Dutch Reformed church in the Transvaal, and has been under the care of Mr. Philip Cohen since its inception. The work is growing rapidly, and large audiences listen to the preaching of the gospel. Mr. Cohen is, as he writes us from England, at present on a six months' leave of absence, which he is using to interest English friends of Israel in his work, and to raise, if possible, the funds urgently needed for a permanent hall for the work in Johannesburg.

### III. ASIA.

*Old Church Calcutta Hebrew Mission.* A letter from the secretary of the mission informs us that at present there are two schools in connection with it, a day school and a Sabbath school. The former has 87 children on the rolls and a staff of 4 teachers; the latter has 50 children and 5 teachers. House-to-house visiting is done regularly among Jewish men and women, and a work-class for poor but respectable Jewish women, to assist them in self-support, has just been organized. The work of the mission is along Church of England lines.

*Calcutta Jewish Mission.* Mrs. Lennard, who founded this work in 1901 and still continues in charge, directs her efforts mostly towards the numerous fallen Jewish women in Calcutta, who have come there, in the majority of cases, as victims of the white slave

traffic. To them Mrs. Lennard faithfully preaches the gospel and tries to induce them to return to their homes or elsewhere on the continent of Europe. The work is naturally very difficult and slow. At present Mrs. Lennard is in England in the interest of her work.

**PALESTINE.** The work of Miss Dunn, in Jerusalem, commenced in 1904 as an independent work, is being continued vigorously. It consists of a Home for Jews in Jerusalem, in school work among Jewish children, chiefly the girls, and in the regular visits of a Bible woman.—The Tabeetha Mission in Jaffa, founded in Jaffa in 1900 by Miss Walker Arnot, continues to pay especial attention to the Jews in its school and in its dispensary.—Miss H. Lovell reaches many Jewish girls through her Boarding School in Jerusalem.—Mr. D. C. Joseph, of the Haifa Mission to the Jews, reports many opportunities to preach the gospel to the increasing number of Russian Jews who are flocking to the ports of Palestine. He feels especially encouraged in regard to the effectiveness of the medical branch of his work, which reaches many women who would never otherwise hear the gospel.

### IV. EUROPE.

#### I. GREAT BRITAIN. A. ENGLAND.

*The London Jews' Society* has lost one of its faithful missionaries, Rev. Jacob Lotka having died at Hull on May 4th, at the age of 66 years. Mr. Lotka had been in the service of the society since 1873, and had labored with considerable success in Galicia, Hungary, Persia, Poland, Alexandria, Birmingham, and Hull. Born in Russian Poland and well educated in Hebrew, he came to England and was baptized by Dr. Ewald in the

London Jews' Society chapel on Palestine place in 1863. After years of study at the Training School of St. Chrischona, near Basle, he came in 1867 to Sheboygan, Wisconsin, where he attended the Missionhaus of the German Reformed church. When in the next year the newly organized Western Hebrew Christian Brotherhood in Chicago earnestly sought a missionary for that city, Jacob Lotka offered himself, and, with F. C. Schwartz as his assistant, zealously and earnestly entered upon the work, thus becoming THE FIRST JEWISH MISSIONARY IN THE RAPIDLY GROWING CITY OF CHICAGO.

After two years of arduous labor, he joined the Protestant Episcopal church, and in 1873 he entered the service of the London Jews' Society, in which he continued 34 years.—Under the auspices of the London Jews' Society and under the management of Rev. S. Schor, a native of Jerusalem, there was held from June 11th to July 2d an exhibition, Palestine in London, in the Agricultural Hall. Though it was a purely religious exhibition, more than 350,000 people were willing and eager to attend, and were, we have no doubt, made more interested in the Jews and in their evangelization. A direct benefit from this exhibition for the London Jews' Society is that its proceeds were sufficient to extinguish the old deficit of \$24,000, and also to increase materially the current funds for the present year.—The reports from the different workers of the London Jews' Society in Europe, Asia, Africa, and America, are most encouraging. The schools are crowded and the audiences at the services in the halls are increasing in number and quiet attention. Several Jews have been baptized lately. The mis-

sionary at Montreal, Canada, Rev. Neugewirtz, announces that the services and meetings have been well maintained, notwithstanding continued opposition from the Jews. Five candidates for baptism are now under regular instruction, and the evening classes have been increasingly attended by Jewish men, women and children alike. An especial increase of willingness to listen to the story of salvation by faith in Christ is found among the Jewish women who gladly receive the faithful lady worker on her visits.

*British Society for the Propagation of the Gospel among the Jews.* The work of this society is extending in a most gratifying manner under the blessing of God resting upon the wise management of its secretary, Rev. I. Levinson. In the East London Mission many earnest inquirers are approaching the missionaries, while in the West London Mission the premises are far too small for the fine opportunities. In Leeds the night school continues to attract young Jews, who are faithfully led to a study of the word of God. The preaching services are fairly well attended and four of the Jews who attended them are now under regular Christian instruction. In Liverpool the large crowds of Jewish emigrants offer unto the missionary a most valuable opportunity for the preaching of the gospel. Some of the Jews who listened most attentively to the address delivered in simple Yiddish, pathetically exclaimed one day, "Why has there not been some one sent to our part of Russia to tell us of this teaching? We have been longing for something like this, but no one told us anything about it." The missionary in Vienna has had the joy of receiving six Jewesses and a Jewish



boy into the church of Christ by baptism, while in Wilna, Russia, two young Jews acknowledged Christ in public baptism. The missionary in Königsberg is extending the work to the Jews in Tilsit, by having the assistant lecture there to Jews and Christians and visit the Jewish homes.

*The Mildmay Mission to the Jews, London.* The Court of Appeals, the highest court in England, has decided that the property held by the mission must pass under the supervision of the Charity Commissioners. To us in America such a suit and such a decision are almost beyond comprehension. From a moral standpoint, the decision seems altogether unjust, because the mission is duly incorporated and the property vested in trustees. However, no appeal is possible, and we can only pray that the Lord may not permit this unjust decision to interfere in any way with the operations of the mission.—The present troubles in Morocco will, we fear, interfere some with the plans of the Mildmay Mission concerning the Jews in that country. Dr. and Mrs. Goldstein and children were to proceed to Tangier early next month to commence work among the Jews. According to most recent plans Mr. Allen Moore, an experienced missionary from Algeria, was to accompany them and remain with them for some time. The present war will make the trip most dangerous, though on the other side the sufferings of the Jews in Morocco will give a most favorable opportunity to impress them with Christian benevolence and love. — Rev. Solomon Ginsburg, whose trip through Brazil we mentioned in the JEWISH ERA, July, 1907, p. 100, has returned to his missionary work at Pernambuco. He found many Jews willing

to accept and read a New Testament, while others stubbornly refused to touch the despised book.—Mr. Rosenberg, the missionary to the Jews in Odessa, reports especial encouragement from that city, where the Jews suffered so severely from nominal Christians during the past two years. The meetings are crowded. All classes of the Jewish population are represented. Poor and rich, ignorant and educated, orthodox and free-thinkers, workmen and students, sit side by side and listen to the message of peace in Christ. All are patient, quiet, and attentive. Sometimes many must be turned away, the hall and even the corridor being crowded to the uttermost. Lately street meetings have been held in front of the Bible Depot, without objection from the police, a most remarkable thing in Russia.

*Barbican Mission to the Jews, London.* Rev. C. T. Lipshytz, director of this mission, has returned to London from his annual missionary tour among the Jews of Eastern Europe. He found among these orthodox Jews even greater willingness to listen to his messages concerning the Messiahship of Jesus than in previous years, so that the opportunities for witnessing for Christ were most numerous and valuable.

*Hebrew Christian Testimony to Israel, London.* In our last number of the JEWISH ERA we mentioned that Mr. and Mrs. Baron and Mr. Levertoff had started on a two months' trip to Palestine and the East. They returned to London on June 14th, and the reports of their experiences, as far as published by this time, make interesting reading. Jewish meetings were addressed at a large number of places, and the tour took in Alexandria, Cairo, Port Said, Jaffa, the Jewish colonies in the plain of

Sharon, Jerusalem, Haifa, Nazareth, Tiberias, Damascus, Beyrout, and many other places of interest. Everywhere precious opportunities came to the travelers to testify of Christ among the multitudes of Jews met, though Mr. Baron acknowledges that the Jews in Palestine are not so accessible and cannot be reached in such large numbers as in the lands of their dispersion. The most interesting meeting was held in a Scotch church at Alexandria, where three hundred Jews and Jewesses, the German-speaking part of the whole Jewish community there, assembled. Prof. Nicol, D. D., the convener of the Committee for Conversion of the Jews of the Church of Scotland, was present, and must have felt greatly encouraged, because it was after all the faithful labors of the missionaries of that church in Alexandria which made such a large gathering possible, having softened the old prejudices and having overcome the deep-seated antipathy against all Christian teachings and all Hebrew Christians.—The work in London has been going on as usual, though the summer months are the slack season and the meetings are not so well attended as in the winter.—Mr. Feinsilber, the missionary in Budapest, has met with much opposition from fanatics and disturbers of the peace in his meetings, so that he finally was compelled to ask for the protection of the police. Since then, however, he has been made to suffer much from demonstrations of hostile crowds, when he left the chapel where the meetings are being held. One Friday evening he, a number of Christian friends and several of his more intelligent Jewish hearers, were forced to take refuge in a restaurant (cafe), where they were besieged by the

maddened Jewish mob, until the police came and cleared the streets. Such disturbances are, we believe, a good proof of the faithfulness and directness of Mr. Feinsilber's preaching of Christ.

*East London Fund for the Jews.* Rev. Michael Rosenthal, the founder of the East London Mission to the Jews, in 1878 (called East London Fund for the Jews since 1899), died in London on June 4, 1907, 63 years old. He was born in Wilna, Russia, of distinguished Jewish parentage and held an influential post in connection with the Alliance Israelite before his conversion. During his thirty years' ministry Mr. Rosenthal himself baptized over 600 Jews and Jewesses, and a large number of these converts were present at his funeral on June 7th.

From the last annual report of the East London Fund we see that it at present makes grants towards the stipends of 27 workers in 15 parishes of London. Of these workers five are ordained, nine lay, and thirteen lady workers. The reports of all these workers emphasize three changes for the better, viz., a marked improvement in the conduct of the Jewish children, both in the street and in the class; increased facilities for visiting; and a greater readiness on the part of the men to hear and consider the claims of Christianity. We call the special attention of our readers, and very especially of missionaries, to the following statement of the report concerning the training of workers: "In order to overcome the difficulties of want of that special knowledge which is necessary to the fully-equipped worker, the Council in January, 1906, inaugurated a scheme for the training of workers, which includes a practical knowlege of the Yiddish and

Hebrew languages, Jewish Theology, religious ceremonies, and opinions about our Lord and the Christian religion, and methods of work. . . . The average attendance for the year 1906 was 22 at the lectures on Judaism, etc., and 16.5 at the Yiddish and Hebrew classes." The income of the Fund from all sources was about \$11,000 in 1906.

*Industrial Mission to the Jews, London.* The mission, which was founded by Rev. S. J. Carlton in 1903, is still carried on by him on Protestant and Evangelical lines. During the year covered by the last report several Jews who had been in regular attendance have come to a saving knowledge of the truth as it is in Jesus. The Medical Mission held on three days of the week, continues to bring many of the most orthodox Jews under the sound of the gospel, who otherwise would have avoided the mission like a plague-stricken spot. In the services for Jewish children a distinct forward movement is shown by greatly increased numbers, while the Jewish Mothers' Meeting and Sewing Class is growing rapidly. The Tailoring Workshop proves very helpful, but the Farm Colony has not yet been started on account of lack of funds. The income of the mission during last year was \$2,500, while six workers and several other voluntary helpers were employed.

*Gospel Mission to the Jews, London.* Mr. Barnett, founder and superintendent of this work, expects to undertake a trip to Roumania to bring financial and spiritual aid unto the suffering Jews in that country, where his son-in-law, Rev. John Resnick, is employed as missionary of the Swedish Society for Mission to Israel at Jassy.

*Church Medical Mission for Jewish Women and Children, Birmingham.* The report of this mission for 1906 shows much progress in the Medical Mission, as well as in the other departments of the work. The Mothers' Meeting and Girls' Class show decided interest of its members in the Bible, while the Sunday School for boys and girls has brought some of the children to an open confession of Christ.

#### B. SCOTLAND.

*The Jewish Mission of the Church of Scotland* was able to report to the General Assembly this year that encouragement and brightness predominate over disappointment and gloom. One of the faithful missionaries, Rev. Taylor, died very suddenly when on his voyage to Alexandria to resume work after a furlong on account of feeble health, and the places of the missionaries for Alexandria and Constantinople remain vacant. The Girls' School at Salonica still suffers from the opposition of the Jewish authorities, which caused the withdrawal of all girls from it in the beginning of 1906, but a few of these Jewish girls have returned lately and ere long, we hope, the school will be filled with Jewesses again. The work has been carried on everywhere with great zeal and devotion. In the ten schools of the mission there were enrolled 2,336 scholars, of whom 1,587 were Jewish. The medical work at Smyrna and Constantinople has been carried on steadily and with much blessing, while the evangelistic work has been prosecuted faithfully at all the stations. Several of the older pupils of the missionary schools have been baptized, some of them after they had entered other educational institu-

tions. The visit of the able con-  
vener, Prof. Nicol, D. D., to the  
field has done much good and his  
reports of the visit will stimulate  
the interest of the people at home.  
The income for 1906 from all  
sources amounted to \$22,638, to  
which must be added \$7,834 spent  
by the Women's Association for  
the education of Jewesses.

*The Jewish Mission of the United  
Free Church of Scotland* placed a  
most encouraging report in the  
hands of the members of the Gen-  
eral Assembly. The debt balance,  
which had reached the serious to-  
tal of \$19,046 in 1906, had been  
reduced by \$13,632, chiefly by the  
aid of the students of the Glasgow  
and Edinburg Colleges who advo-  
cated the cause of Israel in the  
congregations of the church. Ten  
converts had been baptized in  
Budapest, while the hearts of mis-  
sionaries in other parts had been  
cheered also by tokens of success.  
And last, but not least, the work  
among the young had made such  
gratifying progress that at several  
stations premises and plans had to  
be further extended.

*The Free Church of Scotland.* The  
report of the Committee on the  
Conversion of the Jews states that  
it has a strong desire to engage in  
work in Syria, but has yet no  
means, though it found qualified  
workers and a suitable center. The  
work in Edinburgh, in connection  
with the McCheyne Memorial  
Mission, has been carried on with  
increased vigor. Sabbath school,  
Sewing Class, and meetings in the  
open air and in the hall are well  
attended. Mr. Braude, the mis-  
sionary, has been licensed with a  
view to ordination as a Missionary  
to the Jews. The receipts of the  
mission were \$1,200 in 1906.

*The Glasgow Jewish Medical Mis-  
sion.* We greet the new official

quarterly magazine of this mission  
which has the suggestive name,  
*Healing Wings*, as a well-edited  
addition to the literature of Jewish  
missions. The work consists in  
Medical Mission Work, in services  
for Jewish men, in Gospel and  
Sewing meetings for Jewish  
women, and in well organized dis-  
tribution of Christian literature.  
The income for 1906 was about  
\$600.

### C. IRELAND.

*Jewish Mission of the Presbyterian  
Church in Ireland.* The work in  
Damascus has suffered a great  
loss, because Rev. Phillips, the  
senior missionary, was forced to  
give up the work on account of ill  
health. The work in Hamburg  
continues to be most encouraging.  
In the Mission House were 19  
Jewish youths in July. Some of  
them, convinced of the Messia-  
ship of Jesus, desired to be bap-  
tized at once, but the missionaries  
carefully waited. Three former  
inmates have been received into  
the visible church in other places.  
The Deaconesses' work goes on  
steadily and proves a decided help  
in reaching the better class of  
Jews. The summer meeting on  
July 17th brought more than 600  
Christian friends of Israel to-  
gether.

### 2. GERMANY.

*Society for the Promotion of Chris-  
tianity amongst the Jews, Berlin.*  
The eighty-fourth report of this  
largest German Society has just  
reached us. The work has been  
carried on in four centers, Berlin,  
Posen, Vienna, and Sautschbulakh  
in Persia. Of these that in Persia  
was opened only two years ago.  
It is under the supervision of Pas-  
tor von Oertzen, of the German  
Oriental Mission, and is making

good progress. The Persian Jews, however, are very ignorant in the Old Testament and men and women are exceedingly superstitious. Polygamy is frequent, and drunkenness is common among all classes, especially on the Jewish Sabbath. The poverty of these Jews is pitiful, and they are hated and despised by Persians and Syrian Christians. The missionary's loving sympathy is a new experience to these Jewish outcasts, and men and women gladly come to listen to the message of salvation in Christ.—In Posen, Vienna, and Berlin, the Jews receive the missionaries better than they used to do, and 27 Jewish men, women, and children were baptized in 1906. In Berlin 62 Jews applied for instruction preparatory to baptism, and 14 men, 9 women, and 3 children were baptized. The large majority of these converts belonged to the better classes and all were self supporting at the time of baptism. Pastor Bieling, the senior missionary in Berlin, accompanied the missionary at Vienna upon a missionary tour along the Danube through Hungary, Roumania, and other countries with large Jewish populations. The journey offered many opportunities of testifying to Jews concerning the Messiahship of Jesus. The income for 1906 was \$9,000.

*The West German Association for Israel, Cologne*, celebrated its sixty-fourth anniversary in August. The secretary complains of a certain indifference towards the work among Christians who seem deeply interested in all other missionary efforts. Four Jews have been led to Christ and baptized in 1906. Ten young Jewish men entered the Home for Inquirers at Cologne, but many difficulties arose there through the opposition and

the bitter attacks of the Jews in Cologne upon the methods employed in the Home. The public addresses in the mission house were well attended by Jews and Christians. The work in Frankfurt and in Strasburg (the latter carried on jointly with the Barbican Mission to the Jews, London,) has been progressing well, and Christian interest in these cities has increased a little. The income from all sources was \$8,377 in 1906. Several new auxiliaries, viz., Women's Associations, were added to the already existing ones.

*The Central Organization of the Evangelical Lutheran Church for Work among the Jews, Leipzig*, celebrated its thirty-sixth anniversary a short time ago. The income for 1906 was \$4,502. The missionary of the organization in Bucharest has given up his work and returned to Germany, so that the station is vacant now. In Leipzig the Bible study-hours on the Lord's day have not attracted as large numbers of Jews and Christians as in the preceding year, and the attendance at the Reading Room has also decreased a little. A public address on "Thoughts of a Christian on the Jewish New Year and Day of Atonement," however, brought a large number of Jews. One young Russian Jew acknowledged Christ in public baptism. In Stanislaw a considerable number of Jewish children attended the missionary school and kindergarten. The work in Stanislaw as well as in Bucharest has been greatly hindered by the feeling created among the Jews by the continued persecutions in Russia and Roumania.

*The Institutum Judaicum Delitzschianum in Leipzig* has added a course of special lectures\* to its

regular studies. The subjects treated during the summer were: The Jews in Modern Palestine; Expectations of a Redeemer outside of Israel; Development of the Rabbinical Literature; and Intellectual Currents in Modern Judaism.

*Ammiel, Dusseldorf.* Prof. Strœter, so closely connected with this work, has settled permanently in Charlottenburg and united with the German Methodist church. His new monthly magazine, *Das Prophetische Wort*, is very interesting, and is a welcome addition to our exchanges.

### 3. SWITZERLAND.

*Penny Collection for Israel, Geneva.* *Sou Israélite*, the quarterly magazine of this Society, brings quite encouraging reports from Mr. Guiz, the worker in Algiers. He has several inquirers, and at the first production of stereopticon views 65 Jews and Jewesses attended, a large number, if one remembers the tremendous prejudice of these strict Jews. Several of them came to the missionary afterwards, to ask religious questions in private.

### 4. SWEDEN.

*Society for Mission to Israel, Stockholm.* The continued bloody persecutions of the Jews in Roumania give to the missionary of the Swedish Society in Jassy, Rev. John Resnick, much opportunity for Christian benevolence and love. He has been greatly aided in this by friends of Israel in England, who provided the necessary means, especially by Rev. S. H. Wilkinson, who, accompanied by Mr. Levinsky, made a trip to Roumania for the purpose of distributing relief. Rev. Resnick has become the editor of the Yiddish

missionary magazine, *Berith Am*, until lately edited by Mr. Læwen, of Vienna. He expects to make it a Christian magazine for Jews, to which Hebrew Christians of all lands shall contribute articles. If wisely edited, such a magazine would become a marvelous witness for Christ to the millions of Yiddish speaking Jews in all lands.

### V. AMERICA.

We have room only for the most important news from the Jewish field in the United States and Canada, leaving a fuller discussion of these great fields for our next number.

LOS ANGELES. The Committee on Jewish Work in the Presbytery of Los Angeles is ready to engage in active work as soon as a Hebrew Christian worker, educationally and spiritually prepared, can be found.

*Jewish Mission of the M. E. Church, South.* A fuller and more definite plan has now been devised for the work. It has been decided that the missionary, Rev. Julius Magath, for the space of the next year, should confine his efforts within the boundaries of the North Georgia Conference. Thus headquarters and central office have been opened in Atlanta. They are supplied with suitable literature and are being made a meeting place for those interested in the work.

*The People, the Land, and the Book.* Mr. B. A. M. Schapiro has edited this quarterly magazine since 1900, and has tried to reach Jews and Christians by means of it. Now the Hebrew Christian Publishing and Trading Company has been formed to publish and circulate more extensively the magazine, *The People, the Land,*

and the *Book*; to publish tracts, books, and pamphlets on Hebrew Christian subjects and movements, both at home and abroad; to sell a book, "In the Days of Isaiah," translated by Mr. Schapiro; and to sell pressed flowers from Palestine and articles made from woods of the Holy Land. The company is capitalized at \$50,000 in shares of \$10, of which amount \$5,000 is to be paid in.

*Anglo-American Board of Missions to the Jews, New York.* The meeting of which we spoke in our last number, pp. 97 and 98, has been held as proposed on June 19th. The attendance being small, it was suggested and agreed to meet once a month in the future. The next meeting on July 5th, was held on a most unfavorable date, and the attendance was small, though representative. The next meeting was set for August 2d, but the attendance again was slender, though fervent and united. We have not yet received the report of the meeting of September 6th, but have no doubt that gradually the attendance will become better, as missionaries and workers return to the city after the rest of the hot season.

*Society for the Propagation of the Gospel among the Jews in the Twin Cities, Minneapolis.* We mentioned the undertaking of the work in our last number. It has now been fully organized as the Beth Shalom Mission under an interdenominational Committee, with Rev. S. Mendelssohn in charge of the work. We are acquainted with the Jewish field in the Twin Cities since our first pastorate, January, 1898, to May, 1900, was in Pope County, Minnesota, and we are glad of this effort, for whose success we pray. Rev. Mendelssohn's previous experience in

England and Canada will prove of great value in the starting of this new undertaking.

*The Presbyterian Church in Canada* has once more decided to enter upon the founding of a Jewish Mission, two attempts abroad, many years ago, the one in Turkey, the other in Palestine, and a third one in Montreal a few years ago, having had to be abandoned, on account of lack of suitable workers mainly. A Committee was appointed by the late General Assembly, and one of its members, Rev. J. McP. Scott, has visited Jewish Missions in Chicago, Pittsburgh, Philadelphia, and New York, to see fields and methods. The place chosen for work is Toronto, where, we hope, the new mission will prove a help to the older interdenominational Toronto Jewish Mission, which is quite successful. The Committee will meet in September to elect a missionary. We are glad of this new work and pray for its blessing and success.

September 14, 1907.

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#### EXODUS OF JEWS FROM RUSSIA.

ST. PETERSBURG, Sept. 14.—The Jewish Emigration Bureau published statistics today showing that more than 500,000 Jews have emigrated from Russia to the United States since 1899, the number being increased from 24,275 in that year to 200,000 in 1906. In addition many Jews emigrated to England, Canada and South America.

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#### JEWS SOLD AS SLAVES BY MOORS.

PARIS, Sept. 15.—The Tangier correspondent of the *Matin* telegraphs that Jews and Jewesses captured at the time of the sacking of Casablanca are being sold openly in the marketplace at Rabat in full view of the consulates and the city authorities, who are not taking the slightest notice of the traffic.—*The American Hebrew.*

# THE JEWISH ERA

FORTY-EIGHT PAGES

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY  
THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions, and correspondence for the ERA to THE JEWISH ERA, Mission House, 22 Solon Place (Margaret St.), Chicago, Ill.

## EDITORIAL.

### THE EIGHTH ZIONIST CONGRESS.

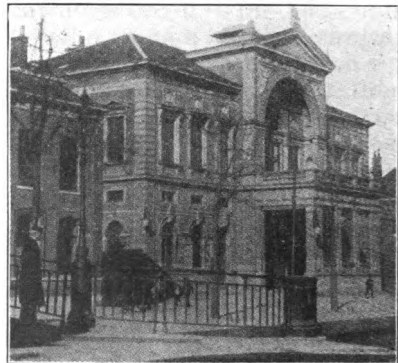
The Eighth Zionist Congress convened at The Hague August 14th and lasted one week. It opened with an attendance of over 300 delegates and a great many visitors—a large number of delegates attending the Peace Congress were also present.

Herr David Wolffshon, of Cologne, president of the smaller Actions Comite, opened the Congress with a review of the Status of the Zionist organization. He spoke particularly of the movement being one of "preparation, preparation—preparation of the people for the land—preparation of the land for the people, and the political work which is but another word for the preparation of the powers that be for restoring the land to the people and the people to the land."

That Zionism has made advance is an unquestioned fact notwithstanding the disunity in its ranks—but let us not forget that German unity was said to be a dream and Italy a geographical expression. Shall we, can we expect the undoing of 2000 years of chaos in ten years? Shall the present disunity militate against the ultimate prevalence of Zionist ideals?

Dr. Max Nordau presented a report covering the present situation of the Jews the world over.

Dr. Nordau took occasion to allude to the significance of the Zionist Congress with relation to the peace of the world. He said it was impossible to reach real lasting peace without first securing justice for the persecuted and



The Arts and Education Building, The Hague, where the Congress was held.

subject races, among whom the Jews occupy the first place.

The *second* day (Thursday) was devoted to the consideration of questions bearing on practical work in Palestine.

The Russian delegates proposed that the headquarters of the Actions Comite be removed to London.

Dr. Gaster, in an extended address, supported the policy of practical work in Palestine. From personal observation he was convinced the only thing Zionists could do at present was to build



colonies in Palestine and to help develop the industries and commerce. He denied that Turkey was hindering the work, and he said that the best proof that the Turkish Government was satisfied with the Zionist work might be seen from the fact that all difficulties directed against emigrants desiring to enter Turkey had been removed.

One of the results of the Congress was that complete harmony between political and practical Zionists was established. One-fourth of the funds of the Zionist central organization will be devoted to Palestinian work. A colonial bureau will be established in Palestine. Moser, of England, has donated 80,000 francs to the proposed Jaffa High School and 10,000 francs to the Bazaleel.

Herr David Wolffshon was re-elected president.

Amidst the greatest enthusiasm the Congress was closed with a prayer by Dr. Gaster and the singing of the Hatikvah.

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#### HERR DAVID WOLFFSHON.

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David Wolffsohn, the president of the 8th Zionist Congress, left his native Lithuania when quite a young man, going to Germany and settling at Cologne.

He was a partner in the firm of Berucher & Wolffshon, timber merchants, and was very successful in his business.

When Herzl electrified Jewry in 1895 with his great nationalistic dream Wolffshon enlisted under his banner and became his right hand man. Being on terms of closest intimacy with his leader he accompanied Herzl in his travels, rendering him special service in supervising the financial side of what seemed a great chimera.

When the death of Herzl two years ago "robbed the cause of at once its inspiration and of its Chief Executive," Wolffshon was elected Chairman of the Actions Comite. He finally and unostentatiously stepped into his master's place, and though the mantle of his distinguished friend is too large to fit well his diminished figure, and though he does not possess the commanding presence of Herzl, "he is personally an ornament to Zionism and his simple, unassuming manner has made him popular with the rank and file." Above all he is a sound man of business. He has a considerable knowledge of men and matters and is familiar with all classes of Jews, both Eastern and Western.

As for his policy, his main endeavor today is to conciliate the various parties into which Zionism is at present divided. He does his best to uphold the traditions of Herzl, but he is by no means pledged to a purely political Zionism and admits the necessity of a certain amount of practical work in Palestine.

"It is a satisfactory sign," says *The Jewish World*, "that men of all parties now consider Herr Wolffshon, who has distinguished himself by the solidity of his character as well as his abilities, as the best man the movement could have chosen for its head."

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#### THE WORK OF OUR FIELD SECRETARY.

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Our Field Secretary, Rev. Louis Meyer, has been going up and down the country during the past summer in the truest sense of the word. He has been speaking at the great Bible conferences of our land, especially at Northfield, Mass., Old Orchard, Me., and

Winona Lake, Ind. Of the smaller ones which he attended and where he delivered one or more addresses at each, we would mention those at Green Lake, Wis., Nyack, N. Y., and Grabill, Ind., (the meeting place of the German Church Missionary Association). Mr. Meyer writes that he himself received great spiritual benefits from his attendance at meetings where the spiritually minded people of our country come together, as far as their means permit, and that he has been received in the kindest manner everywhere. Letters received from the leaders at these meetings and from many who were in the audiences which Mr. Meyer addressed, express the deeply aroused interest in Israel and cause us humble gratitude to our Lord who is thus blessing Mr. Meyer's messages and is using him for the spread of the gospel among Israel.

Besides speaking in these Bible Conferences Mr. Meyer has addressed several ministerial associations and congregations of different denominations in the states of Ohio, Pennsylvania, New York, New Jersey, Massachusetts, Illinois, and Indiana, and has everywhere met with a hearty welcome and an enthusiastic invitation to come again. At present, he is in the South, whence he returns to Michigan November 1st.

Mr. Meyer writes that especially in smaller towns and cities the leading Jews come to hear his messages, and even Jewish ladies appear after he has become known by some addresses. In one of the towns of the South one of the leading Jews of the State, who has for many years occupied the position of Grandmaster of Masons of that State, came to one of the meetings. The

next day Mr. Meyer, in the presence of a Christian friend, had a long interview with this Jewish leader at his suggestion (the Jew's) in which the deep spiritual things were discussed. At the end of the interview Mr. Meyer was invited to come back again, and he went back on the day of his departure. It was an interview which he will never forget, because that Jewish man, who is quite orthodox, inquired into regeneration and into the deep mysteries of God, and though no serious conviction became apparent then and there, Mr. Meyer and the friends of Israel in that place feel that the Spirit of God is working and their earnest prayers for that man are being continued daily.

We bless the Lord because thus He uses the addresses of our Field Secretary, which are primarily intended for the stirring up of Christian zeal for Israel, also for the stirring up of Jews who are at first attracted by that tone of deep love for his Jewish brethren with which the Master has blessed Mr. Meyer since his conversion.

In answer to many inquiries after the health of Mr. Meyer's family we are able to say that the Lord has given improved health to his little girl, though her lungs continue weak. Mr. Meyer needs the prayers of all our friends in his arduous work and in his almost continuous separation from his family.

It will doubtless interest all our readers that on July 1st, *The Missionary Review of the World*, Dr. A. T. Pierson, editor-in-chief, with which Mr. Meyer has been connected a number of years as translator and contributor, honored him by making him an assistant editor.

# THE GHIGAGO HEBREW MISSION

ESTABLISHED 1887. INCORPORATED 1891.

22 SOLON PLACE (MARGARET ST.), COR. FOURTEENTH PLACE (2 BLOCKS EAST OF BLUE ISLAND AVI.)

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 MISS M. C. GROMAN, *Missionary*  
 MISS HESTER REGAN, *Missionary*  
 MISS JUDITH LEHMAN, *Missionary*  
 MISS E. REEVES, *in charge of Bookstore.*

### READING ROOM:

Preaching to Jews—Saturdays and Sundays at 3 p. m. and 7:45 p. m., at 497 S. Halsted Street

### MISSION HOUSE:

Junior Sewing Class—Monday, 3:30 p. m.  
 Industrial School—Tuesday, 3:30 p. m.

Industrial School, W. Division St. Branch—  
 Tuesdays, 3:45 p. m.  
 Daughters of Zion Class—Wednesday, 3:30 p. m.  
 Mothers' Meeting—Thursdays from 2 to 4 p. m.  
 Prayer and Consecration Meeting, Friday Night  
 7:30 o'clock at Mission House.  
 Sunday School—Sunday, 9:30 a. m. and 3 p. m.

### TEACHERS OF INDUSTRIAL SCHOOL

Mrs. A. M. Utley  
 Mrs. Sarah E. Cook  
 Mrs. J. R. Lewek  
 Miss Stella Schulhof  
 Miss Judith Lehman  
 Miss Lydia Jenkins  
 Miss Winifred White  
 Miss Charlotte Laing

### DAY NURSEY

Mrs. E. J. Schulhof  
 Miss Stella Schulhof  
 Miss Birdie Schulhof  
 Miss Fannie Baumgartner

### DAUGHTERS OF ZION

Mrs. A. M. Utley  
 Miss A. A. Pollard  
 Miss Lehman  
 Miss Lydia Jenkins

### SUNDAY SCHOOL

Mrs. A. M. Utley  
 Miss Winifred White  
 Miss Charlotte Laing

### INDUSTRIAL SCHOOL

W. Division St. Branch  
 Miss M. C. Groman  
 Miss Hester Regan

### MOTHERS' MEETING

Mrs. F. Voigt  
 Mrs. S. Morris  
 Miss Judith Lehman

### JUNIOR SEWING CLASS

Miss Stella Schulhof  
 Miss Winifred White  
 Miss Charlotte Laing

### KINDERGARTEN

22 Solon Place  
 Miss Winifred White  
 Miss Charlotte Laing

## THE WORK AT THE WEST DIVISION BRANCH

has been greatly blest and owned of the Lord. From June 7th, when the work was opened, the building seemed as if it had been ordered of the Lord.

With fear and trembling we started open air meeting in connection with this branch, as we had had pretty hard experiences some years ago in this line of work in this neighborhood. But we took victory from the Lord and He has not failed us.

Every Wednesday and Saturday evening we have gone to the corner of West Division street and Marion place (a few doors west of our Hall) and had blessed meetings there. Hundreds of Jews have stood about the open air ring and have listened attentively to the Word as it has been preached.

We have hardly had any disturbances and when some of the "baser sort" have tried to make trouble the bystanders would soon stop the disturber and see that we had quiet.

The Word preached on the street has taken hold of many a heart, and some who stood on the street corner at first would not under any circumstances go into a Christian place of meeting, have been induced to come into our Hall and have so come under the influence of the gospel.

These meetings on the street are talked about all over the Jewish settlement, and people who live several miles from the mission come on purpose to hear the preaching on the street.

It has indeed been a blessed summer and we humbly give God the Glory and Praise and Thanks for the great privilege He has

given us of ministering in His name.

We also want to acknowledge the yeoman services of our beloved Brother Eliason, who has faithfully been on hand each Wednesday and Saturday night to assist us in the open air services. Also those of Brother Solin, who occasionally came and testified to the keeping power of our Lord to many of his "brethren according to the flesh," at both the outside and inside meetings.

We expect, D. V., to keep on with this blessed outside work as long as the weather will permit, and we feel sure that the Lord will honor His Word.

Our *inside* meetings at the Mission Hall have also been of great blessing. In spite of the intense heat of some evenings the attendance has been very good. Some evenings the room has been so full that the people would have to stand up during the service; and yet they have paid good attention to the preaching, as was evidenced by the questions they asked at the close of the meeting as opportunity was given them. God's Spirit is working on some of them and we trust we will soon have a great breaking of stony hearts.

THE WORK OF THE READING ROOM has also been blest of the Lord during the entire summer. He has been with us in a peculiar way. The attendance during the week, as well as the regular services, has been very good, scarcely less than during the winter, and the Lord has given us liberty and power to hold up the Lord Jesus.

Here also twice a week, Sunday and Monday nights, when the weather was favorable, we have worked on the streets of the

neighborhood in our usual way, and God has owned His Word as it has been preached. As the Lord has given at both places much blessing we take from Him a winter of victory and a mighty outpouring of His Spirit upon us, the work, and the people we are dealing with.

Will you not, dear friends, continually remember us in your prayers, so that God might be glorified through us in our Sunday night meetings and our night schools and *all* the different activities of our winter's work.

We want this to be the best winter we have ever had. Help us to bring this to pass by holding us up continually before the throne of mercy and grace, before Him who has said that He would that all men should be saved—even Jews.

"Pray for the peace of Jerusalem, they shall prosper that love thee."

J. R. LEWEK.

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### THE SEPTEMBER MEETING FOR PRAYER.

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After a morning of threatening weather the sun shone upon our Day of Prayer, Friday, September 20th, and about sixty friends gathered in our Mission rooms to fulfill God's Word as given in Isa. 45: 11—"Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."

After opening songs our beloved Pastor Emeritus, Rev. J.W. Marcusson, read the 8th chapter of Romans and introduced President Blanchard, of Wheaton College, who gave us an inspiring talk on prayer, the outline of

which is given elsewhere in this magazine.

Rev. J. R. Lewek, our Jewish missionary, gave an interesting talk along dispensational lines, speaking of Israel's sad past and present and the glorious future that awaited them when they shall turn for help to David's Greater Son.

Mrs. Rounds in a few words gave an account of the wonderful manner in which God had answered prayer since our last meeting, March 22d. At that time the need of the Mission to "possess its own possessions" on the North Side was brought out in the meeting but not a single dollar was in sight to purchase the building which seemed to be located in the proper place for our work. A very earnest season of prayer followed asking for divine guidance, and money to purchase the property. A friend gave us *one* dollar—which we took as an "earnest" of the whole.

In the July ERA is told the remarkable way in which in a few days the "little one became a thousand" and how other money came in sufficient to give us possession of the property in May, and the dedication took place June 20th, since which time the work has been vigorously carried on as will be seen from other articles in this number.

Mrs. Rounds requested the friends to pray that God would enable us to speedily lift the entire indebtedness amounting to \$6,400, but especially to pray that the \$1,000 judgment note due the 1st of November might be met as well as the interest on the whole of \$167. Several earnest prayers followed remembering these requests.

Miss Pollard then read the 42d chapter of Isaiah very impressive

ly and gave the address found in another column.

Miss Dryer made the following appropriate suggestion, that we should not only pray on this particular day but that a time should be set apart when the friends of Israel would unite in their own homes to pray for this and other pressing financial needs, as well as for the preaching services on Wednesday, Saturday and Sunday evenings and Saturday and Sunday afternoons, and the general work of the Mission throughout the week. It was agreed that Saturday evening should be the time devoted to this, whereupon the workers of The Chicago Hebrew Mission "thanked God and took courage."

We were specially fortunate in having with us our dear friend, Miss Blanch Gould, who sang two songs that stirred our hearts. The first was entitled "The King," and we felt a very special interest in it, for it is our own property, having been generously given us by the two gifted friends who produced it. The verses were written by Miss A. A. Pollard and the music by Miss Belle Danolds and we are indebted to Miss Ella McCord, of Philadelphia, for donating the expense of publishing the first 2,000 copies. The profits from its sale are devoted to our New Building Fund.

During the intermission a luncheon was served to the friends who remained for the evening service, which, under the charge of our beloved Brother Bell, was a time of continued blessing.

He spoke at length from the last chapter of Isaiah.

The needs of different parts of the work were presented by those in charge of the departments and so closed another day memorable in the spiritual history of the Mission.

During the summer months the children came to the Day Nursery in such large numbers that it became imperatively necessary to relieve the situation and the weary workers. So the Kindergarten which Miss Regan had expected to open at our West Division Branch was transferred to the Mission House and kept up by Miss Regan until the last of July. When she took her vacation Miss Winifred White and Miss Charlotte Laing took it up and have maintained it since that time.

In consequence of the Kindergartens already established in the vicinity of our West Division Branch we have concluded not to start one, at the present, in that place, and Miss Regan will spend her time visiting the families in that locality, for which work she is well qualified.

We are greatly indebted to the FLOWER MISSION for the pleasure they have given our children by sending us weekly visitations of flowers.

We desire also to thank our faithful friend, Mr. James Watson, the Printer of THE ERA, for his kindness in interesting the friends and children of the First Congregational church of Wilmette, and troubling to bring large quantities of flowers into the city himself every week that our little folks on Monday should not go flowerless—as the Flower Mission could not furnish them to us on this day.

If the donors of these flowers could see how lovingly these heaven born treasures are cherished by these Ghetto children who so rarely see them and that only in the Park where they are not allowed to touch much less

*pick* one, they would be amply repaid for whatever of sacrifice it may have cost them of strength or time.

### THE BOOK STORE.

Owing to the great enlargement of our work and the pressure of the spiritual work upon our Bro. Lewek he has resigned his position as manager of the Bookstore which he has so faithfully filled for many years that he might have more time for study and outside work.

Miss E. K. Reeves, formerly with Wanamaker's in New York, will be in attendance at the Bookstore, 22 Solon Place, and at Willard Hall Thursday noons to wait upon our customers, and solicits the patronage and prayers of those interested in the spread of deeper life truths and Christian literature on Jewish subjects.

The profits of these sales, as is well known, are *exclusively* used for the purchase of Testaments and free literature for distribution among the Jews.

### THE NEW BUILDING.

More pressing than ever is the need of a new building at headquarters for the general work, the day nursery, a room to house our patient, long-suffering workers. We have received, including pledges:

To July 8.....	\$1,304.04
Received to Oct. 10th,	123.84
	<hr/>
	\$1,427.88

Total sum still needed, \$16,000

We have been obliged this fall to rent a flat to house our workers, so straitened are we for room. Thus it will be seen that our needs in this

regard are very great. We are now paying out for rent \$38.00 per month, or \$456.00 a year, which might be saved if we had the building we so much need.

### WILL YOU LOOK,

Dear reader, to see whether you are in arrears for this magazine? Many of the subscriptions expire with *this* number. A prompt renewal would be *greatly* appreciated by the publishers.

The small subscription price of 25 cents may seem an insignificant affair to you, but it wonderfully helps us sustain this testimony concerning the work and the cause of Israel.

*May we hear from you?*

You can help by sending \$1.00, which will renew your own and send *three* copies to friends interested, or whom you may interest in God's ancient people.

### SOME BOOKS AND TRACTS TO READ.

*The Ancient Scriptures and the Modern Jew.* By David Baron.

A book which cannot but instruct and help Bible students in the exposition of the "sure word of prophecy." 8vo, cloth ed., \$1.00.

*The Jewish Problem; Its Solution.* By David Baron.

This is a clear, concise compendium on the Jewish question. Fancy paper ed., 25 cents; cloth, 50 cents.

*Israel My Glory.* By Rev. John Wilkinson.

A book graphically setting forth Israel's mission and missions to Israel. Paper ed., 65 cents; board ed., 90 cents; cloth ed., \$1.15.

*Signs of the Times.* God's message for Today.

A symposium on New Theology, Christian Science, the Lord's coming, the gift of tongues and the deeper spiritual life. Written by various authors. The chapter by Mr. W. E. Blackstone on "God's Dealing with the Nations" is worth the price of the book. Paper ed., 25 cents.

*The Brand of Hell.* By H. W. Fry.

A realistic picture of anti-Christian times. Paper, 25 cents; cloth, 65 cents.

New tracts published by the Chicago Hebrew Mission:

WHY THE JEWS SHOULD STUDY JESUS. By Rev. Alex. Patterson. 1 cent per copy or 10 cents per dozen.

A WORD IN TIME. The story of a life redeemed from the darkness of Judaism. In English and Yiddish. 1 cent per copy, or 10 cents per dozen.

### PAPERS AND MAGAZINES RECEIVED.

- Berith Am.
- Bethesda Herald.
- \*Bible Lands.
- Bible Society Record.
- \*Canadian Supplement to Jewish Missionary Intelligence.
- Chizzuk Emunah.
- Church and Synagogue.
- \*Das Prophetsche Wort.
- \*Daughters of Syria.
- \*De Hope Israels.
- \*De Ladder Jakobs.
- Der Freund Israel's.
- \*Der Missionsbote.
- Dibre Emeth.
- \*Dibre Hayomim.
- Faith's Record.
- \*Friede uber Israel.
- God's Revivalist.
- \*Go Forward.
- Good Tidings.
- Gospel Messenger.
- \*Healing Wings.
- Immanuel's Witness (Cleveland).
- \*Immanuel's Witness (London).
- Intercessory Missionary.
- \*Israel's Hofnung.
- \*Israel's Missionen.
- Israel's Van.
- Kingdom Tidings.
- \*L'Ami d'Israel.
- \*Le Reveil d'Israel.
- \*Life and Work.
- Living Truths.
- \*London City Mission Magazine.
- \*Messiasbote

- \*Missionary Herald of Pres. Ch., Ireland.
- \*Missions-Blad for Israel.
- \*Missions Blatt.
- \*Missionsbote.
- \*Missions-Tidings for Israel.
- \*Monthly Messenger of Pres. Ch., England.
- \*Nathanael.
- \*New York City Mission Monthly.
- \*Notes and News from South America.
- \*Olive Trees.
- \*On and Off Duty
- \*Our Helper.
- \*Our Hope.
- \*Our Sisters in Other Lands.
- \*Prayer.
- \*Saat auf Hofnung.
- \*Son Israelite.
- The Assembly Herald.
- The Central American Bulletin.
- The Chosen People.
- \*The Christian Messenger.
- The Christian and Missionary Alliance.
- \*The Christian Nation.
- \*The Ch. of Ireland Messenger for Israel.
- The Eleventh Hour and Jungle Need.
- The Friend of Israel.
- \*The Friend of Israel (Australian Edition).
- \*The Glory of Israel.
- The Hebrew Messenger.
- The Hope of Israel.
- The India Alliance.
- The Institute Tie.
- The Jewish Evangelist.
- The Jewish Missionary Advocate.
- \*The Jewish Missionary Herald.
- The Jewish Missionary Intelligence.
- The Jewish Pioneer.
- The King's Herald.
- The Last Days.
- The Message and Deaconess Advocate.
- The Missionary Link.
- \*The Missionary Record of United Free Ch., Scotland.
- The Missionary Review of the World.
- \*The Mission World.
- \*The Morning Star.
- The New Acts.
- \*The People, the Land and the Book.

- The Reaper.
- The Record of Faith.
- The Review of Missions.
- The Scattered Nation.
- The Standard Bearer.
- The Substitute.
- The Triumphs of Faith.
- The Watchword and Truth.
- The Wild Olive Graft.
- Tidings of Gospel Work.
- Trusting and Toiling.
- Zion's Friend.

\*These papers and magazines are especially sent the Rev. Louis Meyer as Editor of the Missionary Department of the ERA and as Assistant Editor of the *Missionary Review of the World*.

DONATIONS.

From an unknown friend, 3 ladies' skirts, 2 wrappers, 1 man's coat and trousers, 1 overcoat, 4 girls' dresses, 1 girl's skirt, 5 waists, 1 boy's trousers, shoes, underwear, stockings, carpet rags; Mrs. H. L. S., 1 baby sacque, 2 bonnets, 3 pairs shoes, 1 boy's coat, 6 pairs stockings, 3 pair knit baby shoes, 3 aprons, 2 children's coats, underwear; Mrs. T. E. M., Oak Park, 1 skirt, 2 waists; Roseland Aid Soc., Kensington, Ill., 5 coats, 2 overcoats, 1 boy's overcoat, 11 shirt waists, 11 wool waists, 6 ladies' coats, underwear, shoes, carpet rags; Mrs. J. G., La Grange, Ill., 8 children's dresses, 6 girls' dresses, 7 children's waists, 1 skirt, 1 ladies' coat, shoes and slippers; Mrs. M., 4 skirts, 4 boys' blouses, 2 children's coats, 1 cap, 1 ladies' coat, 4 waists, 3 shirt waists, 24 pieces new underwear, 7 pieces old underwear, shoes, collar and belt; Rev. H. W. M., La Grange, 1 overcoat; H. H. M., La Grange, 1 dress suit; Mrs. J. C., La Grange, 4 ladies' waists, shoes; Mr. M. Van P., 2 kegs blocks for Day Nursery; Miss Belle D., 2,000 song sheets; Greenlee Bros., 1 fire pot and grate, 2 sets stove linings.

CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION

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NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT
10226	5.00	10258	.59	10290	200.00	10322	5.00	10254	2.00
10227	30.00	10259	4.01	10291	5.00	10323	5.00	10255	5.00
10228	5.00	10260	1.53	10292	5.00	10324	1.00	10256	.75
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10230	1.00	10262	1.00	10294	.75	10326	1.00	10258	20.00
10231	1.00	10263	2.60	10295	10.00	10327	.20	10259	1.00
10232	1.00	10264	5.00	10296	2.00	10328	1.38	10260	.25
10233	8.35	10265	1.00	10297	10.00	10329	5.00	10261	5.00
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10236	2.50	10268	.50	10300	10.00	10332	100.00	10264	1.00
10237	1.00	10269	.75	10301	4.00	10333	1.00	10265	1.00
10238	5.00	10270	10.00	10302	1.91	10334	1.00	10266	4.25
10239	5.00	10271	3.00	10303	20.00	10335	.26	10267	1.00
10240	5.00	10272	20.05	10304	37.00	10336	5.00	10268	1.00
10241	2.93	10273	7.00	10305	4.05	10337	3.00	10269	21.00
10242	21.50	10274	100.00	10306	1.00	10338	7.00	10270	3.70
10243	5.00	10275	12.14	10307	2.00	10339	9.79	10271	1.70
10244	5.35	10276	4.00	10308	15.00	10340	200.00	10272	1.50
10245	5.00	10277	.26	10309	5.26	10341	.80	10273	2.00
10246	5.00	10278	5.00	10310	5.00	10342	50.00	10274	2.00
10247	37.00	10279	3.90	10311	15.76	10343	50.00	10275	100.00
10248	3.30	10280	2.10	10312	15.00	10344	50.00	10276	36.25
10149	.15	10281	10.00	10313	5.00	10345	1.00	10277	25.00
10250	18.00	10282	1.00	10314	10.00	10346	5.00	10278	100.00
10251	1.00	10283	.75	10315	10.00	10347	2.35	10279	20.00
10252	2.00	10284	25.00	10316	10.00	10348	3.00	10280	1.00
10253	200.00	10285	40.00	10317	12.00	10349	.20	10281	1.55
10254	5.00	10286	100.00	10318	5.00	10350	10.00	10282	10.00
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# THE JEWISH ERA

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No. 1

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

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MRS. T. C. ROUNDS, EDITOR.

## THE PANORAMA OF REDEMPTION.

BY PROF. JAS. M. GRAY, D. D.

The Bible is not a history of the world or of the human race, but the redemption of man.

This history of redemption begins at the moment of its need with the first promise of the Redeemer in Genesis 3:15, spoken of as the seed of the woman who should bruise the serpent's head.

The next link in the chain is 2,000 years later, more or less, in the promise to Abraham (Gen. 12), where "the seed of the woman" is revealed as coming in his line, and concerning Whom it is promised that in Him "shall all the families of the earth be blessed."

This promise to Abraham is coincident with his call to be the founder of a nation—the nation of Israel, as the event showed—which God intended to use as an instrument in the work of redemption.

Israel as an instrument is a co-worker with the Personal Redeemer, "the seed of the woman," Whom we subsequently identify in the

Scriptures as the Lord Jesus Christ. Christ and Israel are spoken of in Scripture not as two instruments, however, but two

"servants" in the execution of God's plans.

With the particular work of Christ as the Sin-bearer we are measurably familiar, but that of Israel as a nation is not so well known.

It seems to be of a three-fold nature. (1) Israel was to be a repository for the truth of God and to her was committed for safe-keeping and transmission the sacred oracle. (2) She was also to be a channel for the coming into the world of the great promised Redeemer, the Personal Servant. (3) She was to be a kind of pedestal or platform on which the charter of the true God might be displayed before the other nations of the world to His glory, and to their advantage through their willing subjection to His authority.

The first of these purposes Israel has fulfilled, but failed as to the third. And it is the chief mission of the books of the prophets to foretell the circumstances under which the third shall yet be fulfilled in the Millennial age which shall follow the present one.

The early historical books of the Old Testament—the Pentateuch to 2 Samuel—not only give us the story of Israel, but contain additional prophecies of the Redeemer. They speak of Him as coming in the line of a particular descendant of Abraham, *i. e.*, Judah (Genesis 49), and a particular

Synopsis of address at the all-day Conference of the Chicago Hebrew Mission held in the Chicago Avenue (Moody's) Church, January 15, 1908.

descendant of Judah, *i. e.*, David (2 Samuel 7), and moreover that He should be both a prophet (Deuteronomy 18) and a king.

The failure of the nation of Israel to fulfill the third purpose of her call through disobedience and unbelief reached a climax, as recorded in 2 Kings.

The nation had grown mighty, especially under the reigns of David and Solomon, but with prosperity had come iniquity and idolatry. Chastisement had fallen, at first in the form of a division of the nation into the kingdoms of Israel and Judah, ten and two tribes respectively. But at last the Gentile kingdoms of Assyria was permitted of God to carry Israel into captivity, and a century or more later Babylon was permitted to do the same with Judah.

Israel as a separate kingdom never returned to her land, but Judah was restored after seventy years and remained intact, though as a vassal of different Gentile powers, until the time of her crowning sin in the crucifixion of her Messiah and Saviour, the Lord Jesus Christ. Now she became scattered among the nations of the earth, where she remains today, "sifted as corn is sifted in a sieve," until the period of her final restoration shall take place.

With the captivity of Judah began "the times of the Gentiles," which will continue until the end of the present age, synchronizing with the second coming of Christ.

The significance of these "times" is this: God from the first had intended that Israel should have the dominion of the earth. But as the result of her failure to obey Him, He did, at the time of her captivity, transfer this right tem-

porarily into the hands of the Gentiles. The first power to receive this authority was that of Babylon, as the prophet Daniel indicates, and in the hands of her successors has it remained until now, and shall remain until Christ returns. Then Israel, chastened, penitent, believing, and restored to her land and to her God, shall again take up the task to which she had once proven unfaithful, and assume the dominion with her Messiah on the throne of David.

After the crucifixion of Christ and the present scattering of the Jews, God began a new work in the earth in the execution of His redemptive plan. This was the calling out of the Church, described in the New Testament as the body of Christ. It dates from the day of Pentecost and will end at the period of Christ's second coming, when the Church will be caught up to meet Him in the air (1 Thess. 4:13-18).

In the meantime, and while the Church, or body of Christ, is being formed, the Jews are suffering rejection, but when the Church shall be translated will be the period of their restoration already spoken of.

This restoration to their own land will be at first in an unconverted state so far as the acceptance of the Messiah is concerned. But in connection with the tribulation they shall experience under the persecution of the anti-Christ will come the revelation of Him whom they pierced, and then deliverance and conversion in consequence of it.

This deliverance and conversion of Israel, a name now used synonymously with Judah, will constitute the first step in the progress of millennial blessing. Israel shall

**Israel's  
Failure.**

**The Calling  
of the  
Church.**

**The Times  
of the  
Gentiles.**

**Israel's  
Restoration  
and  
Conversion.**

now became the missionary nation of the world to the other nations, as she sings prophetically in the 67th Psalm: "God shall bless us; and all the ends of the earth shall fear Him."

The world will be converted to Jesus as the result of the testimony of Israel, and the blessings of the Millennium will extend everywhere.

It is at the close of the Millennium that the Eternal age comes into view and the heaven and the earth as we now know them pass away, and the new heavens and the earth of the closing chapter of the book of Revelation appear.

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"JESUS."

BY MRS. E. M. EXTON.

"I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Philippians 3:8.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Ephesians 1:7.

Fain would I tell the story  
Of Jesus and His love,  
In words so sweet and tender,  
They every heart might move.

Fain would I paint His beauty  
That all the world might see  
Him "altogether lovely,"  
And to the Saviour flee.

Fain would I sing His praises  
In harmony so sweet,  
That multitudes might listen,  
And bow at Jesus' feet.

Fain would I walk so closely  
With Jesus here below,  
That I to all around me  
His saving power might show.

Fain would I write of Jesus,  
Of His abounding grace,  
That all who read might hasten  
To seek the Saviour's face.

Fain would I write with power  
That Israel's seed might see  
In Christ their own Messiah  
And to His refuge flee.

Fain would I so exalt Him  
That all the world might bring  
Their tribute to Immanuel  
And crown Him as their King.

Lord, fill me with Thy fullness!  
Do all Thou canst through me,  
To show the wondrous virtue  
There is, oh Christ, in Thee.

Till I can sing Thy praises,  
With the redeemed above,  
With a more perfect knowledge,  
With an intenser love.

Portland, Ore.

---

FROM LONG BEACH, CAL.

*Dear Sister Rounds and Readers of the Era:*

In one of my Bible classes here we are studying the book of Isaiah and had the 28th chapter in our last lesson. The 13th verse is very significant. Speaking of Israel, he says: "Therefore shall the word of Jehovah be unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little, that they may go out and fall backward, and be broken, and snared, and taken."

The astonishing effort which the Jews are making to expunge the Bible and all reference to Christ or Christmas from our public schools is a forcible illustration of the snares they are setting for themselves. They would undermine the foundation on which the liberties of the country have been established. They would annihilate the principles which have animated the liberty-loving pilgrims who have built this Republic. God is speaking to them through the preaching of the Gospel "by men of strange lips and with another tongue," "to whom He said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear" (vs. 11 and 12).

No, they will not hear. They have rejected the Holy One of Israel (ch. 30:11), who hath said, "In returning and rest shall ye be saved; in quietness and confidence shall be your strength, And ye would not" (v. 15). And they will yet reject God Himself and make to themselves idols of gold and silver and wood (see chs. 40:18-20; 41:7, 29; 42:8, 17; 44:9, 10, 13-17; 46:6, and especially 48:1-5.

Yes, they will make a covenant with the enemies of God, Satan and antichrist, and their strongholds of death and Sheol (28:15).

Oh! poor, blind Israel. Thou wouldst destroy thyself, but thy help is in God. "Therefore will Jehovah wait that He may be gracious unto you; and therefore will He be exalted that He may have mercy upon you (ch. 30:18). Then shalt thou cry unto Him and He will hear thee and answer thee (v. 20). Then shalt thou learn the way (v. 21). Then shalt thou cast away the images as an unclean (see margin) thing" (v. 22).

Oh! how can we wait until Israel shall have finished their backsliding and rebellion. Turn ye unto Him from whom ye have deeply revolted, O children of Israel. For *in that day* they shall cast away every man his idols of silver and his idols of gold which your own hands have made unto you for a sin (ch. 31:6, 7). Then shall a king reign in righteousness (ch. 32:1). And Israel shall be like "the wings of a dove covered with silver and her feathers of yellow gold" (Psa. 68:13).

So we will not weary, but labor on patiently.

We were much in prayer yesterday, January 15th, and were with you in spirit in the annual meeting and all-day conference at the Moody Church. I am sure God

has blessed you and will prosper all that pertains to the welfare of our work for Israel.

We are, as you see, still in Long Beach, and my dear, patient wife has continued to sit in the chair night and day through all of the quarter. The dropsy continues, and it is wonderful how she stands the terrible drain upon her system.

But her appetite is good, and since the Lord healed her stomach on the 20th of last September she has been able to eat heartily, which keeps up her strength.

By a very gracious providence we were directed to a much more comfortable house, and moved to our present location, at 424 West Fourth street, last October. Mrs. Turner still enables us to keep up the home, and Miss Bristol, and later Mrs. Goodwin, have given mamma the best of care. Our son Andrew returned to Chicago the last of October. It was a wrench to part with him, but God has very mercifully cared for us by the kindness of many friends.

My wife's sister, Mrs. Budlong, and her daughter Mary came on from Rockford in September and have been near us ever since, which has been such a comfort to mamma. Also our good friend, Mrs. Lucie F. Harrison, general superintendent of children's missionary work in the M. E. Church, has been here with her genial face to soothe and encourage us. I have never seen such wonderful love as she has manifested for my poor little wife. It is like, or even "surpassing," that of David and Jonathan. She is now settled in Pasadena, but comes down frequently.

We have excellent news from our son Harry in China. He and his family were very well at th last writing. He assures us tha

our God will answer prayer for his mother's recovery and he begs us to come out to China this year, especially to hold some meetings with the thousand missionaries in the summer rendezvous at Kuling. May the Lord direct us.

I have had only a few public services during the past quarter, but have been enabled to keep up my three Bible classes. At the Union Bible Class, which meets Monday afternoon, we are still studying the book of Revelation. The impending judgment upon Israel and the Gentile nations as therein set forth has the more remarkable correspondence with the descriptions of the same events given in the book of Isaiah. A careful study of each can leave no doubt in the mind of any candid inquirer that both have only one author and that He can be none other than the Holy Spirit Himself. My principal work during this quarter has been the revision of my little book, "Jesus is Coming," for a large presentation edition. The MS. is now ready for the printer and all provision made for distribution of ten thousand copies. Beloved, will you all pray that the greatest wisdom may be given us in placing these in the hands of the students and missionaries.

We are more than ever in love with this California climate. It has been, thus far, an ideal winter. Roses, callas, nasturtiums, geraniums and other flowers are in constant bloom about our house. Most of the time the weather has been like summer. Right now, this 17th day of January, I am sitting in the beautiful sunshine under the big pepper tree, writing this to you, with my dear wife, in her wheel chair, sitting close by my side. We hear the constant

roar of the waves beating on the sands of the mighty Pacific, and our hearts leap across its great expanse with intense longing to see our missionary boy and his dear wife and those precious children in far off Nanchang.

Long Beach is delightful with its extensive asphalt pavements and numerous comfortable homes.

It is exemplary in its morals—no saloons—large churches crowded with worshippers. Rev. Smith, pastor of the Baptist Church, and Rev. Clellan, pastor's assistant of the Presbyterian Church, are animated with the "blessed hope" of our Lord's soon coming. Very many others are in healthy sympathy with my teaching in the Bible classes concerning Israel and our Lord's return. Revival meetings are now in progress and many souls have been saved.

I have glorious news from the work in India, China and other foreign fields. Wish I could have a personal chat with all of you about it.

I am just bringing on a new invoice of tracts for the work among the Jews in Los Angeles.

Pray for us, beloved, and may the Holy Spirit keep us all humble and faithful till we see the "harvest home." Long Beach, Cal., address will reach me. Yours in our coming Lord and Saviour, Jesus Christ.

WM. E. BLACKSTONE.

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#### TREATMENT OF JEWS IN MOROCCO.

In order to secure the property of Jews the authorities do not, like King John, extract teeth, but instead they place the right hand of the victim in a bandage saturated with salt, and padlock the hand behind the victim's back. It takes four months for the hand, under this treatment, to wither away. —*The American Hebrew.*

## ISRAEL'S PLACE IN GOD'S PLAN.

—  
Romans II.  
—

BY REV. ALEXANDER PATTERSON, D.D.  
—

The Jew is a unique spectacle. He represents a nation without either land or king, touching all nations, yet unmixed with any, flowing like the Gulf stream, through the oceans of humanity; yet as separate as that mighty river. When we look into the Bible we see an equally striking spectacle. Israel occupies nearly the whole of the sacred volume. He was the chosen sifted medium to whom was given the Revelation of God's law and Gospel. From Israel came Christ and His apostles and all we call Christianity. We see three great Revelations given the world through Israel, the Covenant through Abraham, the Law through Moses, the Gospel through Jesus. All these are world-wide in scope. We must see a unity in the divine plan. God is not one thing yesterday and another today. He is the same yesterday, today and forever. So is His plan. But has God failed in His plan? The Jew is scattered and his land is a cemetery of departed hopes. He is a persecuted people and without a cause, for the Jew, even the lowest specimens, are not more objectionable than any other nation. No, it is of God for some mysterious reason. But what was His plan in scattering the nation? Just the same as in gathering them at first, the world's welfare. The original promise, "In thee and in thy seed shall all the families of the earth be blessed" is being carried out all through. We see them

blessing Egypt in their stay there. Later in Palestine coming into contact with all the world powers, Babylon, Persia, Greece and great Rome at last. We may see, but not so clearly, the nation blessing all distant nations. From Israel's law or people came the incentive that inspired all the great religions and civilizations of the world. Not only Mohammed, but other and earlier leaders received their first light from Israel. Zoroaster, Confucius, Buddha, Aristotle, all the great Grecian and Roman civilizations, all were inspired by that mighty revelation in Israel. Now scattered as they are, Israel has been the salt of the earth. Their Ten Commandments are the basis of civilization. The home of civilized nations is the Bible home life. They are God's witnesses to the great vitalizing truth of One Living and True God. Through them came the seventh day rest and modern form of government, representative and constitutional governments. In fact, all we have today of national and family life is theirs.

Paul tells us all this is small compared with what they will be yet to the world. If the casting away of that people has brought such riches to the world what will happen if they should be restored to Christ and their land. He says they will and it will be like a resurrection for dead humanity. When shall this come? At the end when man has exhausted his resources for self-saving; when humanity is at its last degree of despair, then will God interfere and Israel will be His agency of restored faith and blessing. Representatives from all nations and tongues and peoples are being gathered in and grafted into Israel's stock, but the restoration of the original plan is yet to come.

\*From address at the Hebrew Mission, Oct. 25th.



The world is to be let into Israel's Covenant and place. We join Israel and not Israel join the Christian Church. We have reversed the divine plan as Paul here describes it. Christ broke down the middle wall of partition in His death and redemption, so that the Gentiles fullness might come in. He will also break down the further walls of separation between them and the nations, and they will come into Israel's national blessing.

*Morgan Park, Ill.*

### THE GHETTO OF ROME.

ROME, Oct. 29.—Of the colonies for foreign residents for which Rome in ancient times was celebrated all have been altered and modernized, with one single exception, the Jewish colony, which has practically remained unchanged since the year 160 B. C. And yet the Jews of Rome have been persecuted through the centuries. They have been trampled under foot and made to pay heavy taxes; they have been forbidden to have intercourse with Christians, prohibited from walking the streets and subjected to every possible humiliation.

The center of the Jewish settlement in Rome was the Porticus of Octavia, where Vespasian and Titus celebrated their triumph after the fall of Jerusalem. Among the spectators of this celebration stood the historian Flavius Josephus, "the base Jewish courtier," to whom we owe a description of the triumph.

In the early days of the city the region between the river and the Janiculum was marshy and so unhealthy that it was chosen by the Senate as a place of residence for prisoners of war whom they

wished to destroy. Here the Jews were established.

The first Jewish slaves are said to have been brought to Rome by Pompey the Great after he had entered Jerusalem and taken the Holy of Holies, but the Jewish colonies on the banks of the Tiber were already flourishing before the time of Pompey, other Jews having previously been driven from their native land by poverty, besides the many brought as slaves behind the chariots of their Roman conquerors. Here they all took refuge. Many of them perished, but many of them lived to form in course of time a poor and unhealthy but populous quarter of their own.

Some of them became wealthy, and, leaving the home of their coreligionists, settled in fashionable quarters in the city. St. Peter is said to have been the guest of Aquila and Priscilla, who lived on the slopes of the Aventine. The Jewish Princes Herod and Agrippa lived in Rome in wealth and honor and found a home in the palace of the early Cæsars. Bernice, the daughter of Agrippa, was on the point of marrying Titus and becoming empress of Rome.

Julius Cæsar was the first and one of the few of the Roman benefactors of the Jews. He loosed their bonds of slavery and allowed them to form a separate caste, that of the Libertini. His murder was therefore mourned by them as nothing less than a national calamity.

Augustus, the founder of the Roman empire, was merciful to the Jews, but Tiberias and Caligula ill treated the colony and determined to exterminate it. Titus employed thousands of Jews in building the Coliseum, and Vespasian obliged them to pay a tax of two drachmae, formerly paid to the

temple treasury, to Jupiter Capitolinus, a custom which survived until the seventeenth century, when the Jews of Rome were made to pay a tribute of 1,200 gold florins to the Camera Capitolina, to which were added thirty denari in memory of the betrayal of Judas.

Under Domitian the Jews were banished from the city to the Valley of Egeria, where they lived in a state of outlawry, occupying themselves with soothsaying, love charms and mysterious cures, their furniture being restricted to a basket suspended from a tree and a bundle of straw. Juvenal says that every tree of the sacred grove rendered a tax to the Roman people.

During the reigns of the early Popes the Jews enjoyed considerable liberty. The Transtiberine quarter still continued to be inhabited by the Jews, but after the pillage of Rome by Robert Guiscard in 1084 they migrated to the opposite bank of the Tiber and settled among the remains of the Porticus of Octavia, close by the Fabian bridge, which then acquired the name of Pons Judeorum.

A reason for the peaceful life and the liberty then enjoyed is found in the fact that they were then the bankers of the Holy See. They often lent money to the Popes at a high rate of interest, sometimes as much as twenty per cent., and generally they borrowed the money from the Christian bankers at a very low rate of interest.

They were skilled in medicine, so much so that the Pope's physician or pontifical archiater was for considerable time a Jew. Martin V., Eugene IV., Innocent VII. and Pius II. were all attended by Hebrew doctors, and it is said that Innocent VIII. at the point of death was advised by a Jewish

physician to have his blood rejuvenated with the blood of three boys. The operation proved far from successful, as the Pope as well as the three boys died, but the doctor saved his life by flight.

Some Jews held important offices in the Papal court. One, a certain B. Abraham, was intendant of the household of Alexander III. Several wealthy Jewish families adjoined the faith of their fathers and acquired considerable power and influence under the Papal government, such, for instance, as the Brancas and the Pierleoni, whose descendant was the anti-Pope Anacletus II.

There is a tradition that two members of the Pierleoni family, which was considered one of the patrician houses of Rome, migrated to Germany in 1450 and became the heads of the Hapsburg family. Lucrezia, the last representative of the family, who died in the year 1582 and is buried in the Church of Santa Maria della Consolazione at Rome, is proclaimed in an inscription on her tomb to be "the only surviving daughter of the most noble Roman and Austrian race."

Paul IV. (1555-59) was the first real enemy of the Jews. He ordered that they should live apart from the Christians in a quarter of their own, surrounded by a wall with but one entrance and one exit, and on July 15, 1555, the Jews were shut up in the place which has since been called Ghetto, an abbreviation of Borghetto (little town) in contradistinction to Borgo (town) and which at the time was known as Vicus Judeorum.

Four Christians' churches which were within the enclosure were pulled down, while the piazza close by the prison of the Jews was called Piazza del Pianto, or

Place of Weeping, to testify to the grief of the people. It is said, however, and perhaps with greater probability of truth, that the place was so called after the close by Church of Santa Maria del Pianto, where an image of the Virgin shed tears on beholding a murder committed at its feet.

The humiliations and vexations suffered by the Roman Jews have in many cases been exaggerated. Martin V. (1417-31) caused the Jews to wear a sign by which they could be distinguished from the Christians. This sign varied. Originally it consisted in red overcoats for men and women alike. Later the letter O in yellow was worn sewed on the breast. Under Paul IV. the men wore yellow conical caps and the women veils of the same hue.

The difference in the color or cut of the clothes worn by various classes of people was a matter of custom in the Middle Ages, and certainly it did not originate nor was it intended as a special humiliation for the Jews.

The races which the Jews were compelled to run during the carnival have been qualified as a cruel custom and an increase of the many humiliations to which they were subjected, and yet, together with the Jews, Christian old men and boys used to run as well, and when Pope Clement IX. abolished the races for the Jews the custom of having Christian boys run races with asses still continued.

It must be admitted, however, that as a rule common law penalties were applied with more severity in the case of Jews than of Christians, especially in crimes against morality, for which Christians were punished merely with fustigation, while Jews were burned at the stake.

Sixtus V. treated the Jews better than his predecessors owing to the fact that they belonged to "the family from which Christ came," and he granted them the privilege to practice several kinds of trades. Clement VIII. and Innocent XIII. restricted their liberty to only two trades, namely, those in old clothes and rags and and iron, "stracci ferracci," which they are still plying at the present day.

Gregory XIII. forced the Jews to hear a sermon once a week in the Church of Saint Angelo in Pescheria, and this custom was renewed in 1832 by Leo XII. and only abolished in 1848 by Pius IX., who opened the gates of the Ghetto and revoked all the oppressive laws against the Jews.

Near the Ghetto, in memory of this custom, stands to this day a church called the Divine Pity, erected by a converted Jew, which bears on the outside a picture of the Crucifixion with the following inscription in Latin and Hebrew: "All day long have I stretched out my hands to a disobedient and gainsaying people."

The Jews had their synagogues and schools near the Ghetto. Originally these temples stood on the banks of the river. Later temples rose in various parts of the city, but the new synagogue has been built, following the ancient custom again, near the river and not far from the Ghetto, where the majority of modern Jews in the city still reside.

Thus the Jewish colony, or at least the greater part of it, has kept the habits of 2,200 years ago and retained to a great extent its old characteristics.

The poor classes still cling to their religion and habits, keep the Sabbath, when either they do not

light any fire or have it kindled by a Christian servant, refrain from passing under the arch of Titus, erected in the year 81 A. D. to commemorate the fall of Jerusalem, and regularly walk out of the Porta Portese, by which the expected Messiah is supposed to enter Rome. The well-to-do Jews are less careful to observe old customs, and it has been remarked they seem to have given up the profitable trade of lending money at usury, probably on account of the successful competition of their Christian rivals.—*New York Sun.*

#### ANTI-ZIONISM IN RUSSIA.

The fact that the Zionist organizations in Russia have been declared illegal by the Senate will not have any ruinous effect on the movement in that country. It is one thing in Russia to pass laws and regulations, and quite another thing to carry them out. It will be remembered that some years ago Plehve issued a stringent prohibition of Zionism, and *The Jewish World* at the time published a copy of the secret circular issued by him. It was this edict which led Dr. Herzl to seek his famous interview with Plehve just before the Sixth Congress. Of course Plehve's action did not stop the action of Zionism in Russia. Instead of being carried on in broad daylight as a movement which respected the law, Zionism was turned into underground and revolutionary channels. The present state of affairs induced the Russian Zionists to hold their annual conference in conjunction with the Congress of The Hague, where the question of the future political activity of the Russian Zionists was debated with much

warmth and at great length. The latest edict against Zionism is only another one of those laws which are made to be evaded. At the same time it is not altogether unintelligible that the Russian government should seek to put down a movement that has for its apparent object the repudiation of Russian nationality by a large section of its subjects.—*The Jewish World.*

#### SEPHARDIC TOMBSTONES.

"Perfect equality in sepulchres for all" is the motto of many Sephardic congregations. In their congregational Ascamot, or Laws, is the following: "As death makes no distinction of persons, it has been a very laudable custom in our congregation and one which we ought to preserve, not to make any distinction among the deceased, whether in respect to the graves or the honors conferred in synagogue."

It is also provided that "stones must not exceed six feet and a quarter in length, three in breadth and one and a half in height."

#### GOD'S LOVE FOR ISRAEL.

BY REV. JOHN WILKINSON.

Thy love, O God, what tongue can tell,  
So rich, so free, unsearchable,  
To Jacob's wand'ring race;  
That love of old so oft expressed,  
Has now in Jesus found its rest,  
So full of truth and grace.

'Tis higher than a father's love,  
Than mother's it doth deeper prove,  
'Tis broader than the sea;  
'Tis longer than all time in length,  
'Tis everlasting in its strength,  
O Israel, 'tis for thee.

O may that love, so sweet, divine,  
Through Jesus on Thy people shine,  
Transforming by its ray.  
Awake then, Israel, from the dead,  
Messiah's glory wide to spread,  
And bring millennial day.

Our blessed Lord will come again,  
And take His bride with Him to reign  
To dwell in His sweet home.  
The little while on earth we stay  
O let us for His brethren pray,  
And work until He come.

—From *Hymns of Hope for Israel.*

# THE MISSIONARY DEPARTMENT.

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## JEWISH MISSIONARY NEWS FROM ALL LANDS AND SOCIETIES.

### I. AMERICA.

GEORGIA AND THE SOUTH. Having had opportunity to visit some cities in the southern part of the United States and to become acquainted with the Jews living there and the missionary work attempted among them, we take pleasure in telling our readers what we have learned. The Southern states contain a considerable number of Jews scattered all over the country in small settlements, while colonies of considerable size are found in the larger cities (New Orleans, Atlanta, Memphis, etc.). The oldest of these colonies is at Charleston, S. C., where one of the now existing congregations, Beth Elohim, was organized in 1750, and has exerted great influence upon the history of American Judaism.

A large number of the Jews in the Southern states are the descendants of families which settled there fifty and more years ago and during the war of the Confederacy took chiefly the side of the South, serving in the army in large numbers and fighting as valiantly as their Gentile brethren. The consequence of this show of patriotism on the part of the Jews brought about very close fellowship, yea, almost intimacy, between those Jewish families and their Gentile neighbors. So far as their religion is concerned, these Jews call themselves still Orthodox Jews, at least in the smaller cities and towns, but intermarriages with Gentiles are quite frequent, and many members of these Jewish families have be-

come regular attendants and even members of the Christian churches, though no special effort is made by local ministers and congregations to preach the Gospel unto them.

To these old Jewish families of the South have been added, since the war, a considerable number of Jews from the southern part of Germany, and, during the last twenty years, a rapidly increasing number of Russian and Polish Jews. The Jewish Territorial Organization, London, and some American Jewish associations are now attempting to direct the continuous stream of Jewish immigrants to our Southern ports, so that a large increase of the Jewish population of the South is possible in the near future.

Efforts to preach the Gospel to the Jews in the Southern states were made by the American Society for Meliorating the Condition of the Jews during the last years of the first quarter of the past century. Rev. J. S. C. F. Frey, the father of American Jewish Missions, visited Charleston upon one of his early missionary tours, and went later even into northern Georgia, where the first Jewish settlers had just arrived. Other missionaries of the society made occasional visits to the South, until at last Charleston, S. C., became a regular station of the society, where the two Bernheims, father and son (the latter still alive, though very aged), did good work. Many families with Jewish names, now found in the different churches of the South, declare that they are descendants of men and women who heard of Christ first through the mission-

aries of the American Society for Meliorating the Condition of the Jews before the war of 1861-65. With the beginning of the war the activity of the society became limited to the Northern states, until it gradually stopped all activities.

A little more than twenty years ago, Rev. Jacob Freshman, then the head of a very prosperous work among the Jews in New York, made a tour through the South which ended at New Orleans; but though his addresses aroused considerable interest and caused people to give liberally towards his work in New York, no missionary activity resulted among the Jews of the South.

Then the Methodist Episcopal Church, South, became interested in the Jews through the efforts of two consecrated Hebrew Christians, Max and Julius Magath. With great wisdom they led the enthusiasm into the right channel, and the North and South Georgia Conferences of the M. E. Church, South, entered upon active work among the Jews, each conference employing one of the brothers. A magazine in the interest of the work was started and the work went along with good success, when Max Magath died, much to the sorrow of the Christian community of Georgia, which loved him well. Soon after Julius Magath became professor of French at Emory College, Oxford, Ga., and the work was suspended until 1904. In that year the Methodist Episcopal Church, South, decided to make work among the Jews a part of its regular denominational work, and Julius Magath was made the missionary, with headquarters at Atlanta, Ga. There we visited him and were glad to become thoroughly acquainted with him and his work.

Atlanta has a Jewish population of about 7,500 (estimates vary between 5,000 and 12,000). It has a considerable number of wealthy families which are Jewish only in name, and a much larger number of Russian and Polish Jews in moderate or even poor circumstances, who still, to a certain extent, cling to Talmudism. Many of these were employed in the liquor business until Georgia entered the prohibition column in 1908. The work of Rev. Magath, the missionary in Atlanta, as in the great majority of Jewish missions, is limited to the latter, the talmudical Jews, though he does not fail to approach the nominal Jew whenever an opportunity is given. Rev. Magath does not follow the aggressive lines which the missionaries in American Jewish missions generally follow, so that no public meetings for Jewish men or women or children are being held; but his work is quiet, personal, hand-to-hand work, which aims first of all at the establishment of better feeling between Jews and Christians. Thus he has spoken in churches of his denomination all over the South and has enlisted the sympathetic and prayerful interest of the Christian people in their Jewish neighbors. On the other side he has extended ready aid and counsel to the Jews wherever he found need and suffering among them, and has successfully gained the personal confidence of large numbers of Jews. He does not neglect to preach Christ wherever he can and the increased number of Jewish baptisms in the M. E. Church, South, is a proof of his successful work among both Jews and Christians. Baptists and Presbyterians, however, think a more aggressive work, especially among women and children, nec-

essary. The Hebrew Christian Association, founded in 1905, the burden of whose work has hitherto been upon the shoulders of its consecrated founder, Mrs. Clark, is praying for the Lord's direction in the matter. May He lead the association into larger work in the city of Atlanta.

New Orleans, with its very large Jewish population, is without any Jewish mission.

Memphis, Tenn., which has a Jewish population of 4,000, has now, we are told, a Jewish mission. Rev. A. Lichtenstein, the founder of the St. Louis Jewish Christian Mission (see JEWISH ERA, July, 1907, p. 100), who has been traveling through the southern states for years collecting funds for his work and for the building of a Hebrew Christian synagogue in St. Louis, is said to have opened a work in Memphis. If this means the abandonment of his work in St. Louis, we do not know.

MASSACHUSETTS. The work of the *Good Tidings of the Messiah Mission* among the 80,000 Jews of greater Boston seems to be in prosperous condition. Rev. F. C. Gilbert, the founder and superintendent of the mission, reports in his monthly magazine that the manifold meetings continue to draw the Jews and that many are earnestly inquiring after the truth. Several have been baptized lately. In November Rev. Gilbert published an appeal for funds to purchase a farm of eighty acres in the town of Concord, about 20 miles from the city of Boston. It contains a nice house, two large barns, several orchards and some thirty acres of woodland. It seems well adapted to the purpose of making it the Good Tidings Industrial Home and Missionary Training School, where persecuted

Jewish believers in Christ can find a refuge and be led on in the Christian life and where some can be trained for missionary work. In December, 1907, Rev. Gilbert reported that he had more than three thousand dollars in cash and pledges and that he expected to be able to secure the place free from all incumbrances by January 1, 1908.

NEW YORK. The monthly prayer meetings for Israel which were started in June, 1907, by the *Anglo-American Board of Missions to the Jews* in the Fifth Avenue Marble Collegiate Church, have been continued regularly and seem to have aroused considerable interest. The attendance has become better, and some who were present at them have told us that those present felt stirred and helped. The Anglo-American Board has issued another lengthy "call to all well-disposed Hebrews and lovers of Israel for a further concentration of Christian influence" (see concerning the former call, JEWISH ERA, July and Oct., 1907, pp. 97, 98 and 151). Like the former call, it has not had any results, as far as we know.

The *Hebrew-Christian Mission* (seemingly a new name for the old-established Jewish Work of the New York City Mission and Tract Society, Rev. A. F. Schaffler, D. D., President, and Rev. Bernhard Angel, missionary), has issued the *Hebrew-Christian Mission Tidings* on Christmas, 1907. In it we read: "We do not know the exact numbers in Jewish congregations who listen to the story of the Messiah, but so far as we do know them our missionary is reaching a larger number of Jews every Saturday than any other mission in the world. For example, a week ago there were by count 193 Jews present. The vast majority of

them are men who come to the preaching services on the east side, which are under the charge of our missionary, Rev. Mr. Angel. (These services on the east side are supported by the Young Ladies' Christian League.—ED.) That must be a bad day when less than 150 come voluntarily to hear the proclamation of the truth as it is in Jesus. In former days these meetings were often somewhat disorderly, as men disputed and denied statements made by the missionary. Now there is uniform order and respectful attention which shows that the truth is slowly gaining the respect of those who come to hear and that they no longer indulge in vituperation, denial and disturbance. The attendance at these meetings is all the more remarkable because absolutely no inducement in the shape of financial aid is offered to those who come. This has not always been true in the history of Jewish missions." The reader will forgive us if we add to this, that, as far as we know, no reputable mission in the United States pays the Jews for attending the services.

Rev. Angel reports that during 1907 the average attendance at the chief meeting on Saturday at the De Witt Memorial Church was one hundred. The largest attendance at one meeting was 300 Jews and Jewesses. At the close of that meeting, when opportunity was given to the Jews present who trust and love the Lord Jesus to testify by rising, some 25 Jews responded. The work among Jewish boys has prospered in spite of many hindrances. Hundreds of Jewish boys have attended the Gospel meetings held for them, most of them being accompanied by their Jewish parents. The testimonies from some of these Jew-

ish boys as to what they thus learn, which are printed in the *Hebrew-Christian Mission Tidings*, are very touching. Mrs. Angel and the two daughters assist Rev. Angel in the work with earnest zeal and much success.

The *Jewish Mission of the M. E. New York City Church Extension and Missionary Society*, under the care of Dr. H. Zeckhausen and his consecrated wife, has never been in a more prosperous condition than now. Dr. Zeckhausen says in a private letter to the writer: "Our meetings for adults are simply wonderful. The attendance, conduct and attention of the hearers are splendid and we have every reason to be thankful. The Tuesday evening meeting for English-speaking Jews continues under the auspices of the Hebrew-Christian Association of New York and is growing larger and larger every month. The union services at Camp Memorial Church (started six years ago by Dr. Zeckhausen) have been a blessing to Jew and Gentile. At the meeting of December 8th we had the little church full, over 40 being Hebrew Christians. . . The Children's Classes are well attended, at present Mrs. Zeckhausen being assisted by one paid and eight voluntary workers." Four Jewish men and one Jewish lady have been baptized lately, so that the Lord is giving blessed fruit after many years of hard and faithful work.

The *Hebrew-Christian Publishing and Trading Company* has published its elaborate and costly catalogue and price list of Holy Land products, and also its first tract for distribution among English-speaking Jews. The latter is the reprint of an address delivered by the general manager of the company, Mr. Schapiro, some time ago (in Yiddish) and pub-



lished in his magazine, *The People, the Land and the Book*, to which is added a poem by Mark Levy, which was "written for the benefit of the Christian clergy." *The Quarterly, The People, the Land and the Book*, will now become a monthly.

The *Brooklyn Christian Mission to the Jews* (Mr. Philip Spievacque) and the *Jewish Bible Mission* (Mr. Emil B. Linde) report continued progress in every part of the work and many encouragements.

NEW JERSEY. In MORRISTOWN, N. J., Mr. S. Needleman, who is a Hebrew Christian and, at present a student in Drew Theological Seminary, has opened a mission to the Jews under the auspices of the "Friends of Israel." Mr. Needleman has supported himself and his family (wife and two children) during the three years of his attendance at Drew Seminary chiefly by following his trade as a printer. At the same time he has done much personal work among the Jews in Morristown, Summit, Madison, etc., during these years. Since he expects to devote himself to Jewish work after his graduation this year, we trust that the present work will be permanently supported by its founders.

In NEWARK, N. J., the two Jewish missions report encouraging progress among the almost 40,000 Jews of the city. Mr. Hurwitz of the *Newark Christian Mission to the Jews* reports in his monthly, *The Jewish Pioneer*, that the newly opened Free Medical Dispensary, though in operation only three days in the week, is a great aid in the work, and that all meetings (Preaching, Sabbath School and Sewing School) are regularly attended by many Jews eager to hear the Gospel. Many, he says, are becoming convinced that Jesus of Nazareth is indeed the

Messiah. Rev. S. K. Braun of the *Hebrew Christian Mission of Newark, N. J.*, has commenced the publication of a bright little paper which he calls *Joyful Tidings Quarterly*. In its first number he brings the story of the conversion of Dr. Spira, Isaac Freeman and Harry Burnstein, the latter being the leader of the gang of Jewish toughs who used to break the windows and greatly annoy the meetings in the mission. In the second number he tells of the outdoor meetings held during the summer and attended by hundreds of Jews, of the large number of boys from 12 to 20 years of age who come to the meetings arranged for them, of the rapidly increasing number of Jewish girls attending the Sewing Class, and of the hopeful re-opening of the Sabbath School after the summer vacation. The great need of this work is a better located and larger place.

PENNSYLVANIA. In PHILADELPHIA the *Jewish Mission of the Reformed Presbyterian Church* suffered a great loss in the death of its medical missionary, Dr. A. Caldwell, on November 2, 1907. Since the opening of the mission he had given his services freely and regularly, and he was much beloved by the Jewish people, to whom he proved his love for their souls by his deeds. Dr. Day is his successor and gives, like Dr. Caldwell, his time and services without compensation. The work of the mission seems to be in a most prosperous condition. Mr. Feuersohn, the missionary, writes that the prejudice of the Jews, which he found very strong three years ago, when he entered upon the work, and which kept them from coming to the meetings, is gradually wearing away. The preaching services now are well at-

tended by quiet and attentive audiences of Jewish men and women, who eagerly drink in the Word of God. The Sabbath School is crowded by Jewish boys and girls who are very respectful and zealous in studying the Bible. The Sewing Class attracts a large number of Jewish girls, though the rule has been adopted that all must become members of the Sabbath School first. The two classes of the Night School have to send away applicants on account of lack of teachers. Several Jewish men have professed Christ and are ever ready to testify publicly to their faith. Thus the work, faithfully done, is blessed by the Lord to the encouragement of Mr. and Mrs. Feuersohn, upon whose shoulders rests almost the whole burden of the work.

In PITTSBURG our brother, Mr. Ruben, is happy in the progress of his work

The *New Covenant Mission* is now ten years old and the Lord has blessed the work greatly during the years. The year 1907, though the financial stringency of the closing months made itself felt in the Pittsburg Jewish work as in all other Jewish missions of our country, has brought perhaps more spiritual results in the work of the New Covenant Mission than any other year. On Sabbath, December 15th, a young convert was baptized, who is now in attendance at the Pittsburg Bible School. "Several young men are 'on the way,' and inquirers are numerous these days," says Mr. Ruben. The Gospel meetings are well attended and the children's work is in fine condition.

*Christ's Mission to the Jews* is the other work among the Jews of Pittsburg. It was founded in 1905 by Rev. Kuldell as the Secretary

of the Jewish Mission of the Lutheran Joint Synod of Ohio, who placed Rev. John Legum in charge of it. In 1906 Rev. Legum, with the work, passed under the auspices of the Pittsburg Synod of the General Council of the Evangelical Lutheran Church, where he still continues. From Rev. Legum's paper, which is called *The Missionary's Voice*, we take that his work in the headquarters, on Wylie avenue, is chiefly among young people and catechetical. He studies the Bible and some other helpful religious books with his class of about ten, and some have become believers. One young man was baptized in August and is now a student in the Chicago Lutheran Theological Seminary. Rev. Legum states also, in his annual report, that he did not neglect the Jews living in the suburbs and vicinity of Pittsburg, and that he held open air meetings in McKeesport once or twice a week during the summer months of 1907. Much Christian literature was distributed among the Jews. Rev. Legum closes his annual report with the words, "Thus the missionary and his supporters can discover nothing but encouragement for further work. God be blessed forever."

OHIO. Mr. Mark Lev announces a change in name and methods of *Immanuel Mission to the Jews in Cleveland*, of which he is founder and superintendent. It is now *Immanuel's Witness Postal Mission*, and the aim of the new mission is to distribute and publish, free of cost, Messianic literature in the English and Jewish languages amongst the Jewish people all over the country. The name of the magazine published by Mr. Lev has been changed to

*Immanuel's Witness and Postal Messenger*, and it will appear bi-monthly.

ILLINOIS. *Zion's Society for Israel of the Norwegian Lutherans in America* has for some years supported Rev. Heimann as its missionary in CHICAGO. It is now collecting means for building a mission station and enlargement of its work, which seems to be confined to men. The reports from the ever-growing work of The Chicago Hebrew Mission the reader will find in another part of this magazine.

KENTUCKY. Rev. Moses L. Sosnin, who is now a student in the Southern Baptist Seminary in Louisville, has started some evangelistic work among the Jews of that city. Having been engaged in Jewish work before, Mr. Sosnin meets with good success.

MINNESOTA. Since we reported the organization of the *Society for the Propagation of the Gospel among the Jews in the Twin Cities* and the opening of the *Beth-Shalom Mission in Minneapolis*, on September 17th, the work has moved along in a most encouraging manner. The serious sickness of Rev. S. Mendelssohn, the founder and missionary, which necessitated a rather severe operation, retarded development a little, but good progress is being made in interesting Christian people and in gaining the confidence of the Jews. A women's auxiliary to the society has been organized, and an effort is now being made to buy the large house, which is rented for the meetings, and to make it a permanent headquarters. Rev. Mendelssohn had planned the publication of a quarterly magazine under the name of "Scattered and Peeled," but has deferred action.

CANADA. The *Toronto Jewish*

*Mission* continues in the charge of its faithful missionary, Mr. Henry Singer, who reports much success. In a private letter to the writer he states that the year 1907 has been a blessed one. The meetings have been attended by large crowds, which taxed often, to its full capacity, the hall which seats 200, and the hearers have shown marked interest and paid good attention. "Many of them, I think, are believers on Him," says Mr. Singer. Every morning about thirty or forty Jews come to the missionary for work, when a chapter of God's Word is read and prayer is offered. The street meetings have caused crowds of 500 and 600 Jews to assemble, who listened attentively, though the rabbis and Jewish leaders tried often to break up the meetings. Mr. Singer praises God for the great influence which the mission has gained among the Jews, and asks especial prayers for those Jews who are believers, but hesitate and fear to confess Christ before the world.

The work of the *Canadian Auxiliary of the London Jews' Society in Montreal*, under the care of Rev. Neugewirtz, is in prosperous condition. During the Jewish holy days special meeting were held, which were well attended by Jews and Christians. The attendance at the regular meetings has been very large, and the night school, the Sabbath school for Jewish children, and the Men's Club have called for incessant labor. The missionaries affirm that there have never been greater opportunities for witnessing for Christ among the Jews than now; never before have the Jews themselves listened to the Gospel more attentively; and the readiness with which the Old and New Testaments are be-

ing searched by them is surprising. The work in OTTAWA, also in charge of Rev. Neugewirtz, is as promising as that in Montreal.

## II. EUROPE, ASIA, AFRICA AND AUSTRALIA.

We open this part of our notes with two items concerning the spread of Christianity, which, being taken from Jewish magazines, will surely interest our readers.

The first is taken from the *American Hebrew* of Dec. 27, 1907, and reads: "According to the Cairo correspondent of *Der Fraind*, the Catholic missionaries are very successful in Egypt. They do their work quietly and exert a great influence upon the Jewish population. Their success is chiefly due to their schools. The Jews have not a single school of their own in Egypt, and the Jewish children are studying in the missionary schools, where they grow indifferent to their own people, their leaders and their culture." To this we would add that all Protestant missionaries at work among the Jews of Egypt, viz., those of the London Jews' Society, Jerusalem and East Mission Fund, Church of Scotland and the Asylum Rudolph, report great encouragement and steady progress.

The second item is taken from the *Chicago Israelite*, Jan. 11, 1908, and is written by Professor G. Deutsch, who has always been ready to insinuate that all Hebrew Christians have evil motives when they profess Christ. He says: "The latest list of those who left the Jewish congregation in Vienna covers the month of October. It includes no less than eighty-two names, which would seem to be a record number, as it would bring the number of apostates up to nearly one thousand a year. Thus far the record number was

about six hundred. As the occupation and age of the people are not given, it is impossible to say which motives prevail. The only means by which the motives can be judged lies in the number of doctors among them, which in Austria does not mean physicians, but university graduates, who, therefore, are trying to remove the obstacles in the way of their careers." Dr. Deutsch gives no proof for his judgment of motives, which we absolutely reject, but he is forced to acknowledge the significant fact that nearly one thousand Jews left Judaism and entered the Christian churches (Roman Catholic and Protestant) in the city of Vienna in 1907. Vienna has a Jewish population of about 160,000, among whom the missionaries of the London Jews' Society, the British Society and the Berlin Society are at work.

Lack of space forces us to be very brief today in our notes from the great Jewish mission field outside America. We can only mention a few items of general interest.

The *London Jews Society* is entering, on February 15th, upon the hundredth year of a blessed missionary activity. Gatherings of celebration will be held everywhere in the provinces of Great Britain during the year, and the last week of the twelve months will be given over to the chief gatherings to be held in London. Special leaflets, dealing with different aspects of the work and a complete history of the society, are to be issued and a centenary fund of \$250,000 is to be raised. May the Lord make this hundredth year of the great society its best in spiritual and financial matters.

The *British Society* continues to reach the Jews in the different cen-

ters where its missionaries are at work, and the *Presbyterian Mission* in London and Aleppo records good progress, especially in the newly-opened Jewish Factory Girls' Class in Notting Hill, London. At the time of its opening in October its membership consisted of thirty-five, so that its consecrated workers, Miss Forsythe and Miss Rolfe, have their hands full. The night school in Notting Hill is so crowded that additional helpers are needed.

The *Mildmay Mission* issued a special number of its magazine, dealing with relief of persecuted Jews in Russia, Roumania and Morocco, on December 1st.

The magazine of December 15th is, as usual, review number, and gives a complete picture of the manifold activities of the large mission during the year 1907. It was a fateful year for the mission, because its saintly founder was called away by his Lord and many difficulties were met, but, after all, the reader of the review number cannot help seeing the wonderful works of the Lord, who has marvelously guided and blessed. On January 1, 1908, the Mildmay Mission undertakes the full financial burden of the work at Cape Town, hitherto locally supported (see JEWISH ERA, October, 1907, p. 142), and the work in Morocco will probably be opened in the early part of the spring.

The *Barbican Mission* reports steady progress everywhere. Rev. C. T. Lipstytz, its director, had once more the pleasure of seeing four young Jews make a profession of their faith in Christ by receiving public baptism on November 15th. The committee of the mission decided to withdraw its support of the work of the West German Association for Is-

rael, of Cologne, in the city of Strasburg.

The Jewish work of the *Presbyterian Church in Ireland* is especially prosperous in Hamburg. Rev. Arnold Frank writes that the Inquirers' Home is filled and many young Jews are coming to Christ, in spite of the bitter opposition of the powerful Jewish community in Hamburg.

The *Central Organization of the Lutheran Church for work among the Jews*, Leipzig, publishes that the granddaughter of the great Franz Delitzsch (who, by the way, was a Gentile Christian) is to be employed as worker among the women and children in Leipzig, and that a colporteur is to be sent to the aid of the missionary of the Danish Society in Przemysl, Galicia. The *Berlin Jews' Society* also announces the taking of a step forward, in that a Hebrew Christian colporteur is to be employed among the Jews in Berlin.

The *Prayer Union of Israel in Australia* is able to report that its honorary worker found a spirit of hearing among the Jews everywhere, and was able to sow much precious seed during the year.

Reader, take courage, for the Lord is working among Israel. Watch and pray, labor and give!

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The following items of much importance reached us after the above reports from the Jewish Mission Field were written:

TORONTO, Can. The Committee of the Presbyterian Church in Canada (see JEWISH ERA, Oct., 1907, p. 151) has extended a unanimous call to Mr. S. B. Rohold of Glasgow, Scotland, to undertake the proposed work among the Jews in Toronto. Mr. Rohold has been in charge of the Bonar Memorial Mission to Jews for a num-

ber of years and is said to have done considerable and successful work there.

TORONTO, Can. The Toronto Hebrew and Yiddish Bible School was opened on Dec. 22, 1907. It is interdenominational and its object is to teach the Jews the Word of God. Ex-Rabbi Henry Bregman, who was baptized in Knox Church, Toronto, a little more than a year ago, has been appointed as teacher.

NEW YORK CITY. Mr. Emil B. Linde, in charge of the Jewish Bible Mission, 210 Chrystie street, reports that the premises of the mission have been considerably enlarged, a third store having been added. The whole rooms have been remodeled, renovated and painted, so that the place is most inviting. Mr. Linde has just returned from a brief trip to Russia, Germany, Holland and England, during which he visited many missionary stations in those countries.

#### JEWISH CUSTOMS.

A question has been asked as to the origin of placing a small stone on the tombstone when a Jew visits the grave of a relative or friend. The writer finds it mentioned by Bar Hitove on Oeach Chaun (c. 224, No. 8), the reason being given that the visitor puts it on the tombstone, in honor of the departed, to show that he visited his grave. It would thus be similar to leaving a *carte-de-visite*. Yet I venture to say that the usage owes its origin to a passage of the Midrosh Lekach—Tobby R. Tobiah ben Eliezer, in the eleventh century, on Gen. 25:20: "When Jacob set up a pillar upon Rachel's grave each of the tribes laid a stone on it to realize the true meaning of Meze-

vah, the root of which is tzo "to cover" (with stones).

There might also be a symbolic meaning attached to it, similar to the ancient custom mentioned in the Jewish Encyclopedia (part 12, p. 191), that the tombstones were formerly adorned with a curved horn representing the Shofar, which will be blown by the Messiah to announce the resurrection of the dead. We likewise find the stone mentioned by Isaiah 28:16, as referring to the Messiah, according to Rashi's explanation, as also the Midrosh Yalkut, Eccles. 3:5, remarks to the verse, "There is a time to gather stones, to gather stones together," that this is an allusion to the Messianic age when the stones of Zion (the dispersed) shall be gathered together.

Some travelers on returning from Jerusalem have mentioned that it is customary for visitors going up to the western wall of the temple site to put a nail into the wall. Several thousands of such nails can be seen fixed in the wall, but nobody, not even the Rabbis, were able to explain the reason of this strange practice. In my humble opinion, however, it originates in Midrosh Rabbah, Leviticus 5:17 explaining the verse of Is. 22:16, "Go unto Schebna to tell him what hast thou here that thou hast hewed thee out a sepulchre here" (among the sepulchres of the kings). We may infer from these words, remarks the Midrosh, that one has to build or fix something, even a nail, on the place where he wishes to be buried, which would be considered a foundation stone to his grave. Thus the visitor in fixing a nail into the "wailing wall" thereby indicates that he desires, when departing this life, to be buried on that holy spot.—*Correspondent to the Jewish Chronicle.*

# THE JEWISH ERA

FORTY-FOUR PAGES

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY  
THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions, and correspondence for the ERA to THE JEWISH ERA, Mission House, 22 Solon Place (Margaret St.), Chicago, Ill.

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## EDITORIAL.

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### THE NEW YEAR.

I asked the New Year for some motto  
sweet,  
Some rule of life by which to guide my  
feet;  
I asked and paused. He answered soft  
and low,  
This, "God's will to know."

"Will knowledge then suffice, New Year?"  
I cried,  
But ere the question into silence died,  
The answer came, "Nay. This remember  
too,  
God's will to do."

Again I asked, "Is there still more to tell?"  
And once again the answer sweetly fell,  
"Yea, this one thing all other things above,  
God's will to love."

—Selected.

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### THE ZIONISTS AND THE ITOS.

During the past year especially, much has been written in the various Jewish papers with regard to the progress made by the Zionist and Ito societies under their respective leaders, Wolfshon and Zangwill. Both have been untiring in their efforts to find a home for their persecuted, afflicted brethren. The *former* adhere quite tenaciously to Palestine, the *latter* are willing to go anywhere that promises to be a fair field, the Society being open to invitations from the whole round world.

The gravity of the Jewish situation, the necessity of speedy action, is attracting, more than ever

before, the attention of men of prominence and influence to the standards of the different organizations, and, although the persons in authority are necessarily guarded as to what is given to the public, it is nevertheless to be expected that in the near future we shall hear something quite important from either or both.

In a recent number of the *Jewish Chronicle* appeared an article on "JEWS AND TURKS," from which we take the following which gives point to the above:

"It would not be a cause of surprise if the Turkish government should feel itself able to make concessions to the Zionists, which would have been impossible ten years ago. It is known that the Turkish government has, for a long time, been prepared to welcome Jews to its dominions, and indeed in large numbers; that the principal restriction was concerning settlement in Palestine; that this restriction was due only in a very minor degree to internal economic reasons, and mainly to a belief that the coming of a large number of Russian Jews to Palestine, who retained their Russian allegiance, would give a new hold to the Russian government there. Also that France, acting as the protector of the Catholic church and Russia of the Orthodox Greek church, might make objections to allowing the spots which were resorted to by pilgrims to be in the hands of the Jews.

"Now at present Russia is of necessity much less aggressive in foreign lands than she was ten years ago. Her hands are full at home. France has become a secular power absolutely, and is not concerning itself with the affairs of the Church. The Protestant nations have, at no time, been

unfriendly to Jewish settlement in Palestine.

"It is, therefore, quite within the bounds of probability that the Sultan of Turkey will, if a sufficient consideration be offered, be prepared to meet, in some measure at least, the Zionist program.

"The Ito, too, is evidently thinking of some portion of the Turkish dominions, for, in considering land in northern Africa, it is unlikely to have in view Morocco. Algeria and Tunis are French, or under French influences, and are moreover reasonably well settled, while Egypt likewise offers no great opportunity for colonization. There are, however, large stretches in northern Africa belonging to the Turkish Empire.

"It would be a curious coincidence if the Zionist movement and its offshoot, the Itoist, should both, about the same time, make arrangements which would render possible the considerable settlements of Russian Jews within the confines of the Ottoman Empire, thus duplicating the experience which the Jews had at the time of the Spanish expulsion. Mohammedan countries, more than any others, received the fugitives from Spain, and if they should again receive the fugitives from Russia history would indeed strangely repeat itself.

"Should these plans come to a focus at about the same time, and secure the adhesion of the great Jewish philanthropic organizations engaged in aiding the emigrants, a notable result might be achieved for the oppressed Jews of Russia and Eastern Europe."

One cannot but look on with wonder at these man-made schemes for disposing of God's ancient covenant people. How "He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers," must smile at these puny efforts! for His plans are centuries old and as changeless as the unchanging God He is.

To the minutest particular, according to His Word, will His plans be worked out and none can hinder him. "Whoso is wise shall observe these things."

## A TALMUDIC LEGEND.

A Roman ruler once said to a Jewish Rabbi, "I want to see your God." This the Roman said that he might make fun of the religion of the Jews. The Rabbi was perplexed, for he could not explain to a heathen who worshipped idols that God cannot be seen. Therefore, the Rabbi told his questioner to wait for a little while and then he would see the God of all the world. One morning when the sun was especially bright the Rabbi said, "Come out with me and I will show you one who will introduce you to my God." The Rabbi and the king went out into the fields. "There," said the Rabbi, "is the messenger of God," and he pointed to the sun.

The king looked up, but the sun almost blinded him, and he turned his face away. "Why," said the Rabbi in pretended surprise, "if you cannot look God's servant in the face how can you expect to see God?"

The king was so impressed with the wisdom of the Rabbi that he never again molested the Jews.—*The American Hebrew.*

Volozhin (Gov. of Wilna), May 1.—The Volozhin Yeshibah, which has long been regarded as the greatest seat of Jewish learning in Russia, is about to be closed because of the differences that have arisen between the students and the managers of the school. The management has of late introduced a strict policy of suppressing the haskoloh movement among the students, forbidding them to read newspapers and study foreign languages. Most of the students have already left the Yeshibah, and those who remained contemplate leaving the institution within a few days. Thus the Volozhin Yeshibah, whose hundredth anniversary was to have been celebrated this week, will in all probability be closed.—*The American Hebrew.*



# THE CHICAGO HEBREW MISSION

ESTABLISHED 1887. INCORPORATED 1891.

12 SOLON PLACE (MARGARET ST.), COR. FOURTEENTH PLACE (2 BLOCKS EAST OF BLUE ISLAND AVE.)

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Preaching to Jews—Saturdays and Sundays at 3 p. m. and 7:45 p. m., at 497 S. Halsted Street

### MISSION HOUSE:

Junior Sewing Class—Monday, 3:30 p. m.  
 Industrial School—Tuesday, 3:30 p. m.

Industrial School, W. Division St. Branch—  
 Tuesdays, 3:45 p. m.

Daughters of Zion Class—Wednesday, 3:30 p. m.  
 Mothers' Meeting—Thursdays from 2 to 4 p. m.  
 Prayer and Consecration Meeting, Friday Night  
 7:30 o'clock at Mission House.  
 Sunday School—Sunday, 9:30 a. m. and 3 p. m.

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## THE ALL-DAY CONFERENCE,

Or 20th annual meeting of the Chicago Hebrew Mission, was held in the Chicago Ave. (Moody's) Church, January 15th. The first session began at ten o'clock with a prayer and praise service of half an hour conducted by the Rev. Alex. Patterson, D. D., who also presided over the morning meeting. It was an inspiring service and hearts were warmed and prepared for the feast, which followed at 10:30, when Dr. James M. Gray, Dean of Moody Bible Institute, gave to a large audience a most profound and masterly address on "The Panorama of Redemption," in which he showed that the Bible was not a history of the world or of a race, but the redemption of man, "and that Israel as an instrument is a co-worker with the Personal Redeemer, 'the seed of the

woman,' who is later identified in the Scriptures as the Lord Jesus Christ, and that Christ and Israel are spoken of in Scripture, not as two instruments, but 'two servants,' in the execution of God's plan." We are glad to inform the readers of the ERA that a synopsis of this admirable address, which was so stimulating to all who heard it, will be found in another part of the magazine.

Dr. Gray was followed by the Rev. Louis Meyer, the Field Secretary of our Mission, who gave a brief report of his work on its behalf extending over a large section of the United States. As we looked into his face and saw it glow and heard his cheerful voice as he told of his journeys and labors by day and by night, it gave us a slight conception of what the love for Israel meant to this man, who had given up the

comforts of a happy home and prosperous church and all that delights a student and a scholar, to endure the hardness of such a life that he might serve and try to save his "brethren according to the flesh."

Mrs. Howard Kellogg of Delavan, a sweet singer of Israel's race, gave a message in song that touched many a heart and moistened many an eye.

At 2 o'clock the meeting was again opened with a devotional service led by Dr. Patterson with his usual tender spirit, after which Prof. H. M. Scott, D. D., president of the society, took the chair.

In a brief address, after his most genial and attractive manner, he set forth the importance of Jewish work and the efforts of our Mission to cover the Chicago field and aid as far as possible all other fields.

This address was followed by the superintendent's and treasurer's reports, which showed advance on every line and great enlargement.

Two new members were added to our Board of Trustees, viz., the Rev. A. C. Dixon, D. D., pastor of the Chicago Avenue church, and the Rev. R. H. Joldersma, representing the Reformed Church of America.

The officers and committees of this year remain the same as last year.

Mrs. Kellogg at this point favored us by singing Miss Danold's beautiful song, "The King," which was written and published for the benefit of the Mission. The song and the singer well suited each other and the audience were well pleased with the result.

A generous collection was then taken up after some well-timed sympathetic words from Dr. Dixon, whose zeal for souls reaches out

and takes in Israel to his heart with all the rest of the world.

The Rev. Louis Meyer's address, "Objections to Jewish Missions Answered," showed the careful study of the subject which Mr. Meyer had given it and proved beyond a doubt that notwithstanding the trials and difficulties of the Jewish field, that advances were being made and that there were more conversions among the Hebrews in proportion than in the heathen world.

After this the meeting was thrown open and a large number of Jewish converts testified to having received "Him of whom Moses and the prophets did write." The joy on their faces spoke even more eloquently than their words of the transforming power of the Gospel. Many in the audience testified to this being the "best part of the meeting."

The evening session was in the hands of dear Dr. Dixon, who had done all in his power to make the conference a success and his efforts were successful in gathering a large audience. Dr. Towner conducted the singing and sang one of his inimitable solos.

He was followed by Dr. Dixon, who gave a short address on "Christ the Messiah of Israel," when the evening was given up to testimonies of Jewish converts. Among them:

The Rev. J. M. Harris, pastor of Bethel Baptist church, Eau Claire, Wis., one of the converts of the Mission, gave his touching testimony of deliverance from the use of drugs and his acceptance of Christianity; the Rev. Louis Meyer, our Field Secretary, witnessed that to him the dark night of Judaism was past and that he had entered into the glorious light of Christianity, which was manifested from the joy that beamed

from his face; Mr. Edward Loew, of the McCormick Theological Seminary, gave his testimony as to what the Lord could do to cause an infidel Jew of the worst type to accept Him, whose name hitherto he had only used in blasphemy.

At 9 o'clock Dr. Dixon closed the meeting and allowed such to retire as might wish to do so, and for more than half an hour one Hebrew after another (for the house seemed full of them) gave their testimonies as to what the Lord had done for them, when the all-day conference of the Chicago Hebrew Mission came to a close, and will ever be a well-remembered day by all who attended it. MRS. C. S. FIELD.

#### REPORT OF THE FIELD SECRETARY FOR 1907.

*Dear Fathers and Brethren:—*  
The second year of my activity as Field Secretary has gone by, and as I write my report of God's gracious dealings with me there comes again to my mind that passage which has come to me again and again during the year, viz.: "Behold, I have set before thee an open door, and no man can shut it." Rev. 3:8. The story of my work is the story of the open door, which the Lord set before me, and for the entering of which He gave grace, and wisdom, and power. From the Atlantic to the Pacific, from the Southern States almost to the northern boundary of Wisconsin my activity has extended, and in all the long railroad trips the hand of the Lord held back all accidents and wrecks. Two hundred and twenty-seven addresses on the Jews and their evangelization were delivered by me during the year 1907, a num-

ber the more remarkable because serious sickness in my family kept me at home during the last part of May and the whole month of June, and, returning sick from Atlanta, Ga., to my home in October, I was forced to take a rest of a couple of weeks before I started out anew. These addresses have been delivered in Ministerial and Bible Conferences, in Theological Seminaries and Bible Training Schools, in the services of the Lord's House on the Sabbath Day, in the mid-week Prayer-meeting, or in especially arranged gatherings. In general the audiences have been very good, increasing almost always in size as the meetings progressed in the places where I gave a series of lectures. The receptions which I have found in Ministerial Conferences which I had the privilege of addressing, have been especially encouraging, since they revealed to me the fact that the great majority of Protestant ministers are greatly interested in the evangelization of the Jews. Of the Theological Seminaries in which I was privileged to speak I would mention only Yale Divinity School, Princeton and Lane Seminaries, the Seminary of the Reformed Church in Holland, Mich., and the Seminary of the Christian Reformed Church in Grand Rapids, Mich. In all these places I found genuine interest in the Jews and an earnest desire to reach the Jews with the Gospel. Thus I feel that the coming generation of ministers will aid more actively in our work than that which is now bearing the brunt of the battle for Christ. Of the Bible Conferences at which I spoke, I would mention only three, viz.: Old Orchard, Me.; Northfield, Mass., and Winona, Ind., because they are of greater national importance than others.

I consider it a personal privilege to attend these gatherings, small or great, because they are exceedingly helpful to me and give a fine opportunity to tell a large number of spiritually-minded people of the necessity of more earnest work among the Jews. The honorable members of our Board will agree with me that it was most encouraging for me to hear at all the Bible Conferences which I attended, the kind words, "We hope to have you with us again next year."

There has been no need for me to beg for openings in the churches of our large and small cities, so that I have always felt very assuredly that the Lord was opening the door, and I have been kept busy. Sometimes, however, I was forced to decline invitations because they would have forced me to travel great distances just for a brief stay at the place to which I was invited and an immediate return to my starting point on account of previous arrangements.

Wherever I have spoken I was kindly received, and it was most encouraging for me to hear everywhere pastors and people speak of "the next time when you speak to us."

One most encouraging phase of my work I must not forget, viz., the kind attitude of my Jewish brethren towards me. Frequently I had the pleasure of seeing Jewish gentlemen and ladies at the meetings, who almost always spoke most kindly to me afterwards, because they acknowledged my love to "our nation." In one town two Jewish ladies approached me and told me that, while they were pleased with my address, they were greatly disappointed, because I had not told how I found Christ. The outcome of that interview was an invitation to the home of

the ladies, where I was allowed to tell how I found Christ. In another city a well-to-do Jewish lady refused to attend the meetings where I spoke, but, when I was visiting her Christian friend and neighbor, curiosity caused her to make an excuse for a neighborly call. We had a long talk, at the end of which she extended to me an invitation to call upon her. The Christian friend and neighbor and other friends have continued to labor with this lady and now call her a secret believer. The most precious experience, however, I had with Rabbi Emanuel Kahn, of the Reformed Synagogue, in Grand Rapids. He came to listen to several of my addresses simply, as he expressed it, to watch them. For, he said, "We have learned to be wary of these efforts and have been taught that if we do not want our Jewish self-respect to be outraged and insulted, it is well to be on the alert and awake to what is going on. Too frequently our erstwhile kinsmen, in their zeal for the new faith to which they have allied themselves, have not been restrained. ...." In the Ministers' Conference he had little fault to find with my address, and in shaking hands with me insisted that I must visit him. Later, in the Grand Rapids *Herald*, he acknowledged that I am showing "a noble Christian love" for my people, that I am proving myself a "worthy Christian" and am "doing good." These are amazing statements from a Reformed Rabbi, who in general proclaim that no Jew can be really converted and all Hebrew Christians are frauds. I praise the Lord for thus softening this proud Jewish heart. May He bring full light into his soul!

Brethren, you will believe me when I say that I am encouraged

because the door is opened for me by the Lord, so that no man can shut it. To Him be all the praise!

LOUIS MEYER.

before him. The "wonderful works," the "thoughts towards us," truly cannot be reckoned up in order if one tried to remember them; they are more than can be numbered.

It has been a year of great opportunities and blessings. We have enlarged the place of our tent, lengthened our cords and strengthened our stakes. It has been a stepping out on the unfailing word of our unfailing God and He has not disappointed us.

One of the greatest perplexities that beset us in the early part of the year was to know what to do with the work we felt the Lord had led us to start in.



THE MISSION HOUSE.

### THE SUPERINTENDENT'S REPORT.

"Many, O Lord, my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I should declare and speak of them they are more than I can number." Ps. 40:5.

In looking back over the past year, as well as the entire existence of the work, now twenty years and a few months old, nothing more expressively expresses the language of our hearts at this time than this word that came welling up out of the inmost being of the Psalmist as the manifold mercies of God passed in review

THE GHETTO ON THE NORTHWEST SIDE.

The difficulties in carrying it on, the obstacles in our pathway, were so great, from our inability to secure a proper place to carry on the work, and we began to fear that we would have to give up the field as it has been given up so many times before. But the word came so clearly, so unmistakably, that we doubted not that it was from God—"Be not weary in well-doing, for in due season ye shall reap if ye faint not"—that we took fresh courage. Finding a piece of property for sale in the right location, in the center of that portion of Jewry, we called together on March 22d our faithful Chicago constituency and asked them to pray with us and for our guidance. Before the day closed one dollar

was placed in our hands to apply on the purchase of the property, for which we were to pay \$8,400.00. It, like so many of the Lord's "little things" to His children, contained to us a bud of promise and with a faith that was God-given, we said to those present: "The building is ours; here is the Lord's token." The simple story of faith is that the following Monday a pledge of \$1,000.00 came and by the first of May the property was ours, with \$2,300.00 paid on it. We have since reduced the balance, \$1,000.00, leaving \$5,100.00. We began work on the middle of June. We are trusting for the balance to the changelessness of an unchanging God.

This house is under the care of Miss Groman. Our sister, Miss Regan, started a kindergarten at the North Ashland avenue place which was successfully carried on for a time, and it was our intention to open it at the new place, but owing to the large numbers of children attending the Day Nursery at 17 Solon Place and the illness of the workers there, it was deemed best to transfer the Kindergarten to our headquarters, 22 Solon Place, to relieve the Day Nursery. The utility of this plan being apparent, two young ladies were employed to regularly conduct the Kindergarten when Miss Regan left for her vacation in August, and she has since taken up visitation work on the northwest side.

In our report of last year we mentioned that "if the services of a consecrated colporteur could be secured this would perhaps meet the needs for the present in the adult work" of this district. Sooner than we expected the Lord sent us such a man in the person of our Danish brother, Mr. Hans Tonder, who speaks German, and

as most of his salary has been provided for by a kind friend, we feel God has shown His approval. Mr. Tonder's work has been house-to-house visitation. He reports 2,611 visits to Jewish families and 2,250 tracts distributed since he began his work, April 9th. The cases of interest are followed up by Miss Regan. It must be remembered that in this matter of calling many hours may be consumed with one person and in the visitation many families beside Jews are found. However, they report, beside what Mr. Tonder has reported, 575 calls; 530 tracts distributed; 17 New Testaments given away and four Bibles, making total of 3,126 visits and 2,780 tracts distributed on that Side.

Miss Groman has been and is conducting with a staff of good workers an Industrial School, which, according to the Christmas exercises held there, show that these children are getting hold of the truths concerning Jesus, their Messiah, in the songs and Scripture which they recited with much credit to themselves and their teachers. In this school there is an enrollment of 65 pupils with an attendance of 600. As Brother Lewek reports on the open-air meetings and the services held in the hall I would not enlarge upon them, but simply pause to offer praise to Him who has opened, sustained and is carrying on this work.

#### THE DAY NURSERY.

It has been a matter of thanksgiving all the year through that we were able to secure a more commodious and better adapted building to carry on the work. For the most part this work has been largely patronized. Indeed, during the summer months they were so crowded that our dear

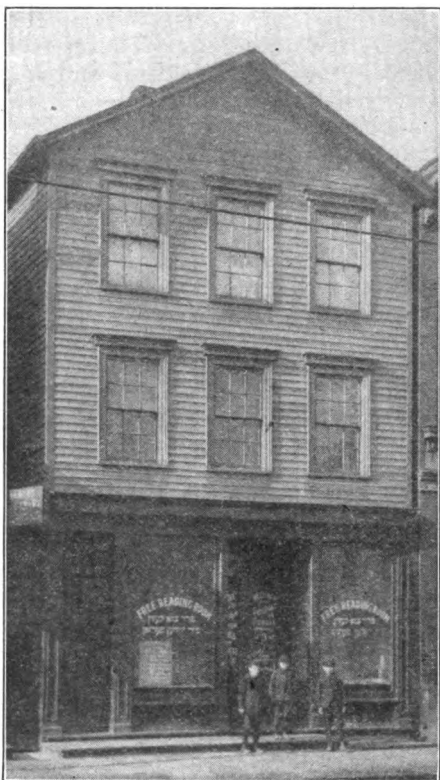
Mrs. Schuldof and daughters were enforced to take a vacation on account of the strain, the work in the meanwhile being carried on by our two German sisters, Misses Lehman and Baumgartner. Just at present it is not as largely attended in consequence of the "hard times," as the women who have usually patronized it, being thrown out of employment, could take care of their children at home. We feel sure that this work has been of the Lord, as it has brought us into the closest touch with 45 families and the salvation of at least one mother, if not more. The total number of children has been 1,755 who have enjoyed the benefits of this branch of our Institution.

#### THE READING ROOM.

This beehive of our work under the care of our missionary, Mr. Lewek, assisted by Brother Oury, I will not comment upon, as you may read about it in his report; save to tell you that the services rendered by these brethren have been most faithful under the most trying and at times exasperating circumstances, as they have had to deal with many "unreasonable and wicked men" who are "contrary to all men." It has been a source of regret that owing to our inability to secure teachers we were unable to carry on a night school, which was deeply deplored by the men who would like to have taken advantage of such a privilege.

There is a matter that will soon demand our attention with regard to our building at 497 South Halsted, both from its age (having seen at least 50 years of service) and on account of the need of more room for the work there, we will have to have a new building. A building properly constructed,

using the upper flats for offices and apartments, would make this work self-supporting. However, this is only thrown out as a hint of what we are hoping and trusting the Lord may permit us to do.



READING ROOM.

#### OUR CLASSES.

#### THE SUNDAY SCHOOL.

For many years we have been praying for a gathering of the children on the Lord's Day, but we lacked the teachers who could carry on this work. During the summer the Lord sent us two sisters, Miss White and Miss Laing, who are carrying on the Kindergarten. The matter has been

deeply laid on their hearts. In September, with a nucleus of four boys, they started. The attendance of children has been 288 until Christmas, with an average of 20, and it rejoices our hearts to know that there has been an increased attendance since, instead of falling off, as is so frequent after the holidays. These two sisters have been faithful and untiring in all their labors and are much beloved by their scholars and are carefully and prayerfully sowing seed for eternity.

#### THE KINDERGARTEN.

As before stated, in order to relieve the Day Nursery a regular Kindergarten is now maintained at the Mission House during the week, conducted by Misses White and Laing with creditable success. Some of the parents are beginning to have more confidence in our sisters and gladly entrust their children to their charge; others are a little shy and grow afraid as they hear their children sing the "Jesus songs," and still others, waxing more bold, show off the attainments of their little ones to their friends. Since August 1st there has been an attendance of 1,134, which quite encourages us to continue.

#### THE JUNIOR SEWING CLASS, THE INDUSTRIAL SCHOOL AND THE DAUGHTERS OF ZION CLASS.

The Junior Sewing Class under the care of Miss Stella Schulhof, the Industrial School and the Daughters of Zion under Mrs. Utley, have been the source of much pleasure and blessing notwithstanding the strenuous measures that have been taken by the Jews to prevent the children from attending, but God has made the wrath of man to praise and

the remainder of wrath has He restrained. We have much reason to magnify the Lord for the young lives who have been redeemed through the blood of our Lord Jesus Christ, Israel's Lamb and our Saviour. We praise the Lord for this faithful band, who are indeed co-workers with Him in this blessed self-sacrificing work.

The attendance from Oct. 1 to Jan. 1, 1908, of the Junior Sewing Class, was 259; the attendance from Jan. 1, 1907, to Jan. 1, 1908, of the Industrial School, was 625; the attendance from Jan. 1, 1907, to Jan. 1, 1908, of the Daughters of Zion, was 477.

While the attendance has been smaller than other years, yet we feel, as Mrs. Utley has expressed it, "that in many ways better work has been done, for both teacher and scholar have come into closer personal touch."

We regret to lose our faithful teacher, Miss A. A. Pollard, who for several years has given the lessons to our daughters of Zion Class on Wednesday. She goes East to fill an important position in a training school. It has always been a joy for our dear sister to engage in this practical work for Israel, a love for whom God has implanted deep down in her heart. We shall greatly miss her, as she was always with us unless prevented by sickness or for some important reason.

#### MOTHERS' MEETINGS.

This class, which always meets on Thursday afternoon from 2 to 4 p. m., has been well attended all through the year, and speaks well for the love of the women for our Gross Mütter and others who have assisted her, and have made the place a bright one for these joyless lives whose heavy hearts



find expression in their faces, in which we can read suffering from want of sympathy and love; and their piteous cries for coal and clothing tell a sad tale of the hardness of the times.

The Christmas entertainment was provided for the women, as well as all the other classes, from moneys solicited by our revered "Father Marcusson," who, though he has passed the bounds of four score years, has a heart as tender and young as our youngest child and always looks out for our little ones. The Christmas tree, the decorated room, all told of his love and the kindness of friends. Everything counted for happiness to the mothers and the numberless little ones, especially the toys, candy, coffee and cake. The rooms were a mass of eager living forms, who grasped with pleasure the gifts prepared for the women and the food provided for all. The children were especially happy over the animal cakes and other cakes furnished by our kind baker, Mr. Miller, who has continuously throughout this year and other years given most freely from his bakery, so that these poor women have had many a treat that otherwise we would have been unable to give them. Our German sisters added to the entertainment their German songs, which were much enjoyed, while Brother Lewek and others spoke, we believe to their edification.

#### RELIEF.

The stringency of money matters is painfully telling upon the poor and needy in the Ghetto. The Jewish charitable institutions are being pressed to their fullest capacity and the overflow reaches us. Many applicants for relief come to us daily. We are obliged to respond sometimes with a heart

full of tears that "we are not a relief society to pay rents, nor a county agency to supply food and coal," for what are *our* "five small loaves and two fishes" among so many? We need much help on this line and we need to remember that "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." Prov. 19:17. We wish there might be many to emulate the example of a dear sister who put a ten-dollar bill into our hands to help give our women a half ton of coal each. Good second-hand clothing will be very thankfully received; also new clothing will not be despised, especially for children from infancy to fourteen or fifteen years of age.

#### OUR FIELD SECRETARY

Has already given his report. The especial object of this brother is not to collect funds for this work, though he never refuses a collection, but to arouse the Christian Church to the importance of bringing the Gospel to the two millions of Jews now in the country, and still coming in, and this has been the desire of the gentlemen who have furnished the means for his support. His ministry has extended from Maine to California and from the North to the South. We have been much encouraged by the interest that has been awakened by his "labors more abundant," and we have every evidence that God has blest, and will bless, his untiring efforts.

#### VISITATION.

This work has been mainly carried on by our sister, Miss Judith Lehman, in the Ghetto in which the Mission is located. Though undertaken with much fear and trembling, it has been persistently and prayerfully carried on until

she has now the entry to many homes, where she is received most gladly and where they eagerly listen to the joyful news of salvation she brings and we are satisfied that God has given her some souls.

#### NEW BUILDING.

We are still waiting, hoping, trusting, for the funds that will enable us to carry out our plans for the building on the lot in the rear of our Mission House, 22 Solon Place, we so much need. We have been obliged to rent a flat, No. 339 Fifteenth street, a block from the Mission House, to house our workers. Although the place is very "homey," the inconvenience of rooming one place and working and taking meals at another are quite wearying, besides the needs of a specially fitted up place for the Day Nursery—a place to store the clothing for the poor where it can be better sorted over and arranged and better accommodations for our Kindergarten and general classes.

The following is a statement of the fund:

Cash on hand Jan 1, 1907.....	\$884.05
Contributions during 1907.....	689.29
Contributions received from Jan. 1 to 15, 1907.....	42.77

Total belonging to fund....	\$1,616.11
Loaned to W. Div. St.	
Bldg. at 3 per cent. . . . .	1,100.00
Loaned to general fund	280.67
	<u>\$1,380.67</u>
Cash on hand. . . . .	\$ 235.44

#### FINANCES.

This has been a year of increased needs and expenditures. The marvel is that nearly \$1,500.00 has flowed into our treasury during the year, \$20.75 of which was given for outside benevolences—Jerusalem and Egypt and our good Rabbi Lichtenstein. Many times the situation has been very

trying and perplexing, and we have felt the pressure of the "hard times." We are sorry to be obliged to report a deficit of about \$1,000.00. But we believe that the same Lord who has been with us these years is "the same yesterday, today and forever." But for the necessity of putting down ce-



DAY NURSERY.

ment walks and paving Solon Place and W. Division Street we would not be obliged to report so large a deficit. We want, however, to record to the praise of His glory that we have not suffered need, although many times we did not have a single penny in the treasury. He never has failed as yet in sending some one to minister to our necessities.

Our old friends of the Holland Christian Reformed Churches have grandly stood by us, rendering assistance in many times of intensest need.

The Particular Synod of Chica-

go of the Reformed Church of America have also greatly helped us by increasing interest and contributions, both of these great church societies sending their contributions through their accredited treasurers, each seeming desirous to obey the apostolic injunction to give the Gospel "to the Jew first."

The following are the balances for the year:

Balance on hand belonging to various funds Jan. 1, 1908...	\$ 1,040.55
Received during year.....	14,913.85
<b>Total for the year.....</b>	<b>\$ 15,954.40</b>
Expended during the year.....	15,618.00
<b>Balance belonging to various funds.....</b>	<b>\$336.40</b>

If to this we should add the bookstore receipts there would be a total of \$16,759.31.

OUR BOOKSTORE

is a very great factor in our activities. In our salesroom and our stand at Willard Hall, we have the best books and tracts on Jewish subjects and spiritual literature of the most helpful kinds. The purpose of this branch being to purchase or print from the proceeds tracts in Yiddish and English for free distribution among the Jews. This year we have printed in Yiddish and English a tract entitled, "A Word in Time," and another in English, "Why Jews Should Study Christ," both of which, we believe, will prove most helpful.

TESTAMENTS AND TRACTS.

This branch of the work, under the care of Brother Lewek, continues to be a most important branch of the work. Many grants have been given to new missions. They have been scattered singly, in small lots or by boxes all over

the United States, and many have been sent to Canada to those wishing them for distribution. During the year we have sent as follows:

Hebrew New Testaments.....	104
Yiddish Old Testaments.....	53
Tracts.....	3,029

As agents of the Mildmay Mission to the Jews we have sent out:

Yiddish New Testaments.....	1,469
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The Postal Mission has also sent out:

English Tracts.....	2,070
Yiddish ".....	3,092

That there may be large spiritual returns from this widespread truth we most earnestly pray. This we can do with confidence, since Jesus Himself has declared, "My words, they are spirit, they are life."

It is again our privilege to mention to the society how greatly they are indebted to our auditors, Mr. Chas. Vickers and C. W. C. Chandler for their oversight of the books of the Mission every month and general accounts whenever called upon, which assistance has been invaluable to the treasurer in the midst of multiplied cares and responsibilities.

With hearts full of gratitude to God for what He has caused His people to do for His work for Israel in our midst, especially during the past year, which He has crowned with His goodness, we triumphantly say in the lines so often quoted by our secretary:

"God's love in the past,  
 But leads us to think  
 He'll not leave us at last,  
 In trouble to sink.  
 Each new Ebenezer  
 We pass in review,  
 Leads us to believe  
 He'll carry us through."

MRS. T. C. ROUNDS,  
*Superintendent.*

**"BEHOLD WHAT GOD HATH  
WROUGHT!"**

Having already written three reports of my work during the past year, I have very little to say in this my annual report. In the beginning of the past year God was pleased to shower His blessings upon us, and these blessings have increased as the year has advanced.

We have had an exceptionally good summer, with many grand opportunities and we hardly felt the difference from the winter before, so good was the attendance at our meetings. At the close of the summer campaign we took from our Lord the best winter we have ever had in the work and He has not disappointed us, for so far the winter has been full of opportunities and great blessings, even though the trials and difficulties have been multiplied.

God has been with us in power and brought to naught the machinations of the evil one, who many times overreached himself, for God wrought great blessings over and over again out of the things which the devil brought for our hurt.

Our Reading Room work, on Halsted Street, has been carried on as usual, the room being open every day, Monday excepted, as a reading room from 2 to 9 p. m. Here the people of the neighborhood congregate and here we take hold of the God-given opportunities and prove to them that the blessed Lord Jesus is the only way of salvation.

Especially during the last three months the crowds have been so large that with our insufficient working force, two of us only being detailed for this work, we could hardly care for them, and

many times we have been compelled to lock the doors in order not to come into conflict with the city ordinance.

In spite of the great opposition of wicked and unreasonable men, men who yield themselves as willing instruments of the devil, men who are really devil-possessed, and, in spite of other great difficulties, we have been enabled to use these unusual opportunities to the glory of God. He has enabled us to answer all the questions concerning the Lord Jesus in such way that the mouths of the objectors were stopped, even if they were not satisfied.

The Jew of today is the same as in the days of our Master, he is fond of asking questions. He is very impulsive and quick; possesses very little patience and wants to be heard immediately, and one of our greatest difficulties is, in a room full of nearly one hundred, to have one speak at a time, for every one has a question which he thinks better and of greater importance than the one of his neighbor, and his impatience does not let him wait until his neighbor is through, and were it not for the wisdom of God we would not know what to do; we have found out long ago our insufficiency, but His grace is sufficient and He does restrain the turbulent ones.

Saturday and Sunday afternoon and Sunday night we have our regular Gospel services. These also have been well attended. We always have full houses—every seat taken, and we very often have had to close the doors, and I believe that if those could have been gathered whom we were obliged to turn away for want of room, a good overflow meeting could have been held. God has blessed these meetings

very much and honored His Word.

There has been a greater demand for the New Testament during the past year than ever before, not by fanatical men who would ask for a New Testament in order to destroy it, but real thoughtful men who were anxious to investigate for themselves what sort of a book the New Testament really is, of which they have heard us talk so much and from which we continually quote.

As a result of this study of the Word of God we have today more real and honest inquirers after the truth concerning the Lord Jesus than ever before. Intelligent, real thinking men are no longer studying the New Testament to find contradictions, but they are really anxious to find out for themselves whether the things they hear concerning Jesus Christ are so or not. Many hearts are stirred on account of sin. They begin to realize that in themselves there is no hope to conquer "the sin that doth so easily beset them," and now are honestly seeking to find out if, according to the Old Scriptures, their sin has been really laid on Jesus Christ, and they have resolved, in their hearts, to live for Christ, if they are convinced that this is the case. Such men are not far from the Kingdom.

During the year just past we had 21,511 visitors in attendance at the Reading Room and Gospel services, amongst whom we distributed:

- 506 Yiddish New Testaments.
- 203 Hebrew New Testaments.
- 28 Yiddish Old Testaments.
- 33 English New Testaments.
- 53 English whole Bibles.
- 2,565 Tracts.

#### THE WORK OF THE WEST DIVISION BRANCH.

As has been reported before, we opened work in the northwest side, the other large Jewish quarter of our city, the 7th of June of last year. From the beginning God set His seal upon the work, and has shown without any doubt that this was the place of His choosing by blessing us beyond expectation, especially during the summer.

Our open-air meetings were very successful. They beggar all description. Hundreds of Jews have stood around our open-air ring and listened quietly and attentively with hardly any interruption or disturbance.

After the open air meeting we conducted a Gospel meeting in our hall close by the open-air stand, to which a great number of the Jews followed us and filled the hall to its utmost capacity and remained there even in the hottest night throughout the whole service, listening again as God's Word was proclaimed to them, and from the questions asked at the close of the meeting it was proven that the Word had taken hold on hearts.

On account of the weather the open-air meetings were discontinued, and our attendance has not been as large since as during the summer, but, on the whole, it has been fair. There are, however, some who make it their business to attend regularly these services. We believe that God is dealing with some of these people, and trust that He will bring them out speedily as the first fruit of this work.

During the summer months no account of the visitors was kept but since October 15th we have had 313 men and women to our meetings, amongst whom we dis-

tributed 27 Yiddish New Testaments, one Old Testament and 32 Tracts.

For these great and manifold blessings, which we have received during the past year, we desire to return thanks and give the honor and glory to Him to whom it

### THE SUNDAY SCHOOL.

The need of a Sunday school at the Mission has been felt for some time, and when the Sunday school was given up at the Reading Room in September we felt it was God's time to start one at the Mission. So, trusting Him, we began with the four boys who had been so faithful at the Reading Room. Since then our average attendance has been twenty, the highest number being thirty-four. The total from September to January 1, 1908, was 288.

The Lord is certainly blessing the work, but we ask an interest in your prayers that the Gospel may be so presented to them that they may accept it and come to own Christ as their Saviour.

The Sunday school and Junior Sewing Class celebrated their Christmas together, December 23d, and the children were made happy by the gifts we were able to give them, bought by the money brought us by the children's friend, Mr. Marcus-

son, and some Austin friends.

Some of the children have been faithful in bringing their pennies for the India offering box. Seventy-five cents has been added since October 1st.

The two Sundays after Christmas we had twenty and twenty-five in attendance. One girl, about



WEST DIVISION BRANCH.

rightly belongs, to our precious Lord who gives us the glorious privilege of working for Him, who condescends to use us somewhat in His vineyard. Yes, to Him be honor and glory now and throughout eternity. Amen.

JOSEPH R. LEWEK.

twelve years of age, can tell the main points in the Bible from the beginning right through to the end of Moses' life, and repeat the 23d Psalm, John 1:1-17, Isa. 53:1-6, 1 John 1:7, Rom. 3:23 and almost anything we give her to learn. Many of the children have only missed one Sunday since they began. Most of them beg of us to let them stay to hear more and sing hymns for an hour and a half after Sunday school is closed.

These little ones are taught God's Word and they are grasping the meaning of the verses which they learn. Some of them ask many interesting questions, and we praise the Lord for this privilege of giving them the truth.

Will you not join us that the deep truth contained in John 3:16 may never be forgotten by any of these children, for each child can repeat this and "the blood of Jesus Christ His Son cleanseth us from all sin."

CHARLOTTE LAING.

### THE KINDERGARTEN.

A Kindergarten was started at the Mission in June under Miss Regan. She went away in August on her vacation before taking up the work on the northwest side. Since that time Miss Laing and I have had the Kindergarten. We have had an attendance of 1,134 since we started, but we are praying that the prejudice may be removed so that the parents may let the little ones come that they may hear the Gospel, which is our one aim in having this school.

The smallest child, a boy, two years and eight months, delights to say John 3:16 and other verses that we believe will be the means of his salvation. He can sing, "He loves me, too," "I am so

glad that Jesus loves me" and other hymns of the kind, with almost no assistance, and others can do equally as well.

We believe if we can implant in their hearts and minds the truth of the Gospel before they are seven years of age that the seed will bring forth fruit some time to the praise of His Name. Please pray to this end.

WINIFRED WHITE.

### THE JUNIOR SEWING CLASS.

This report can only be given from October to January, as the teacher who formerly had this class is not with us.

At the opening of our work this fall many of the girls went into the Tuesday class, so the Monday class was mostly made up of new girls, which made it very hard to do much good work.

But the Lord was with us, and we accomplished something in the way of teaching them Scripture verses and giving Gospel lessons.

The Christmas exercises were very successful and orderly, for which we praise the Lord, as He certainly undertook for us. The number enrolled was 57. Total attendance, 259. Respectfully submitted, ESTELLA M. SCHULHOF.

### THE INDUSTRIAL SCHOOL.

"There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass." Josh. 21:45. And even so the Lord has proven in the past year that He is the One who makes His Word come to pass and the "good things" we claimed at the first of the year for our children's work have been ours.

While the attendance has been

smaller in all the classes, we feel that in many ways better work has been done, as both the teachers and those in charge could come into more personal touch with the girls.

Our hearts were made very glad last summer by having three girls confess their belief in Jesus as the Messiah and accepting Him as their personal Saviour. The wonderful change in their life and character is apparent to us all and proves that it was a heart work as well as an intellectual belief.

In summer we were remembered very generously every week by the Flower Mission, and at the Christmas season we were made very happy by the generous contributions collected and brought to us by our ever faithful friend, Rev. Mr. Marcusson.

Our sunny school room with its Christmas decorations, the tree with its bright trimmings, the pretty gifts and the friends who honored us with their presence, combined to make the day one of pleasant memory.

Mr. Marcusson spoke to the children of the deep meaning in the Christmas lesson. Miss Dryer told the story of the shepherds of Bethlehem in a most interesting way. Dear Auntie Cook delighted the children by telling of her own conversion, and Miss Pollard gave a farewell talk on the Messiah that made an impression on the children that they will not soon forget. The enrollment of this class was 90. The total attendance, 625.

#### THE DAUGHTERS OF ZION.

The Wednesday class has been continued throughout the year. Miss Pollard has given the lesson and the regular corp of teachers taken charge of the classes. As Miss Pollard has gone to Nyack

to join the corps of teachers in the Bible Training School we are left without a special teacher for the Wednesday class. Miss Pollard's lessons in the Old Testament have been very instructive and for the present we expect to continue the course, taking up the study of the Tabernacle with the models.

The Tuesday and Wednesday classes combined in the Christmas exercises, as many of the girls are in both classes.

Wednesday class enrollment, 52.  
The total attendance, 477.

MRS. A. M. UTLEY.

#### VISITATION WORK.

In the second year of my service in the Chicago Hebrew Mission as visiting worker the Lord has blessed my own soul as I have been presenting the Gospel to poor blinded Israel, to which some have listened eagerly and have heartily invited me to come again. I have had very lengthy talks with some who want to know about this Jesus if He is indeed their Messiah.

On account of the sickness of some of the workers at the Day Nursery and the absence of other workers I was called to the Day Nursery and other duties for several months during the summer, so that the number of visits are only 437.

The Lord has, during the past year, encouraged my heart by opening doors that have been closed because of bitter prejudice and now they treat me kindly. A few others have told me that they believe Jesus is the Son of God, but they are afraid to take an open stand for Him because of persecution.

One day a Jewish woman came



to us and asked for spiritual help. She said she "wanted to know our God." We told her that the God of Israel was our God also, but she wanted to know about Jesus. She most cordially invited us to her home. We went and she told us we would have to teach her as a child, as she was very ignorant. As we told her the Gospel story, how Jesus suffered, bled and died and rose again, she leaned forward and asked, "Is He alive again? I thought He was in the grave yet." As we asked her if she would accept this Saviour as her Saviour, she said she would, and she knelt down with us, and we believe, as far as she had light, accepted Him. But she wanted her husband, who is a Gentile, to accept Him also. She asked us to come again when he would be at home, as he was absent at that time. So we went again and spoke to him about his soul's salvation. She whispered to the other lady, "I just hope these words will sink down in his heart." She has been at our meetings since.

Another Jewish woman who has brought her children to the Day Nursery, whom we invited to the meetings, came, and afterwards in a private conversation asked questions concerning Jesus. After telling her the Gospel story as simply as I could about the blood of Jesus, she looked up and said: "Do you mean that Jesus paid all our debt with His blood?" She seemed to grasp the truth, and afterwards said that she believed that Jesus was the Son of God, but as long as her husband would not take a definite step, she would not either. We gave her a New Testament, which she says she has read and given to her sister to read. She comes regularly to the women's meetings, listens very at-

tentively and sends her children to the Sunday and Sewing Schools.

Several children have been coming to the schools whom I invited, also some women to the Mothers' meetings, and they listen most attentively to the Gospel.

I earnestly desire prayer that I may be so hidden in Christ that He may indeed be lifted up in a way that will draw these "poor lost sheep of the house of Israel" to Himself. JUDITH LEHMAN.

#### MR. HANS TONDER'S REPORT.

*To the Officers, Trustees and Sustainers of the Chicago Hebrew Mission:*

DEAR CO-WORKERS:—The following is my report as your colporteur to Jan. 1, 1908. I began my colporteur work under the Chicago Hebrew Mission to seek out and attempt to bring to the great overshepherd Jesus Christ lost sheep of the House of Israel, April 9th.

It was after much prayer for guidance and power that I yielded to the request of our devoted Sister Rounds, my Pastor Finwall, and others who know our Master.

Since April 9th until Jan. 1, 1908, with the exception of two weeks' vacation, I have endeavored to press the claims of the Saviour of the Jews and Gentiles to His own. I have made up to January 1st 2,611 religious visits to homes and stores, and have distributed 2,250 tracts, and have, upon request, given three New Testaments to Jews. I try to approach my Jewish friends in a tactful and prayerful way, and only in a few cases have I been rudely treated. From No. — Milwaukee avenue, I was suddenly thrown out of the house by some of those for whom Jesus died, as they sus-

pected the object of my visit. But I also found quite a number of Jews who treat me and my message kindly, and some seem to be eager to find out the truth about Jesus, as the following example will show. I might refer to a Jewish grocer on No. — N. Western Avenue. He seemed glad to get a New Testament, and is evidently reading it with a good purpose in his mind. May Christ be revealed to him as his Saviour.

I also recently came across an old well-to-do German Jew who lives near Humboldt Park (I often find it very convenient to use the German language). This old gentleman seems earnestly seeking light, and I trust will soon find it. The same is the case with another storekeeper, on North Claremont Avenue, and a number of others. Beside going from house to house and store to store I try to work in the interest of our new Mission Home, 326 W. Division Street, every Wednesday and Saturday evening, walking up and down the street, inviting the Jews to the meeting and keeping order during the service.

The same sort of work I am endeavoring to do in connection with our Reading Room, on South Halsted Street, every Saturday afternoon and Sunday afternoon and evening. When slightly discouraged I have often been much strengthened by our superintendent, Mrs. T. C. Rounds, as well as by my devout wife, who is much interested in Christ's Kingdom, and every day do I enjoy the sweet fellowship with the Master who is worthy of all honor, and I have faith to believe that faithful sowing is not in vain in the Lord.

Yours in His service,

HANS TONDER,  
Colporteur.

### DAY NURSERY REPORT.

Another year has rolled by and left its record of the work for the Master in all lands. We feel that down in our little corner of the vineyard there has been seed planted and we are trusting God to take care of it so that it will bear fruit, for "neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

Just a year ago we were crying to God for larger quarters for the work and He very graciously answered and gave us just what was needed at that time. The work continued to grow until we were not able to care for it, and Miss Regan from the West Division Branch of the work very kindly gave us temporary relief by transferring the Kindergarten of that branch to the Mission House across the way, for which we were very thankful. Then we asked the Lord for a permanent helper and He worked very marvelously and called Miss Fannie Baumgartner from the Fort Wayne Bible Institute; and we were also very grateful to our visiting missionary at the Mission, Miss Lehman, for her loving assistance in many a time of need.

Although the year has been one of great trial on account of sickness and lack of strength on our part, we feel that it has been a very profitable year to us all.

There have been forty-five families reached and the children as they have come day after day have numbered 1,755. Many of them have been old enough to learn the Word of God and songs about Jesus, and one little boy about two and a half years old repeats John 3:16, and his favorite song is, "I am so glad that Jesus loves me." We pray that these may be seeds sown down in their

little hearts that will some time spring up unto everlasting life to each one, and through them to the fathers and the mothers, for does not His own Word declare, "A little child shall lead them"? "For so the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater. So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Is. 55:10, 11. Respectfully submitted,

MRS. E. J. SCHULHOF.

### JEWISH NOTES.

#### RASHI RELICS IN DANGER.

The Rashi Chapel in Worms built in the seventeenth century and containing the seat of the famous teacher built into the wall, together with many valuable documents and relics, is in danger of collapsing, and orders have been issued by the Board for the preservation of monuments of Hesse, so that it is to be partly pulled down and rebuilt.—*Jewish World*.

#### DISCLOSURES OF NILE EXCAVATIONS.

BERLIN, July 30th.—As a result of a recent excavations conducted by the German expedition to the Nile Valley, a discovery which is considered of the highest importance, especially to Biblical scholars, has been made known to the university and scientific circles of Berlin. The discovery, which has not yet been officially reported, but which is already the subject of eager discussion among German investigators, brings to light a new chapter in Old Testament history, and affords evidence that the ancient Jews occupied the Nile Valley long before the date commonly supposed.

The excavators, information regarding whose work was conveyed to Dr. Karl Edward Schau, the noted Orientalist of Berlin, found near Elephantine Island, at the foot of the first cataract, a papyrus written up in the Aramaic language and addressed by a Jewish priest to the Persian Governor of Palestine. The date of the

papyrus, which is in excellent condition, is the 14th year of the reign of Darius II.

"The fact that the letter was written during the Persian occupation of Egypt with other data," said a prominent Egyptologist, "proves that the Jews soon after the fall of Jerusalem not only traveled far into the Nile Valley but that they established themselves there firmly as merchants and built a temple.—*American Hebrew*."

#### JEWES FLOCK TO JERUSALEM.

The Bulletin of the Italian Geographical Society, in its latest issue, observes that within the past few months a large number of Jewish people have settled in Palestine, and most of them in Jerusalem. The paper says this is not due to the Zionist movement, but to the patriotism of the Jewish people. Recently a large number of Jewish pilgrims have made their way to the Holy Land from all parts of Europe, and even from America, and several hundred of them are now settled in Jerusalem. The persecutions recently suffered by the Jews in Russia, Germany and France are not accountable, in the opinion of the paper, for the extraordinary movement, which, if kept up, will soon fill Palestine. It is said the Turkish Government is alarmed, and will adopt severe measures to prevent a further influx of Jewish people into Jerusalem.—*New York World*.

A remarkable situation has arisen in Russia. One of the peculiar achievements of the Russian government in regard to the coming elections is that the parliamentary representation of the non-Russian nationalities has been mercifully cut down in order to give the purely Russian element an overwhelming preponderance. The evident result of this will be that the non-Russians will be forced into a combination with the revolutionary forces in the Empire. That this will be an advantage to the Jew is evident from the fact that the Jews and Poles are forming a combination with the end in view of safeguarding their interest against the common Russian enemy.

In the two former elections the hostility of the Poles against the Jews was evidenced when *not one* Jewish deputy was elected in Poland; whereas now circumstances have made the Jews and Poles fellows in distress. On many occasions in the past it has been the Russian policy to encourage points of division between the Poles and their fellow citizens the Jews; but the present attitude of the government is bringing all non-Russian nationalities in the Empire into line — *The Jewish World*.

DECEMBER 6, 1907.—A Paris correspondent of the *Jewish World* informs us that a new religious departure was inaugurated last Sunday in Paris. Sunday is substituted for Saturday. This is the result of Reformed Judaism introduced by M. Germain Lévy, the Rabbi of the Union Lebérale.

ST. PETERSBURG, Dec. 6, 1907.—The Senate has issued a statement to the effect that Jewish machinists, employed on the railroads, have the right to live in any part of Russia they choose.—*The American Hebrew*.

ODSSA, Dec. 6.—According to the Russian Bureau of Statistics, the population of Odessa has decreased by 100,000 during the past three years. The present population of Odessa is 400,000 instead of half a million three years ago. The decrease, in a great measure, to the emigration of the Jews.

It is interesting to compare the volume of the Jewish emigration with that of other European races. The aggregate European population is about 400,000,000. Of these 1,018,000, or nearly one in 400, emigrated to the United States. The Jewish population of Europe is about 7,000,000. Of these more than 152,000, or about one in 47, emigrated to the United States. Thus the total resultant driving pressure on the Jewish population is apparently from eight to nine times as large as for the average European. If we make a similar comparison for the Russian nation the result is even more striking. The number of Russian non-Jews emigrating to the states in the last year was 90,431, which is about one in 1,500 of the Russian population. The number of Jews emigrating from Russia amounts to about one in forty of the Russian Jewish population. Thus in Russia the resultant driving force on the Jew, compelling him to leave the country of his birth and upbringing, is nearly forty times as great as that acting on the non-Jew. These comparisons should perhaps not be taken too literally. They illustrate very forcibly, however, the enormous difference in the emigration rate of Jews and other races.—*The Jewish World*.

The authorities have taken in hand the construction of the section of carriage road so long left incomplete between Jerusalem and Nablus. Although the really difficult mountain decents are still to be begun, much has been done on the last parts, and if the work is continued with the energy with which it was begun during the early part of April it should be finished.—*Palestine Exploration Fund*.

## BOOK REVIEWS.

*The Religion and Worship of the Synagogue.* By the Revs. W. O. E. Oesterley, B. D., and G. H. Box, M. A. London: Sir Isaac Pitman & Sons; New York: Charles Scribner's Sons.

This book, well written, well printed and well illustrated, ought to be in the library of every lover of Israel. It is truly what it claims to be, viz., "an introduction to study of Judaism from the New Testament," and treats a subject on which very few books in the English language have been issued for Christian readers. Messrs. Box and Oesterley have shown their familiarity with all phases of ancient and modern Judaism and their ability of setting the results of their studies before their readers in numerous articles published in their own quarterly, called *Church and Synagogue*, in the *Expository Times* and other papers of high standing, so that we approached this volume with great expectations. We were not disappointed, and, while we would by no means subscribe to everything said in the book, we recommend it to our readers as a most valuable and helpful book.

It is divided into three parts. The first deals with "The Sources of Judaism," and gives a good history of the Apocrypha, the Targums, the Talmud and the Mideashim, and a sketch of the divisions within the Jewish body. The second part describes "Dogmatic Judaism" and gives a good idea of Jewish theology. The third part takes up "Practical Religion." It describes the education and life of the Jew and familiarizes the reader with the synagogue, the Jewish year, festivals, solemn days and feasts, and with some modern religious rites and customs among the Jews and their origin. The special bibliographies at the head of most of the chapters in Parts 1 and 2 are of especial value to one who wants to make a deeper study of the most interesting subject. We recommend the book as a most scholarly, clear and intelligible help to all those who desire to acquaint themselves with present day Judaism.

LOUIS MEYER.

"*Trusting and Toiling*" for 1907. The 13th volume in its beautiful blue and gold binding represents the Jewish missionary effort, chiefly but not exclusively, of the Mildmay Mission to the Jews for the past year. Edited by Rev. S. H. Wilkinson.

How one rejoices at the activities of a great work like this and praises the Lord for the seed-sowing, especially in "darkest Africa."

"*The Missionary Review of the World*," Jan., 1908. Editor-in-Chief, Rev. Arthur

T. Pierson, D. D. Our Field Secretary, the Rev. Louis Meyer, is now one of the associate editors.

"*The Passion King*," by the Rev. A. R. Kuldell, will be reviewed in next number.

#### SOME BOOKS TO READ.

"*The Passion King*" as portrayed in the 53d chapter of Isaiah. By Rev. A. R. Kuldell. A graphic pen picture of the suffering King. Cloth, 40 cents.

"*A Divine Forecast of Jewish History*." By Rev. David Baron A proof of the supernatural element in Scripture set forth in Israel's unique history. Cloth, 40 cents; paper, 25 cents.

"*His Last Word*." By Mrs. M. Baxter. Bible readings in Revelation. Cloth, 40 cents.

"*The Inspiration and Accuracy of the Holy Scriptures*." By Rev. John Urquhart, author of *Roger's Reasons*. Bound in cloth, \$1.25.

"*Heart Messages for Sabbaths at Home*." By Rev. A. B. Simpson. A book of sermons from two to five pages in length. Cloth edition, 75 cents.

"*Preacher and Prayer*." A book that will enrich any home. Price, 30 cents.

#### OUR 25-CENT LIBRARY.

Any book in the following list for 25 cents, or any six books for \$1.25, viz:

"*That Jew*." By Rev. R. H. McCartney. A graphic picture of the people of the restless feet and God's purpose concerning them.

"*Anti-Christian Supernaturalism*." By Rev. K. MacKenzie, Jr. Sets forth the false teachings of Christian Science, Theosophy, Buddhism and other anti-Christian supernatural religions.

"*The World and its God*." By Philip Mauro, author of "From Reason to Revelation."

"*Free Grace*," or *Christ in Galatians*. By Rev. A. B. Simpson.

"*The Sun-Bathed Life*." By Mrs. M. Anderson Hawkins. "A book full of suggestions for living in the sunshine of God's love."

"*Divine Healing*." By Rev. Andrew Murray.

"*The Brand of Hell*." By Mr. Fry. A realistic picture of anti-Christian times.

"*The Gospel of Jonah*." By Rev. W. B. Riley.

#### POPULAR 5-CENT TRACTS FOR THE TIMES.

Why We Separated from the World. Present State of the Crops. Evolution. By Philip Mauro.

Hard Places. Gifts and Grace. By A. B. Simpson.

Practical Righteousness. By W. T. MacArthur.

For sale at the Book Store of the Chicago Hebrew Mission, 22 Solon Place, Chicago.

#### PAPERS AND MAGAZINES RECEIVED.

- Berith Am.
- Bethesda Herald.
- \*Bible Lands.
- Bible Society Record.
- \*Canadian Supplement to Jewish Missionary Intelligence.
- Chizuk Emunah.
- Church and Synagogue.
- \*Das Prophetsche Wort.
- \*Daughters of Syria.
- \*De Hope Israels.
- \*De Ladder Jakobs.
- \*Der Freund Israel's.
- \*Der Missionsbote.
- Dibre Emeth.
- Dibre Hayomim.
- Faith's Record.
- \*Friede uber Israel.
- God's Revivalist.
- \*Go Forward.
- Good Tidings.
- Gospel Messenger.
- \*Healing Wings.
- Immanuel's Witness (Cleveland).
- \*Immanuel's Witness (London).
- \*Israel's Hofnung.
- \*Israel's Missionen.
- Israel's Van.
- \*Joyful Tiding Quarterly.
- Kingdom Tidings.
- \*L'Ami d'Israel.
- \*Le Reveil d'Israel.
- \*Life and Work.
- Living Truths.
- \*London City Mission Magazine.
- \*Messiasbote
- \*Missionary Herald of Pres. Ch., Ireland.
- \*Missions-Blad for Israel.
- Missions Blatt.
- \*Missionsbote.
- \*Missions-Tidings for Israel.
- \*Monthly Messenger of Pres. Ch., England.
- \*Nathanael.
- \*New York City Mission Monthly.
- \*Notes and News from South America.
- \*Olive Trees.
- On and Off Duty
- Our Helper.
- Our Hope.
- \*Our Sisters in Other Lands.
- Prayer.
- \*Saat auf Hofnung.
- \*Son Israelite.
- The Assembly Herald.
- The Central American Bulletin.
- \*The Christian Messenger.
- The Christian Mission Herald, Barbadoes.
- The Christian and Missionary Alliance
- \*The Christian Nation.
- \*The Ch. of Ireland Messenger for Israel.
- The Eleventh Hour and Jungle Need.
- The Friend of Israel.
- \*The Friend of Israel (Australian Edition).
- \*The Glory of Israel.
- The Hebrew Messenger.
- The Hope of Israel.
- The India Alliance.
- The Institute Tie.
- The Jewish Evangelist.
- The Jewish Missionary Advocate.
- \*The Jewish Missionary Herald.
- The Jewish Missionary Intelligence.
- The Jewish Pioneer.
- The King's Herald.

- The Last Days.
- The Message and Deaconess Advocate.
- The Missionary Link.
- The Missionary Record of United Free Ch., Scotland.
- \*The Missionary Review of the World.
- \*The Mission Year.
- The Morning Star.
- The People, the Land and the Book.
- \*The Missionary's Voice.

\*These papers and magazines are especially sent the Rev. Louis Meyer as Editor of the Missionary Department of the ERA and *Missionary Review of the World*.

DONATIONS.

From the Primary Dept. First Pres. Church, Austin, 1 box toys, dolls, blocks, tops, marbles, games and books and ten cloth scrap picture books; Mrs. A. B. Pandora, O., 9 pair new shoes, 7 pair trousers, 7 shirts, 11 waists, vest and sweater, 1 lady's suit, 2 pair mittens, 1 cape, 2 ladies' coats, 2 men's coats, shoes and carpet rag; F. J. N., 2 large boxes of toys; Mrs. T. E. M., Oak Park, 2 portiers, 2 ladies' coats, 1 girl's coat, 1 man's coat, 5 skirts, 1 suit, 4 hats, 3 caps, 8 shirt waists, 1 fur collar, stockings, underwear, vest, 2 pair trousers, 2 pocket books; Mrs. G. La Grange, 3 house coats, 3 skirts, 1 vest, neckties, 1 waist, stockings, 3 purses, toys; Miss Mary C. H., 2 portiers, the Ladies' Sewing Society, the Missionary Church, Berne, Ind., 15 lbs. dried corn, 5 lbs. kidney beans, 20 new undershirts, 26 new shirts, 17 pairs new underwear, 31 new dresses for girls, 4 old dresses, 4 jackets, 2 ladies' coats, 3 pair boy's trousers, 10 boy's waists,

3 skirts, 17 waists, 53 diapers, 2 pairs woolen stockings, 1 pair socks, 3 quilts; Mrs. L. S., 3 glasses jelly, 3 jars chill sauce, 1 jar peach butter; Mrs. H. J. B., 1 suit of men's clothes; Mrs. M. A. P., 1 glass marmalade; J. L., 94 cans of fruit; Mrs. E. McC., 2 wrappers, 1 dress, 3 waists, 1 skirt, 1 jacket, collars, thread, band, 1 Gospel of John; Mrs. A. M., 2 baskets grapes; Young Ladies' Miss. Soc., Dutch Ref'd Ch., Alto, Wis., per Miss S. V., 1 ladies' suit, 1 overcoat, 2 men's coats, 14 ladies' coats, 1 jacket, 11 waists, 1 vest, 2 pairs of shoes, 1 boy's suit, 6 caps, 1 cape, underwear; Woman's Soc. Central Ave. Ch. (Ref'd), Holland, Mich., 5 cotton dresses, 11 skirts, 3 wrappers, 8 jackets, 2 overcoats, 2 coats, 3 vests, 1 dress coat, 1 wool suit, 20 cotton waists, 17 woolen waists, 7 men's shirts, 5 children's shirts, 5 children's cotton dresses, 5 wool dresses, 1 cape, 2 aprons, underwear, stockings, pieces; Mr. M. A., 1 overcoat, 1 lady's coat, 3 skirts, cuffs; Mrs. R. C. A., Ainsworth, Ia., 11 children's dresses, 7 slips, 11 skirts, 14 waists, 4 skirts, 6 white skirts, 1 skirt, 1 lady's coat, underwear, collar, carpet rag; Miss W. and friends, Austin, 54 books, 5 waists, 6 dresses, 9 skirts, 5 boy's blouses, 3 caps, 7 coats, 5 pair pants, 3 pair shoes, 3 vests, 1 sweater, 21 dolls, 2 games, 6 slates, 1 doll swing chair, toys, S. S. cards, 2 books and blackboard; from some friends in Pandor, Ohio, 9 skirts, 1 comforter, 1 table cover, 18 waists, 1 wrapper, 3 children's skirts, 5 jackets, 3 pair trousers, 3 coats, 3 undershirts, 8 shirts, 1 child's dress, 2 blouses, 5 boys' trousers, 4 vests, 2 aprons, 2 girls' coats, 1 small quilt, 1 can tomatoes, 1 can beets, piece carpet, shoes, underwear, stockings; Mr. W. H. D., 1 cheese; Mrs. E. McC., 2 union suits; Verity Bros., 1 box toys; Master E. B., 1 overcoat, 2 coats, 1 pair trousers; H. B. G., Wilmette, nuts, raisins and candy.

CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION

FROM OCTOBER 1ST TO DECEMBER 31ST, 1907.

RECEIPT		RECEIPT		RECEIPT		RECEIPT		RECEIPT	
NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT
10383	2.00	10420	50.00	10457	25	10494	1.00	10531	10.00
10384	11.85	10421	2.00	10458	.86	10495	8.00	10532	.25
10385	5.00	10422	5.00	10459	.15	10496	2.00	10533	6.00
10386	5.00	10423	.10	10460	5.00	10497	15	10534	20.00
10387	49.75	10424	1.00	10461	25.00	10498	2.55	10535	22.39
10388	.20	10425	10.00	10462	5.00	10499	10	10536	4.50
10389	.05	10426	.06	10463	.25	10500	1.00	10537	1.35
10390	5.38	10427	4.85	10464	4.85	10501	3.00	10538	4.00
10391	7.00	10428	5.00	10465	10.00	10502	10.00	10539	5.00
10392	35.00	10429	3.50	10466	50.00	10503	30.00	10540	1.00
10393	1.00	10430	20.00	10467	6.75	10504	1.00	10541	1.00
10394	2.00	10431	300.00	10468	.89	10505	5.00	10542	.75
10395	50.00	10432	.50	10469	15.00	10506	6.00	10543	2.00
10396	.80	10433	11.00	10470	2.00	10507	10.00	10544	5.00
10397	2.10	10434	5.00	10471	5.00	10508	5.00	10545	.04
10398	50	10435	5.00	10472	5.00	10509	4.00	10546	.04
10399	5.25	10436	2.00	10473	18.72	10510	100.00	10547	25.00
10400	1.04	10437	2.00	10474	10.00	10511	10.00	10548	10.00
10401	2.00	10438	2.50	10475	1.00	10512	1.00	10549	2.95
10402	5.00	10439	.10	10476	1.00	10513	10.00	10550	.20
10403	3.00	10440	1.00	10477	1.00	10514	.15	10551	.50
10404	1.00	10441	10.00	10478	100.00	10515	7.00	10552	5.00
10405	.10	10442	4.00	10479	25.00	10516	1.83	10553	.75
10406	.15	10443	.32	10480	5.00	10517	.71	10554	1.00
10407	2.00	10444	1.00	10481	2.00	10518	100.00	10555	.75
10408	1.45	10445	1.00	10482	5.00	10519	200.00	10556	10.00
10409	100.00	10446	1.00	10483	1.00	10520	17.80	10557	5.00
10410	5.00	10447	25.00	10484	25.00	10521	6.00	10558	2.50
10411	20.00	10448	28.00	10485	5.00	10522	1.75	10559	2.50
10412	5.00	10449	200.00	10486	20.00	10523	28.00	10560	2.00
10413	5.00	10450	100.00	10487	8.00	10524	5.00	10561	5.00
10414	2.00	10451	50	10488	5.00	10525	5.00	10562	5.00
10415	.75	10452	.50	10489	8.00	10526	1.00	10563	50.00
10416	5.00	10453	1.00	10490	40.00	10527	2.50	10564	100.00
10417	10.00	10454	5.00	10491	7.00	10528	1.00	10565	1.50
10418	1.00	10455	1.00	10492	1.00	10529	7.75	10566	1.50
10419	2.00	10456	.25	10493	25.00	10530	8.50	10567	10.00

# THE JEWISH ERA

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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.

Two nights she lay down and part of two others, but the pain was so much worse she gave it up and patiently sits in her chair. Yes, patiently. I don't see how any one could be more so. Her case is fully committed unto God and we rest in His will.

Our Harry and his family in China are well. The last letters told of an evangelistic tour up the Gou river in a houseboat.

Our Andrew is still in Chicago. My wife's sister, Mrs. Budlong, and her daughter are soon to leave for the East. How we shall miss them! Mr. and Mrs. Geo. D. Webb of Oak Park gave us a call, and many other friends have come in to cheer us. We especially enjoyed a visit from Mrs. Fannie N. Gamble of Cincinnati.

The rains and the winter are nearly over. It has been a very comfortable winter. Long Beach certainly has the most equable climate I have ever seen. On clear days we have a grand view of the mountain and the ocean is a continual comfort. I do enjoy the roar of its waves. In a few days the great fleet will anchor here and our town will be crowded with visitors. I wonder if we appreciate the significance of this round-the-world naval demonstration. Is not our country, with its outspread wings of the Monroe doctrine, rapidly taking its place at the head of the "Isles of the sea"?

And how significant are the developments in the Euphrates valley. Oh! beloved, the signs of the end are multiplying. Let us watch, wait, work and be sober.

My heart aches for poor blind Israel as I see them plunging on into the maelstrom of the apostasy and tribulation. Let us supplicate earnestly that those days may be shortened.

I have engaged to take an hour for mission study in the newly organized Bible Institute in Los Angeles at 3 p. m. each Friday. May I ask your prayers for that service.

In the best of bonds, sincerely  
your brother,

WM. E. BLACKSTONE.

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### THE PSALTER PRELUDE.

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BY WM. H. ROBERTSON.

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The first psalm is unmistakably, both from position and contents, intended to be a preface. It is the Psalter in a nutshell, contrasting the two ways. Its ideal man is no doubt the man Christ Jesus, and the ungodly have their most perfect representative in that wicked one who is destroyed by the breath of His mouth, driven as the chaff by the wind.

Between this psalm and the 9th and 10th, together forming the first alphabetical psalm, there are just seven psalms. These may be regarded as the Psalter prelude, introducing in a most remarkable way the collection, which is doubtless inspired in its arrangement as well as its contents.

When we notice that the 9th psalm begins with a four-fold ascription of praise and homage to God we are reminded of the four living creatures of the Revelation, and when we remember that seven is the special number of the Apocalypse, we naturally inquire whether these seven psalms are suggestive of anything in John's vision.

In the fifth chapter of the Revelation we are told that John saw a book with seven seals which no one was able to open or even look upon until the Lamb in the midst of the throne took the book and began to open the seals. Many have been the theories as to what

this book is, but none seems so easy to understand and to reconcile with the entire vision as the one which makes it the title-deed to *the all things* (1 Cor. 15:27, 28), and the subsequent action the taking over by the Lamb of the inheritance, "the redemption of the purchased possession," (cf. Eph. 1:14).

Placing the accounts of the opening of these seven seals by the side of the seven psalms above referred to, a marked connection may be traced between the events of the seals and the contents of the psalms. Sung in many centuries as a comfort and assurance amid affliction and persecution, these psalms seem to reach here their final use, that for which they were originally intended by the Spirit.

In the second psalm the first part evidently refers to the opening scene. The Messiah is set before the universe and we hear the proclamation, "Ask of Me, and I shall give thee the heathen for thine *inheritance*, and the uttermost parts of the earth for thy *possession*."\* This last word in the Hebrew is used only here in the Psalms. The rider upon the white horse goes forth, at the opening of the first seal, conquering, and still to conquer. These are victories of peace, men coming to some last powerful offer of grace. And we see in the latter part of this second psalm terms not of war, but of peace. "Be wise, be instructed, serve, rejoice, kiss the Son, lest He be angry (we read of the

wrath of the Lamb under the sixth seal), and ye perish from the way, for in a little while when His wrath is kindled, blessed will be those who put their trust in Him."

In the third psalm we read of many people setting themselves against the righteous ones, and at the opening of the second seal the red horse of War is sent out, peace is taken from the earth and men kill one another, but in the midst of the tumult the righteous man lies down and sleeps, as Jesus slept in the boat while the tempestuous sea (a symbol of the nations) raged about Him. The language of the Apocalypse seems to indicate a time of civil war, of bloody conflict between members of the same family, just what occurred during the rebellion of Ab-salom, which is the occasion of the third psalm.

The third seal brings the black horse of Famine. The speaker in the fourth psalm expostulates with the stubborn people who have resisted the pleas of the first and the terrors of the second seal. But he has gladness in his heart, even now in the famine, more than they when they were in plenty (7th verse).

The fourth seal brings Death upon the pale horse and Sheol follows. In the fifth psalm we find in the 6th verse the destruction of the wicked mentioned, and in the 10th verse they fall and are cast out. The righteous are blest and compassed with favor as with a shield.

The opening of the fifth seal signals the beginning of persecution. In the sixth psalm the singer seems to be brought very low. His despairing cry, "O Lord, how long?" is repeated by those beneath the altar (Rev. 6:10).

The sixth seal brings an answer to this prayer. An earthquake

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\*"To the Chief Musician upon Gittith" is regarded by Thirtle as a subscript title of this psalm, the term Gittith signifying "Wine-presses," and referring to the Harvest Home of the Israelites, the Feast of Tabernacles. "But," he says, "the winepress meant more than that. If to tread the grapes was a figure of harvest joy (Isa. 46:10), so also was it a symbol of divine judgment" (Isa. 63:3-6). Then, too, the threshing floor brings to mind the "chaff" (cf. Ps. 1:4), to which the ungodly are compared.

and many failures follow. The wrath of the Lamb predicted in the second psalm has come. We are not surprised then to find in the 6th verse of the seventh psalm, "Arise, O Lord, in Thine anger." He has been, indeed, "long of anger" and abundant in mercy, but now the storm breaks. Again, in the 11th verse we read of the indignation of God continuing every day, pouring out upon the persecutors.

The seventh seal includes the seven trumpets and the seven last plagues and brings in the consummation, so that in the eighth psalm we find one fitted for that great day. "Thou hast put all things under His feet." We have an inspired commentary to guide us in our study of this psalm, so that we need not go astray. It shows us that this is exactly what the psalm refers to when its joyous and triumphant notes are sung in their fullness and complete achievement (I Cor. 15:24-27; Heb. 2:6-8).

Thus these seven psalms seem to form a designed and noble prelude to the Psalter when they are interpreted by the later light of the Revelation. The Son, the Lamb slain, the Lion of the tribe of Judah, has taken the book, opened the seals and vindicated his right to the inheritance.

This prelude leads up to the first alphabetical psalm (the ninth) — a plan of Jehovah's dealings with Israel, especially emphasizing in its interrupted acrostic the reign of Antichrist. And thus the last alphabetical psalm (145th), preceded by just seven psalms of David, is elaborated into a doxology of five psalms (the number of grace), which are the postlude of the Psalter. Shall we doubt that with such an high and holy subject

those cries for mercy and those shouts of praise should crystallize into an heavenly career and reveal a divine arrangement?

"O Jehovah, our Adonai, how transcendent is Thy name in all the earth."

*Chicago.*

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### SOME CUSTOMS OF THE SEDER (PASSOVER).

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Although we do not live to eat, to repeat a well-known saying, our meals and the due ordering of them are of sufficient importance to claim the attention, not only of the physiologist and the physician, but also of the sociologist and the archæologist. And we find, indeed, that from the earliest period of history the proper arrangement of the table was not left to chance, but was the subject of a good deal of care and thought, through which the physical fact of the sating of hunger was raised from the purely animal sphere to a position of cultured importance.

It is difficult to fix the time when it became customary among the Israelites to recline at meals. Under Jeroboam I chairs were the order of the day (I Kings 13:20). Under Jeroboam II, although Amos (6:4) describes the man of fashion as lying at meal time upon a couch of costly material, this reclining position would seem not to have been a general usage, but an instance of luxuriousness. When, however, we reach the times of the Mishna, the reclining attitude at table had become a general custom, at least at the principal meal of the day, which took place at about evening time. The Greeks and Romans of the earliest period took the principal meal at midday; in the classical period, however, at evening time. Again, Homer shows



us the guests of Agamemnon seated upon chairs. At the famous banquet of the poet Agathon, immortalized in Plato's "Symposium," the guests are described as reclining on couches. The Romans borrowed the custom from the Hellenes, who themselves were possibly influenced by the Persians, and the Jews returning to the fatherland under Cyrus and his successors seem to have transplanted it thither, for by our forefathers the Persian table etiquette was held in highest estimation. And no less a man than the patriarch Rabban Gamaliel is recorded in the Talmud as saying: "What I admire in the Persians is, foremost, their fine conduct at the table." We do not know exactly what the Persians really achieved in this direction, but indeed a certain skill is obviously required in the matter of the nice consumption of food and drink when one is in a reclining posture. The attitude may be elegant, very *comme il faut*, but it is not very comfortable, and we cannot wonder that it has passed out of fashion.

It is among the Jews alone, however, that the old custom is still remembered. Once in every year, on the night of the Pesach (Passover), when the thrilling story of the long ago is lived again, and when old customs rise from their sleep of a thousand years, this custom also celebrates its resurrection. If one enters a Jewish home on such an evening, the charm of which a garish modernity has not yet dispelled, one might think oneself back in antiquity, and this impression will be deepened if the house is situated in one of those districts where the house master arrays himself for the Seder in the shroud. Gazing on his tall figure with its pale spiritual face and the

white flowing beard, the shroud falling in long folds from his shoulders, one might imagine oneself in the presence of one of those sages who of old, in celebration of the Festival of Freedom, foregathered at B'nei Berak and spent the whole night in deep discussion of the miracle of the Redemption, as it happened in the past and as it would repeat itself in the future, until their disciples entered with the announcement that the morning red was flaming in the East and it was time to utter the proclamation: "Hear, O Israel, the eternal our God, the Eternal is One!"

What connection, it may be asked, is there between the shroud and the Seder? The solemnity of the festival, it is said, which might otherwise be disturbed by the hilarity of the feasting, accounts for the practice. This explanation seems rather insufficient. It would seem that the origin of the usage is traceable to the sad lot of the Jews in the Middle Ages. In Germany, the home of the custom, the economic circumstances of the time permitted the replenishing of the wardrobe to only a very few. The great majority were compelled to wear their Sabbath raiment, not only on the Sabbath, but on other holy days of the year too, throughout life, and then they bequeathed it to those they left behind. But there was one garment which they did not leave to their children, the white kittel, which followed them into the grave to enfold their tired limbs in quiet embrace. In the happy days of her betrothal the young maiden had wrought it from the finest linen, sewn it with her own hands for the beloved, who for the first time clad himself in it on the marriage day. In the white garments

of innocence stepped not only the bride, but the bridegroom, too, beneath the canopy, pure and spotless both, as demanded by a system of morality that has but one standard for both the sexes.

Perhaps it is a misnomer, that of grave clothes. More correctly, it is the marriage robe which the husband thereafter on the holiest day of the year, the Atonement Day, and for deepening the solemnity of the festival on the Seder night also, puts on as his best and choicest gala dress. We thus understand how it is that mourners, according to the general usage, do not wear it. It is certainly a beautiful and edifying thought to use the garment that will ultimately enfold his lifeless limbs, to seal the bond of love and faith. Not less poetical and impressive, however, is the reflection that the soulless body is clothed in the marriage robe before it is surrendered to mother earth, to be united again with the dust, from which it sprang.

All preparations completed and the wine cups standing brimful, an extra cup is dedicated to the evening's invisible guest, the prophet Elijah, the herald of the ultimate Redemption. The Seder is then opened with the recital of Kiddush, a three-fold benediction. The first of the four cups of wine prescribed for this night is now drunk. According to the Talmud Jerushalmi, they are to remind us of the four significant words or expressions of deliverance set out in Exodus 6:6, 7, where a kind of climax is noticeable expressive of four separate steps in the Redemption. The first cup is drunk in memory of the day in which Israel was allowed to leave the land where for hundreds of years slavery and humiliation had been his portion. But with

the breaking of the chains of vassalage the slave impress was by no means yet effaced. A new generation, born in liberty, had to be reared up for liberty before "with outstretched arm" the third step of the Redemption could be effected, *i. e.*, the entrance into the Promised Land, upon whose sacred soil Israel was to flower into the people of God, a nation of priests and the priests of the nations.

The Kiddush over, a small table is placed before the head of the house (in accordance with the direction of the Mishna), upon which lettuce or some other raw vegetable, with a bowl of salt water or vinegar, is arranged. The paterfamilias washes his hands, dips the lettuce in the liquid, pronounces the appointed benediction, and after eating some of the vegetable himself, shares the rest between the company. The little table is then removed, to be directly restored to its position laden with the dishes of the second course. What is the reason of all this? The Talmud has it that its object is to awaken the curiosity of the children to get them to ask the reason of this unwonted procedure. What then? Suppose they do put the query, we cannot possibly answer that the whole thing is merely to excite their attention and has no other purpose. Were that so, it would be more sensible to introduce the custom of appearing at the Seder gathering with loins girded, shoes on feet, staff in hand, reminiscent of that first Pesach (Passover) in Egypt. The curiosity of the children would then be a peg on which to hang a living account of the deliverance and the story of that unforgettable midnight. But there would seem no doubt that this enigmatic prescription of the Mishna has strict rela-

tion to the history of Passover, but owing to our want of knowledge as to the ordering of the table among our forefathers of that time, what the relation is we cannot now say.

After the company had bestowed themselves each upon his couch, utensils for the washing of the hands were passed around, and then the servants placed before each person a table upon which all the dishes belonging to a course were arranged. Among the Greeks and Romans of the earlier period the meal consisted of two courses only—a "first table" with its bread, raw vegetables, or sometimes, too, a meat dish; and then a "second table" of different delicacies, fruit, cake, sweets, etc. At the imperial period the Romans indulged in three courses (*tria ferula*); first, as a kind of side dish, or *entremets*, a so-called *Gustus*, consisting regularly of eggs and a raw vegetable, especially lettuce, at least; then came, with the bread, goat's flesh, fish and fowl; lastly, nuts, almonds, apples, as the "third table." After this last course the tables were taken away, the apartment swept and washing utensils again handed round. At the meal itself the Romans drank but little, the Greeks no wine at all; but after it, a carouse followed lasting far into the night at which wit and song, music and the dance united their forces of pleasure.

Plato's "Symposium" gives a picture of the classic dinner, but it is permissible to doubt that the conversation always took the direction of a discussion of the platonic doctrine of the Idea of the Good or some other philosophic problem. Not seldom did the meal assume the character of a wild drinking bout, for the *Symposiarch*—the master of the cere-

monies—had not only the title, but the despotic powers of an absolute monarch. This compulsory drinking seems to have been the case among the Persians, and it was only an act of grace that it could be dispensed with, as we read in Esther 1:8.

In two other particulars also the Jewish custom differed from the Greek and Roman. Among the latter each sofa was occupied by three guests, who reclined thereon barefooted. With the Jews each guest had his own separate couch and the shoes were not removed. For the rest there was great similarity between them. Especially among the Jews did the desire prevail to consecrate, as it were, the table by earnest and instructive conversation. And this desire is prevalent today, especially in a district where some famous rabbi has attracted round himself a band of eager scholars, for these are invited as honored guests by the well-to-do to brighten their table with their wit and intellectual debate.

Now, at the time of the Mishna, the Roman custom of the three *ferula* ruled in Palestine, but on *Pesach* (Passover) night two only were usual. The *Gustus* was represented by the bitter herbs, the meal being composed of bread and meat. The bread was, of course, the *motza*, and the meat, the flesh of the paschal lamb, roasted at the spit. In the house of Hillel there was only one course, made up of the bitter herb, the unleavened bread and the roasted meat. There was no third course at all. From the Talmud we learn (*Aboda Zara* IIa) that the lettuce, on account of its peptic qualities, was as high in favor with the Jews as with the Romans. The lettuce, too, stood first among all those

bitter herbs that have reference to the Biblical injunction (Exodus 12:8; Num. 9:11). If it is at all possible, says the Talmud, choose the lettuce in fulfillment of this precept, because it symbolizes so exactly the deceit the Egyptian practised on our forefathers. While the plant is yet young its leaves are beautifully tender; as it grows, however, they become more and more bitter. So at first did the Egyptians attract youthful Israel with sweet flatteries so that afterwards they could make his life the bitterer with relentless persecution. How then were the children to be brought to see the special significance in the partaking of the lettuce at the Seder, seeing that it formed so common an article of diet? It was precisely for that reason the custom to introduce lettuce again with the next course and then the answer to the surprise expressed by the children applied. The second time is to remind us of the bitter fate of our forefathers in Egypt.

The Seder dish consists of three shelves, each one of which holds one motza (Passover bread). On top in two bowls are the bitter herbs and a mixture made of dates or apples and nuts and wine. This concoction has the object of taking away some of the sharpness of the bitter herbs, but it also in color and appearance reminds us of the clay which our ancestors in Egypt used for bricks. In the mixture there are a few thin pieces of cinnamon suggestive of the straw, the want of which during the last few days made the lot of the Israelites most unbearable. The roasted meat refers to the Pesach (Passover) offering, and the egg stands for the usual festival sacrifice. The egg is a symbol of grief, for the temple in which the offering was brought lies in ruins,

and the day of its destruction—the ninth day of Ab—always falls on the very same weekday as the first day of Passover. The egg has always been with us the sign of sorrow. That at least is the general opinion. But might it not rather be the symbol of the resurrection? For within it sleeps a secret germ which mere warmth will wake to life. It is for this reason that we offer it as a first meal to the mourner returning from the "House of Life," and therefore the egg as the token of revival is very appropriate at the Seder table. We are convinced that from the ruins of the temple there will spring a new sanctuary greater and more glorious than ever, a house of prayer for all peoples.

After the master of the house has broken the middle motza in several pieces both he and the lady of the house rise, and lifting up the Seder dish, say: "This is the bread of poverty which our forefathers ate in the land of Egypt. . . . All those that are hungry let them come in and eat. . . ." The motza is the "bread of poverty" in view of its composition from meal and water only or because it is broken in pieces like the broken pieces of victuals given to a beggar. The invitation to the poor and needy takes us back to one of the most beautiful of the virtues of antiquity, that of hospitality. Not only in the Orient, but also in Hellas and Greece, was this trait cultivated. The guests themselves even were allowed to introduce friends of their own, who were called *umbræ shadows*. . . On the Seder evening this custom lives once more, and where the Jewish life is at all strong there is scarcely a family to be found without stranger guests at its board on this night.

The glasses a second time filled, one of the children present puts the questions that are so characteristic of the ceremonial. Absolute freedom is to be given to the lad to ask what he will about the festival and its history, and in many homes such questions are coaxed out of the little one. But generally the child is satisfied with the set questions as learned at school. In his answer the head of the house relates the history of those stirring times in simple language in the vernacular. He tells of the wonderful deliverance, the selection of Israel and the meaning of the symbols that distinguish the meal. The Haggadah is then recited, which consists of different Midrashim of very early date, borrowed mostly from the Mechilta and the Sifrê. The center passages comprise verses 5-8 of the 26th chapter of Deuteronomy. This leads on to the enumeration of the ten plagues, and the custom, which if not very old comparatively speaking, is yet very widely spread, is, at the mentioning of each plague, to pour out a drop of the wine from the cup or glass. And the explanation of this singular proceeding is this: Wine is the symbol of joy, but our own joy at the liberation is lessened when we remember the plagues with which our oppressors were afflicted on our account. This breathes the very spirit of Judaism, and it is interesting to find in the Mishna that the reason why only "Half Hallel," as it is called, is said during the last days of Pesach, is because we cannot rejoice to the fullest for the deliverance of our people when we remember that that deliverance was bought at the price of the total destruction of the persecutors in the Red Sea.

The unleavened bread, which on account of its tastelessness is

called in the Torah (Deut. 16:3) the "bread of poverty," is calculated to bring to our minds the thought that the noble flower of liberty blooms best on the bare heights of renunciation, but withers soonest in the air of self-indulgence. That people will longest preserve its liberty that faces hardships with calm front while sustained by the proud consciousness of the inner freedom.

The bitter herbs, according to Rabban Gamaliel, recall the bitter toil the Egyptians imposed on the Israelites. So they remind us, too, that there is a soul of good in things evil. For the more they were persecuted the stronger and mightier the people became. True it is that in the history of our first parents labor is represented as a punishment (Gen. 3:17-29). But then we read that punishment itself is but an expression of the fatherly love of God (Deut. 8:5; Prov. 3:12). In the rude cradle of want and penury was young Israel rocked into maturity, "for it is good for a man to bear the yoke in his youth" (Lam. 3:27).

The actual Haggadah over, the Hallel follows, the greater part of which, however, is left for after the meal. It is only the first two Psalms that are now sung (following the school of Hillel), to which is added the suitable conclusion, "Praised art Thou that didst redeem us and our fathers from Egypt." The second cup of wine is then drunk to the proper benediction, the whole procedure being one framed with the view to inspiring the children with the desire for liberty and a passion for self-respect. "Praise the Lord, ye servants of the Lord; servants of God and not the servants of Pharaoh" (Megilla 14a). The servant of God cannot be a slave.

The meal proper then follows,

preceded by the washing of the hands by all those present. This is a ritual ablution, and while originally a rabbinical injunction, it came to be invested with great importance. When once Jesus was told that His followers treated the usage with contempt He gave the well-known answer: "Not what enters the mouth makes the man unclean, but what comes out of it." It was, however, but a delusive antithesis; for in truth æsthetics is so great a cultured factor that religion dare not show itself cold or indifferent towards such a co-worker. This R. Pinchas ben Jair recognized in his remarkable saying: "Bodily cleanliness leads to spiritual purification" (Sota 9, end). This custom of manual ablution was practiced by the Greeks and Romans, but the Jews alone have preserved it to the present day.

The meal consists of at least two cooked dishes, recalling the usual festival offering and the Paschal lamb, as mentioned before. The hard-boiled eggs that now make their appearance are also commonly taken to refer to the destruction of the temple. But perhaps we are right in tracing the custom to the old Roman one of beginning every set meal with a course of eggs, the banquet being finished up with a course of apples. Hence the phrase, "Ab ovo usque ad malum," from A to Z. On the Seder night, indeed, we end up with a piece of motza called epikomom, or dessert. After the grace is recited the third cup of wine is drained to the memory of the Holy Land, according to Deut. 8:10. The Hallel is then continued. It was the Middle Ages that saw the insertion of verses 6 and 7 of Psalm 79, and taken in their proper historical setting they are the despairing cry

of pain wrung from a heart wounded to the death.

The fourth cup is then filled to the redemption of all mankind, Psalm 115: "Not for our sake, O Lord, not for our sake;" and 135, the great Hallel (Pesachim 118a) being meanwhile chanted, after which the fourth cup is drunk.

Between the third and fourth cup the Mishna forbids the taking of any wine. An accepted explanation is that otherwise the due chanting of the Hallel might be interfered with by indiscriminate drinking. In this view, too, no wine is permitted between the first and second cups, for fear we be not able to explain clearly and sufficiently to the children the glorious history of the Exodus. This deduction, however, contradicts the opinion of the Mishna, which allows wine to be taken not only during the meal, but also during the Haggadah itself. The Mishna gives the best interpretation of this prohibition when it says: "The Pesach meal must not be concluded with an epikomom." As to the meaning of this word, different views are held by the Tosephta, Talmud, Jerushalmi and Talmud Babli respectively. According to the Tosephta, it means dessert, fruit, dates, etc., according to the Talmud Jerus. It refers to a musical entertainment. The third authority would read into it "the breaking up of one party to join another." And at bottom they are all correct. The word is borrowed from the Greek and means "everything connected with a drinking party." This began, as we have seen, with the "dessert," and then, with singing and flute playing, ended in the riotous irruption into other gatherings. The meaning of the prohibition is now clear. The drinking of wine be-

tween the third and fourth cups was not permitted, so as to prevent the festival from degenerating into a carousal. The innocent dessert itself was also prohibited because it was with it that the Epikomom began. During the meal itself and before it wine as a rule was taken but sparingly and even then it was mixed with cold or warm water. After the meal, however, the danger was very real that the beautiful ceremonial might give way to crude dissipation. And the shortest way to prevent this was the strict observance of the command, apart from the prescribed two cups of wine, to drink nothing after grace had been said. It is the festival of liberty that is celebrated, and liberty is just the reverse of license.

We are now in a position to consider and understand the most puzzling passage in the Haggadah, which we see now is to be translated thus: "The wise son asks, What are all these testimonies, precepts and ordinances which the Eternal One, our God, has commanded you?" Then thou shalt surely, by way of an answer, cite one of the regulations of the Passover, viz., the festival of the Passover must not end with an Epikomom. What a profanity of wit and learning has been expended in the elucidation of this remarkable answer, which yet to any one that understands the meaning of the word Epikomom, speaks a plain language! You ask on this festival of the Liberation the reason of all the restraining precepts which our religion has thrown about our lives. Their purpose is, by means of the obedience they inculcate, to guide you from the abyss that lies in your path; to cultivate in you the inner freedom so that you may be able to assert your manhood in the face of the most insidious temptation. For what you, my

son, in your experience consider obstacles in your path, they are landmarks on the narrow way that leads to moral perfection, from the slave den of Egypt up to the heights of Horeb! That is the meaning of the festival of Passover, that is the goal of all religion.—*The American Hebrew.*

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#### ISRAEL'S RETURN.

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Scattered wide through stranger countries,  
Driven far by wind and wave,  
Zion's sons are still beloved,  
Zion's God still strong to save!

Soon shall Israel's gathered outcasts  
Homeward march with shout and song,  
Mourning 'mid their joy the blindness  
That hath hid their Lord so long.

Oh, the radiant flood of glory  
That must break on every shore,  
When the Lord Himself in Zion  
Reigns as King for evermore!

Oh, blest hour of Israel's rapture!  
Come! in all Thy gladness come!  
Hasten, Lord, Thy sons' returning  
To their fatherland and home!

Oh! dear day of Earth's rejoicing!  
What shall with Thy bliss compare  
When Jerusalem the blessed  
Shall be named "The Lord is There!"

— *Selected.*

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#### STORY OF SEVEN LEAN YEARS VERIFIED.

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BERLIN, Oct. 19.—Dr. Brugsch, a celebrated Egyptologist, has confirmed the Bible narrative which describes the seven lean years in Egypt. He has deciphered an inscription which dates 1,700 years before the Christian Era. Students of Biblical Chronology say Joseph and Pharaoh of his time lived precisely at that period. The inscription which Dr. Brugsch has interpreted records that the River Nile did not overflow its banks during seven years; that consequently there was no grain and Egypt suffered intensely from famine.—*The American Hebrew.*

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The Jews of New York, Mr. Jacob H. Schiff and Mr. Cyrus L. Sulzberger at their head, are among the foremost in raising funds to relieve famine in Russia.—*The Jewish Chronicle.*

# THE MISSIONARY DEPARTMENT.

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## JEWISH MISSIONARY NEWS FROM ALL LANDS AND SOCIETIES.

### I. EUROPE.

#### I. GREAT BRITAIN.

*The London Society for Promoting Christianity Amongst the Jews*, in its one hundredth year of existence, inaugurated its celebrations in February by a series of meetings for prayer and a conference in London, which are to be followed by others to be held everywhere in the provinces of Great Britain throughout the year. The society's Mission premises at Bucharest are being completely rebuilt owing to the insanitary state and the totally insufficient accommodations of the old buildings. In Persia the unsettled state of affairs interfered greatly with the work of the society's faithful missionary in Teheran during the closing months of the year, but since New Year services were begun again and are now being held as usual. In Warsaw and Russian Poland outrages occur daily in increasing numbers. Young men, chiefly Jews and Christians, are well armed and attack and rob shopkeepers and let off explosive bombs. Yet Dr. Ellis, the missionary of the society, remains at his post. In all the other numerous spheres of activity of the missionaries of the great society peace and prosperity prevail. In Constantinople the Sunday school is well attended, while the missionary schools are fuller than ever before. The services on Saturdays and on the Lord's days are full of encouragement, to judge from the crowds in attendance, as well as from the attention shown. On Monday mornings, when all the school

children are gathered together in the church, the reading desk as well as the pulpit have to be moved to within the communion railings so as to permit them all to join in the service and to answer any question that may be asked. Even so they are standing close together. In Vienna the sphere of the labors of Rev. W. Becker, who has been laboring in that great city with its 160,000 Jews since November, 1901, is rapidly extending. In his visits to the Jewish homes he cannot always find an opportunity to get into a religious discussion, the people being too busy or too indifferent, but as a rule he leaves behind him a Christian tract or a portion of the Holy Scriptures. Many of the tracts thus circulated have been written by Mr. Becker himself. The Mission services and lectures are quite well attended and a considerable number of Jewish inquirers are under instruction. In Paris, where a new hall has been opened a short time ago, the attendance at all meetings has increased lately. Almost all meetings are followed by private or public discussion in which invariably a nice spirit is shown and questions are asked from a real spirit of inquiry. Many Jews come privately to the missionary to spend hours in asking about their difficulties concerning Christ and Christianity. Students from the Jewish Rabbinical Seminary come to the meetings and a party of them called one day upon the missionary in private, when they showed a very nice spirit. Thus the work of the missionaries of this old society is abundantly blessed by the Lord.



## THE JEWISH ERA

*The British Society for the Propagation of the Gospel Among the Jews* reports especially interesting meetings in Manchester, which were attended by large crowds of Jews during February. The reason for these crowded audiences was the fact that several Zionist leaders were in attendance and engaged in debate with the missionary. The debates were extremely interesting and helpful and the meetings were greatly blessed. The missionary of the society, who is located at Newcastle, recently made a missionary journey to Scotland, where he came in contact with many Jews. In speaking of his trip, he says: "It is wonderful the number of Jews one meets who are friendly disposed and who give an attentive hearing to the Gospel message... It is a striking fact that inquirers are to be met everywhere. The missionary may be discouraged when, after persevering labors, he is obliged to leave them, but his labors are not lost, for they carry the truth with them wherever they go." The first anniversary of the establishment of the Hope of Israel Mission House for the more effective carrying on of the work of the Liverpool auxiliary to the British Jews' Society was commemorated some time ago. The account of the year's work given by Rev. Paul Dressler, the missionary in charge, was most encouraging. The meetings have been of great interest, the people being attentive and willing to stay the whole time. The Medical Mission, men's classes, the work in the reading room, and especially the work among women, have been most successful and blessed.

The missionaries of the British Society in Königsberg, Wilna and Kovno also report much encour-

agement, as they are continuing to preach the Gospel. Especially in Kovno, Russia, a change has come over the Jews. The missionary, Rev. Friedman, published a lengthy article against the cruel "Pogroms" in one of the leading daily papers of St. Petersburg, which made a splendid impression upon the Jews. They say that they are fully convinced of his being a true and sincere friend of the Jewish nation. Thus Christian sympathy and love cause Jewish confidence in the missionary and remove one of the great obstacles in the way of the spread of the Gospel among the Jews.

*The Jewish Mission of the Presbyterian Church of England* continues its quiet and blessed work in Aleppo and London. The Mission at Whitechapel held its thirty-second anniversary on December 6, 1907. The Rev. J. G. Train, moderator of Synod and convener of the Jewish Committee, occupied the chair, and the hall was packed. Though the hall had been cleaned and decorated with gracefully executed Hebrew texts and ventilation and lighting were much improved, yet it was very apparent to all present that new premises are urgently needed. The work at Notting Hill is likewise in a most prosperous condition. Dr. Piper, the faithful medical missionary from Aleppo, is now in England, and his addresses and reports of the work are causing greatly increased interest of the members in the Jewish work of the Presbyterian Church of England.

*The Mildmay Mission to the Jews* expected that Dr. and Mrs. Goldstein would leave London for Morocco in the beginning of March. This might be the beginning of a great effort to bring the

Gospel to the Jews of that great country, where previous efforts seem to have brought little fruit. The Mildmay Mission commenced also a witness to the Jews in Rostoff-on-the-Don, Russia, where a lady will work under the guidance of the local Lutheran pastor. At Odessa a school for Jewish children is in preparation, while the general work there is rapidly extending. Mr. Rosenberg, the faithful and successful missionary at Odessa, has made another trip into the Crimea, where he found great encouragement. At Sebastopol, which he visited last year, he found that the Lord had opened many hearts since that visit. Some Jews have since attended the students' meetings. A Jewish girl has become a believer, and an educated Jew, a technical worker, openly confesses Christ. At Simferopol the meetings were well attended by Jews, although the "Black Hundred" made an effort to injure them. Mr. Rosenberg reports also that the Christians in the Crimea are commencing to show great interest in the evangelization of their Jewish neighbors.

*The Barbican Mission to the Jews* having found it advisable to terminate the arrangement under which, by co-operation with the West German Association for Israel, they were able to maintain an agent in Alsace-Lorain, has not yet come to a decision in regard to a fresh sphere of labor among the Jews of the continent. There is some probability that work may be taken up among the very needy Jews at Marash, in Armenia. In London large and increasing numbers of Jews visit the well-managed reading room and remain for the Bible class to hear and consider the claims of Jesus the Messiah. At the Saturday af-

ternoon services large numbers, sometimes even crowds, of Jews attend and a spirit of inquiry is manifest. In the Converts' and Inquirers' Home at present fourteen inmates are receiving careful and thorough instruction, while the work among Jewish women and children is in a most prosperous condition. One of the faithful workers in his half-yearly report makes a very striking observation in saying, "The majority of the newcomers to our Home this season were such as had known us for some time. Few of the fresh arrivals from abroad have stayed in London. The Jewish population, and consequently the circle affected by the Mission, has been more steady than usual. We have been reaping from the sowing of previous years." The annual tea, with its Christmas tree, and the New Year gathering drew large crowds of Jewish men, women and children, who gladly listened to the Gospel addresses and joined tunefully in the different songs. Thus the work of the Barbican Mission continues to prosper under the guidance of its faithful director, Rev. C. T. Lipshytz.

*The Hebrew Christian Testimony to Israel* closed another successful year of abundant labor among the Jews in London and Hungary. The daily work in the reading room, the Bible reading and the public meetings have gone on as usual, and while, owing to a variety of causes traceable to the present passing phases and changes in Judaism, the attendance during 1907 has not been so large as in former years, at all the meetings goodly companies of Jews were present and the earnest labors and testimonies have not been without fruit, so that precious souls were saved. The work among Jewish women and children has consider-

ably grown and developed during 1907. To the sewing meeting for women, another meeting for women for the sole object of reading and explaining to them the Word of God has been added and is being attended by large numbers, sometimes as many as seventy. The average attendance at the Sunday school for Jewish children has been about eighty during the winter, while the classes for girls have been well attended on Mondays, Tuesdays and Fridays. The open air meetings held every Lord's Day evening in winter as well as in summer on the wide promenade just outside the Mission House have attracted large crowds, while house-to-house visits by the workers have reached many Jewish families. In Budapest, with its large Jewish population of over 200,000, energetic Mr. Feinsilber has continued to do very important pioneering work and has had the opportunity, by means of regular preaching services and by personal intercourse, to reach large numbers of Jews with the story of their long-rejected but glorified Messiah. The building of a suitable mission house or hall as a center both for Budapest and Hungary as a whole, where there are nearly a million of Jews, has not been commenced, since the necessary funds are not on hand. Mr. J. T. Landsman, one of the efficient workers of the Hebrew Christian Testimony to Israel, visited his old home in Russia after an absence of nineteen years. He visited St. Petersburg, Wilna, Minsk, Kovno and other Jewish centers and was most deeply impressed with the smallness of the present efforts to preach the Gospel to the Jewish multitudes, which seem quite willing to listen.

*The Mission to Foreign Jews*, founded and carried on by Mr. I. I. Aschkenasi Rappaport, has done an enlarged work during 1907. Now Mr. Aschkenasi says: "During the past year we have been hard at work in witnessing for our dear Lord, and in doing so we have tried to cheer and comfort the sad and troubled refugees, victims of oppression and massacre, many of whom have never come in contact with the pure Word of God nor with the simplicity of evangelical Christianity... We again and again rejoiced at the crowds who had gathered to hear the story of Redeeming Love, and of the many fine and intelligent inquirers who have sought for personal conversation, and particularly gratifying for me has it been to receive so many invitations to the homes of people. Here is the field I much enjoy. In the homes we can, with open Bible, reason from Moses and the prophets and also enter heartily and sympathetically into domestic and private troubles. I thank God for the confidence of my people and their trust in a missionary."

*The London and Haifa Mission to the Jews* tells of prosperity in both fields in its quarterly record, *Tidings of Gospel Work*. Mr. D. C. Joseph reports that in Haifa the Gospel seed is being sown, the Holy Spirit is watering it and the Keeper of Israel is watching over it, so that in due time he shall reap, if he faint not. The new House for Convalescent Israelites has lately been opened. Mr. Barnett has been visiting in Roumania with his son-in-law, Rev. Resnick, and has ministered unto the spiritual and temporal needs of the persecuted and suffering Jews there, the means having been pro-

vided by friends of Israel in Great Britain (see about Mr. Resnick's work under Scandinavia). During his absence the work in London was carried on by his devoted co-laborers.

## 2. SCOTLAND.

*The Jewish Mission of the Church of Scotland* continues to meet with much opposition from the Jewish population at Salonica. The Saturday meetings have created a good deal of excitement and the rabbis have issued angry declarations against them. In spite of these things new evening classes have been started for young men and about forty (most of them being Jews) have enrolled. In Alexandria the Boys' and Girls' Schools are well attended, while in Beyrout a new site for the Boys' School has been secured. It is a satisfaction to know that, despite the attractions of the Alliance Israelite School in Beyrout with gifts of clothing and free dinners, the attendance at the Scottish School, which gives pronounced Christian teaching, has kept well up, and the fees collected have been almost doubled.

*The Glasgow Jewish Medical Mission* continues to conduct its work on unsectarian and evangelical lines. All the workers are voluntary, and the quarterly magazine, *Healing Wings*, is edited by its director, Dr. J. Muir Kelly. It is a most interesting, newsy paper. The work of the Mission consists in gospel meetings, night classes, medical work, Scripture and tract distribution and house-to-house visitation.

*The Bonar Memorial Mission to the Jews in Glasgow* has extended, during 1907, its work especially among Jewish women and children, and at the beginning of 1908 there seemed to be a wonderful

awakening among the Jews and a true spirit of inquiry. Under the circumstances it seems, to an outsider, almost deplorable that Mr. S. B. Rohold, the missionary in charge of the work, received and accepted a call to become the missionary of the Presbyterian Church in Canada among the Jews in Toronto (see under Canada). At the monthly meeting of the Bonar Memorial Mission, held on February 19th, a testimonial was presented to Mr. Rohold by a number of friends, and on February 22d, after more than eight years' labor in Glasgow, Mr. Rohold sailed for New York. As far as we know, no steps have been taken yet to fill Mr. Rohold's place in Glasgow.

## 3. IRELAND.

*The Jewish Mission of the Presbyterian Church in Ireland* shows considerable encouragement in connection with the work in Damascus. The attendances at the Sabbath services are good. The schools are so full that no more pupils can be taken (only about 30 per cent. being Jews, however). The Sabbath schools are large and flourishing, while the Bible women and teachers have a welcome entrance into many homes. Occasional conversions among the pupils cheer the hearts of the workers. The work in Hamburg under Revs. Aston and Frank is well maintained. The colporteur reaches thousands of Jews as they are passing through Hamburg on their way to the new world. The Jerusalem Mission House and Workshop is of utmost importance for the work, because there more than 160 Israelites were converted in comparatively few years, of whom over twenty are working in the Lord's vineyard. At the beginning of the year twenty-two in-

quirers were residing in the Mission House, there being no room for several others who asked admittance, and twenty-six young men were in the Bible class. The Deaconesses are doing their duties as sick nurses in Jewish homes, and their quiet work is an important agency. On Christmas day Rev. Frank had the rare privilege of baptizing five Israelites, one of them a Russian Jewish girl.

## II. GERMANY.

*The Berlin Society for Promoting Christianity Amongst the Jews* reports that its missionaries in Berlin were enabled to lead twenty-three Jews to Christ during 1907 and three other Israelites in the beginning of 1908. At the Christmas celebration so many came to the divine service that chapel and office room could scarcely contain them. To the many Hebrew Christians who come to the chapel regularly many new ones were added for the first time. The missionary in Vienna has had many opportunities to come in contact with Jewish students during the past months and states that to his sorrow he found among them much infidelity and strong inclination towards socialistic ideas. In Sautschbulak, in wild Kurdistan, difficulties between the Turks and Persians have arisen, but in spite of difficulties and dangers, Mirza Schmul, the missionary of the Berlin Society, has continued his labor of love among the needy and almost depraved Jews there and met with much success.

*The West German Association for Israel in Cologne* held its sixty-fifth annual meeting on January 18th. From the annual report read by its missionary director, Pastor C. Wagner, we learn that the work has been prosecuted with zeal and success during 1907. The Home

in Cologne, which has been open now more than two years, has proved of great help in the work and has attracted increasing numbers of Jewish visitors. Pastor Klose, who has been stationed in Strasburg many years as joint agent of the Barbican Mission in London and of the West German Association for Israel, is now entirely supported by the latter and has been removed to Frankfort, where he is to labor among the large Jewish population and to aid the other laborers of the society. Missionary Goldstein, who has been connected with the association twenty-eight years and has continued his faithful labors in spite of bodily infirmity, has moved from Frankfort to Hamburg, whence he is to labor among the Jews in Westphalia and the Rhine province. The income of the association was \$7,500 in 1907, but it has old debts amounting to about \$14,000. A number of Jews have been baptized in Cologne and other towns of Westphalia during the past year.

*Ammiel, Dusseldorf.* Though this society was organized in 1904, little has been heard of its activity. Prof. E. F. Stroeter, its founder, has spent the winter with his daughter in Berea, Ohio, whence he returned to Germany on March 28th. During the month of April he expects to labor in behalf of Jewish missions in the neighborhood of Berlin, and towards the middle of May he will go on an evangelistic tour in southern Russia.

*Friends of Israel in Germany, Sweden, Finland and Russia.* Pre-diger Naphtali Rudnitzky in Berlin, a faithful and zealous Hebrew Christian, has gathered around him a considerable number of friends of Israel in the north of Europe, for whom he edits a most interesting and helpful monthly

magazine, *Der Oelberg*. He himself makes frequent evangelistic trips among the Jews, and at the time of writing he was among the Jews of Sweden, by whom he was well received.

### III. SWITZERLAND.

*The Society of the Friends of Israel in Basel* has added a new station to its two old stations in Strasburg and Prague and has entered upon work in Wilna, Russia. In that great Jewish center, where there are over 80,000 Jews in a population of 163,000, and which is often called the Lithuanian Jerusalem, two Hebrew Christians, Messrs. Salzberg and Rosenbaum, have been employed and aggressive work will be done. The work in Strasburg and in Prague is prosperous.

Mr. Guiz, the agent of the *Penny Collection of Israel, Geneva*, among the Jews in Algiers, gladly announces the baptism of a young Jew, who had been inquiring after the truth for more than a year. Mr. Guiz feels greatly encouraged in his work.

### IV. FRANCE.

*The French Society for the Evangelization of Israel* is able to announce in the last numbers of its magazine, *Le Reveil d'Israel*, continued progress in the work at both its stations, Paris and Algiers. The schools in the latter place are well attended, and in Paris several Jews are earnestly inquiring into the claims of Jesus.

### V. SCANDINAVIA.

*The Norwegian Central Committee for Jewish Missions* has suffered a great loss. Its faithful and able secretary, Rev. J. G. Blom, of Christiania, died after twenty-two years of successful service in the

cause of Israel. Prof. Chr. Ihlen, D. D., has been nominated to fill the vacancy thus created and to edit also the monthly, *Missions-Blad for Israel*.

The work of *The Swedish Society for Missions to Israel* in Jassy, Roumania, is under the care of Rev. John Resnick and is in a most prosperous condition after three years of faithful labor by the missionary and his faithful helpers. Mr. Resnick now has a day school for Jewish girls with an attendance of forty-two. Meetings for adult Jews and Bible readings. He is assisted by a colporteur, a deaconess and four school teachers. The work of the other missionaries of the society in Odessa, Budapest and Sweden is likewise prosperous. In Stockholm the new missionary chapel has been solemnly opened on December 8, 1907.

### VI. ASIA.

In *Daughters of Syria*, the quarterly record of the *British Syrian Mission*, we find the following from Beyrout: "A third class I must take you to is that on Tuesday afternoons for Jewesses. What a motley gathering! How poor, but how bright, always ready for a joke! But alas! most unwilling to learn the texts which Me. Jameelie sometimes attempts to teach them. A Bible lesson, however, they will listen to, and one poor woman comes in spite of the curses of her husband. One day he arrived himself at the class and took her away. The Bible woman went later to their house to see what had happened and found him beating her, with some fifteen people abetting him. They considered she had acted contrary to the law of Moses. On a later occasion the poor wife said to Me.

Jameelie: "Is it a sin if a poor woman goes to hear about God and His service?" She is steadfast in attending the class and says: "This is the best hour I have when I come here and see others and hear something profitable!"

## VII. AMERICA.

### I. THE UNITED STATES.

BOSTON. *Good Tidings of the Messiah Mission.* Rev. F. C. Gilbert, founder and superintendent of the work, announces the organization of a board of five trustees, who are to hold all property and real estate. This board has bought the property, of which we spoke in the last number of the JEWISH ERA, although it was found that a sufficient sum had not been raised at the time of the meeting, January 7, 1908, to purchase the place clear of debt. Thus the Industrial Home and Training School has been opened in Concord, Mass.

*The Hebrew Messianic Council for the Development of Christianity Among the Jews* (undenominational), BOSTON, MASS., has been incorporated on January 25, 1908. Mr. Mark Levy, whose name the historian of Jewish missions has met during the past fifteen years in several missionary organizations, has been instrumental also in the organization of the council, which in its charter declares that "It is not the policy of the council to teach Jews to forsake Moses and the prophets, but that they are free, if they so wish, to keep the Mosaic laws, rites and ceremonies, provided such observances are regarded as a guide to spiritual life through Jesus the Messiah and not as a legal requirement for justification from sin." Mr. Levy seems to uphold that Hebrew Christians are *required* by the church to forsake circumcision and

the rites and the ceremonies of the fathers. We know of no such requirement and are sure that the American Protestant churches have always taken Mr. Levy's standpoint. Our observation during fifteen years of careful study of the history of Jewish missions has been that the vast majority of Hebrew Christians gladly lay aside the burdensome rites and ceremonies, which among modern Jews are buried under a vast mountain of talmudical traditions. All efforts to "organize Hebrew Christians into Hebrew Christian churches"—and they have been very numerous since the days of the apostles—have proved failures. If Mr. Levy's "counsel be of men, it will come to nought; but if it be of God, none can overthrow it." We sincerely trust that he will succeed, especially in his endeavor to induce Hebrew Christians to work loyally and faithfully for the spiritual welfare of their Jewish brethren.

NEW YORK. Since we expect to spend the next six weeks in New York and its immediate neighborhood, we omit the news from that great Jewish city, and its neighboring cities, today.

SAN FRANCISCO. The Presbyterian Hebrew Mission has been changed into an independent mission, the presbytery of San Francisco not seeing its way clear to apply to the Board of Home Missions for the aid of \$1,200 hitherto received, nor to conduct the work presbyterially. Thus Rev. Bercovitz conducts the Mission independently. He has erected a small building in the Jewish neighborhood of the San Bruno district and labors on in faith.

### II. CANADA.

TORONTO. We have received the Report of the *Toronto Jewish Mis-*

sion for 1907 and are glad of the rapidly increasing and faithful work, of which we propose to speak more in our next number.

*The Jewish Mission for the Presbyterian Church in Canada* is now preparing for active work. Mr. S. B. Rohold of the Bonar Memorial Mission (see under Scotland) accepted the call to become the church's missionary to the Jews and arrived in Toronto on March 6th. We pray for the Lord's guidance and blessing upon him in his new work!

*Cincinnati, O., March 24, 1908.*

#### HAY-MAKING IN A CEMETERY.

The old Jewish cemetery at Worms, dating from the first half of the eleventh century, is one of the most famous of Jewish antiquities. In it are to be deciphered the tombstones of one Jacob Bachur, who died in 1077; of Jekuthiel ben Jacob, dated 1261; of Baruch ben Meir, the father of Meir of Rothenburg and of Meir ben Rothenburg himself; besides valuable inscriptions relating to the Bacharach family, who flourished in the seventeenth and eighteenth centuries.

The preservation of so precious a relic of Jewish history—the oldest cemetery in Germany—has become a duty in which all Jews are interested, and those of Worms in particular might be expected to guard it from every kind of desecration. A recent visitor to Worms was, however, greatly struck by the indecorous manner in which it is kept. Although still open to funerals and frequently used for present-day burial, it appears to serve the purpose of an orchard as well. Women were picking plums and making hay

in the ground all among the tombstones.

The incongruity of the thing made an unpleasant impression.—*Jewish Chronicle.*

#### THE KAISER AND THE JEWS.

BERLIN, December 12.—The German Emperor has shown his disapproval of anti-Semitism by conferring the Order of the Red Eagle upon four prominent Jews. The recipients of the distinction are Ludwig Max Goldberger, the author of a book on America, entitled, "The Land of Unlimited Possibilities;" Louis Ravene, a manufacturer; Herman Frenkel and Richard Wiener, bankers.

#### SULTAN FAVORS ZIONISM.

Herr David Wolffsohn, chairman of the Zionist Actions Comite, in a speech at Essig, Germany, said that the Sultan of Turkey is in hearty sympathy with the Zionist movement, realizing that the settlement of Jews in Palestine will greatly benefit the Ottoman empire.

During the recent visit of Jacob H. Schiff, the Jewish philanthropist, it is said that he distributed charities to different Palestinian institutions to the amount of \$6,125. "It is rumored that Mr. Schiff has given a million dollars to an expedition to be used for excavations in Shomrom."

"Thus saith the LORD which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts is his name: If these ordinances depart from before me saith the LORD, then the seed of Israel shall cease from being a nation before me for ever."—Jer. 32:35, 36.



# THE JEWISH ERA

THIRTY-SIX PAGES

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY  
THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions, and correspondence for the ERA to THE JEWISH ERA, Mission House, 22 Solon Place (Margaret St.), Chicago, Ill.

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## EDITORIAL.

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### "FATHER IGNATIUS."

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A most remarkable figure of modern times is the Rev. Joseph Leycester Lyne, familiarly known as "Father Ignatius." Near Abergavenny, in the heart of the Black Mountains, in the valley of Ewyas, may be found the famous Abbey of Llanthony. This is the first abbey of the Benedictine order, which has been established in England since the days of the Reformation and the suppression of the monasteries. Its superior is an Anglican priest, and a British monk, whose ascetic figure and monastic habit is frequently seen on the streets of London, and many large Jewish gatherings welcome him as a speaker. There are few more ardent Zionists than the monk of Llanthony, who has appeared on many a Zionist platform with the air and mein of a prophet of old to give expression to his convictions that Palestine ought to belong to the Jews and will ultimately be restored to them.

From the days of his childhood (he is now seventy) this earnest man has been a lover of Israel. He says of himself: "As a child they used to call me 'Jew mad.' We lived in Hunter street, Brunswick Square. I used to, on my way to school, to pass a small Jewish boy who was on his way to

University College School. One day I mustered courage to go up to him and ask: 'Don't you long and pray to go back to Jerusalem?' In a very matter-of-fact way he replied: 'How can I go back when I have never been there?'"

Although he passed through some very trying experiences on account of his zeal for Israel, which occasioned physical suffering all his life, he says: "My feelings of reverence for the Jewish people and the Jewish religion have never changed down to the present day. I still take the opportunity of visiting synagogues wherever I happen to be and endeavor in all ways to show my interest in this peculiar people."

He has no sympathy for the present-day innovating spirit of modern times which has crept in among the Jews themselves. The Reformed movement is especially distasteful to him as being "un-Jewish in principle or utterly devoid of everything Jewish. These innovations and reforms are a sure sign of the infidelity which is making such headway in Israel," and he has not hesitated to attack Dr. Hirsch and other leaders in this move in a very open manner.

Higher Criticism is another point against which he takes a firm stand. He says: "If half the things these critics tell us be true,

then the Bible must be one huge falsehood in all its parts; and if the Bible is false, what becomes of the Jewish religion," and, we may add, Christian religion, which has its origin and is rooted in the Jewish.

It is with the deepest regret that we must write that this lover of Israel, who has really suffered so much to sustain his beliefs, is an avowed

#### NON-CONVERSIONIST.

On this point he says: "I think such attempts are most mistaken and time and again I have told my Christian brethren so. To convert the Jews to Christianity would destroy the whole Revelation through the medium of which God has declared that the Jews are to remain a separate people. The Jews must continue to remain apart from other nations because they are the divinely appointed vehicle of God's revelation to mankind. 'Ye are My witnesses saith the Lord and My servant whom I have chosen.' Therefore most of my spiritual children believe with me that it is wrong to interfere in these times of the Gentiles with the Jews. His proper place is in the synagogue, where he should be laying his Tephillin like a good Jew and carrying out those commands which God had given to His people Israel to preserve them as a separate nation for a special purpose against the advent of Messiah ben David, the coming King of the Jews."

We would fain draw the mantle of silence over this weak place in the theology of this truly great man were it not that he is one of a class who seem to have failed to discern the truths of the gospel of the grace of God which is to be preached in this dispensation—"to the Jew first and also to the

Gentile," "through Him who hath made both one and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain one new man, so making peace: and that He might reconcile both unto God in one body, by the cross having slain the enmity thereby" (Eph. 2:14-16).

From which it is clear that the Jew at this time is to be incorporated into "the church which is His body" (Eph. 1:22, 23), and "the Gentiles shall be fellow heirs of the same body and partakers of the promises in Christ by the gospel."

Leaving out his misapprehension of this dispensation, he has gripped in the main the truths for the times beyond, without however taking notice of the "time of Jacob's trouble," and in reference to

#### THE RESTORATION TO PALESTINE

says: "The Jews are not a mere religious sect like the Methodists; they are a nation apart, waiting for their national independence. I believe in the literal fulfillment of the Old Testament prophecies to the effect that the entire nation of Israel, including the lost ten tribes, will be regathered by their representation to their ancestral home; that the temple will be rebuilt and the sacrifices once more offered upon the holy hill of Zion, as the prophet Ezekiel declares. Magnificent beyond conception is the vision I cherish of what Israel is to become when the Lord's house shall be established in the top of the mountain and shall be exalted above the hills and all nations shall flow unto it. I offer up daily prayer for the restoration of Israel to their ancestral home and

I venture to think that there is no more ardent Zionist among your own people than I am." He is also true on the subject of

#### ANTI-SEMITISM,

of which he says: "Of course I abominate it. I look upon it as the work of the devil himself. I often think what judgment there must be in store for those nations who persecute you. 'No weapon that is forged against you shall prosper.' See how England is blest for the way in which she treats the Jews. The least the nations can do is to treat them kindly and gratefully in the countries of their exile. I am always protesting against Jew-baiting." To which we wish to join our protest also, and would rejoice with all lovers of Israel to see Israel "at home" in her own land and freed from her enslavement among the nations and happy in her second exodus and establishment in the land flowing with milk and honey.

#### THE JEWS RETURNING TO THE SOIL.

It is quite a common remark that "the Jew does not take kindly to farming." It is true that during the middle ages he was compelled to abandon it, and doubtless he has not figured as an "agriculturalist" to the extent he would if allowed to follow his patriarchal bent. Nevertheless he is coming to the forefront again.

In Russia alone in 1900 there were more than 100,000 Jewish agriculturalists cultivating their own farms, while a large number of Jews serve as laborers in Christian estates. Thousands of Jews may also be found in the colonies of Palestine, Argentine, Canada and in various parts of the United States.

From the Baron de Hirsch Agricultural school, Woodbine, in March, 1907, there was graduated thirteen students. Of these ten are engaged in various fields of agriculture and horticulture. In April, 1907, there were 75 students in the school. Five of these have taken agricultural positions before completing their course, and of the 43 who completed their first term of a two-year course twelve of the ablest students have already been provided with positions on farms. So satisfactory is the work of these students that some of the farmers employing graduates of the school have written to the superintendent, Mr. Geller, applying for more help.

It is also stated by the *American Hebrew* that a number of the recent graduates of the National Farm School, who up to this time have been employed on farms belonging to others, will take up farms of their own.

Harry Frank, Jr., and Mr. J. Jacoby have entered into partnership upon an enormous tract of land in Mississippi, along the river front. Mr. Frank writes that he is to have this year 100 acres in corn, 100 acres meadows, 25 acres in potatoes, muskmelons and watermelons. On his large pasture he will place 300 head of yearlings and stock. The plans are such that with fair success he hopes within two or three years to levee the entire river frontage of his 2,000-acre farm.

Jacoby J. Raitner and his brother Henry have purchased a 76-acre farm near Norristown, Pa. These two young men, assisted by their father and younger brother, are to take up general farming with Norristown and Philadelphia for their distributing market.

Victor Anderson, who for the past year has been a tenant on one

of the Schoenfield farms belonging to the National Farm School, has just purchased a farm of his own with the aid of the New York Jewish Agricultural and Industrial Aid Society. He is located near Pottstown, Pa., on a farm of 50 acres, and will cultivate them with the aid of his family and an uncle, who was a farmer in Russia.

And so instance upon instance might be given to show large tracts and small ones taken up all over the country by these enterprising "sons of toil," going to show that naturally the Jew is gravitating back to his old employments and fitting himself and family for a return to the "Homeland" when "the Lord shall set His hand again *the second time* to recover the remnant of His people" and restore them and settle them after (their) old estates. Ezra 36:11.

#### LETTER TO REV. C. KUYPER.

The following remarkable letter was received by Rev. C. Kuyper:

"DEAR BROTHER KUYPER:—Here-with please find a draft of the Board of Foreign Missions, R. C. A., for twenty-six dollars and fifty-one cents, U. S. gold.

"It gives me the utmost pleasure to send you this money. It is for the work among the Jews and was contributed by the native Christians of the Amoy region. It comes from our own churches and the churches more directly under the control of the English Presbyterian Mission.

"For several years our Christians have contributed, the money being sent to England one year and to the United States the following year. Thus they illustrate that there is no church division; that our native Christians, though needing much for the support of their own work, still feel that

other non-believers have a claim on them.

"Incidentally it shows that they know the work is one—the church is one, the obligation one. May God use their liberality to stimulate those at home who now live in such a narrow circle that they cannot see beyond the needs of their own little field of activity.

\* \* \* \* \*

"Fraternally yours,

"J. A. OTTE."

We are deeply impressed and encouraged by this letter. If the native Christians in China are being stirred to give the gospel "to the Jew first," ought not the Christians at home to emulate their example?

The Federation of American Zionists sends out to its societies a brief report of the work of the Actions Comite at its last meeting held in Berlin. The results of the meeting were, according to the Federation:

"First—The assurance by Herr Wolffsohn, president of the Actions Comite, that negotiations with the Turkish government on behalf of concessions for the Zionist movement are being carried on with all energy.

"Second—The definite announcement that the Jewish Colonial Trust is to establish a branch in Constantinople that shall act as the financial and political representation of the movement.

"Third—The establishment of a Palestine Bureau in Berlin under the chairmanship of Prof. Otto Warburg.

"Fourth—The establishment of a Palestine Bureau in Palestine under the direction of Dr. A. Ruppier."

The Federation makes an urgent appeal for the support of the Zionist party fund.—*The American Hebrew*.

# THE GHIGAGO HEBREW MISSION

ESTABLISHED 1887. INCORPORATED 1891.

42 SOLON PLACE (MARGARET ST.), COR. FOURTEENTH PLACE (2 BLOCKS EAST OF BLUE ISLAND AVE.)

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Preaching to Jews—Saturdays and Sundays at 3 p. m. at 497 S. Halsted Street

### WEST DIVISION BRANCH

Preaching to Jews—Wednesday and Saturday Evenings.

### MISSION HOUSE:

Junior Sewing Class—Monday, 3:30 p. m.

Industrial School—Tuesday, 3:30 p. m.

Industrial School, W. Division St. Branch—Tuesdays, 3:45 p. m.

Daughters of Zion Class—Wednesday, 3:30 p. m.

Mothers' Meeting—Thursdays from 2 to 4 p. m.

Prayer and Consecration Meeting, Friday Night 7:30 o'clock at Mission House.

Sunday School—Sunday, 9:30 a. m.

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Miss Fannie Baumgartner

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Miss Charlotte Laing  
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### KINDERGARTEN

22 Solon Place  
Miss Winifred White  
Miss Charlotte Laing

## ALL-DAY MEETING FOR PRAYER.

On Friday, February 12th, a meeting for prayer was held at the Mission House which was attended by a goodly number of Friends of Israel. Our good "Father Marcusson" was again with us, his warm, genial face as ever giving spirit and life to the meeting. He read part of the Isaiah 40: "Comfort ye, comfort ye My people, saith your God," etc., making some appropriate remarks upon it. He was followed by Mr. A. P. Fitt of the Moody Bible Institute, who gave a most interesting address on "Paul's Burden of Prayer for Israel," which will be found elsewhere.

Brother Lewek, our Jewish missionary, then spoke on the work and its needs. A season of most earnest prayer followed. The pres-

ence of God was manifestly with us and we felt sure that the prayers entered into His ears. Quite a large number of Hebrew Christians gathered with us, among them our brother Jacob Morris from Pennsylvania, who had not been with us for several years. His testimony and encouraging words were very helpful, as were the words of other Jewish converts, whom we were glad to welcome.

A few of our Jewish girls from the Industrial School sang most sweetly our song, "The King." There was much of the spirit and understanding in their rendition which gave added interest to their singing.

A simple luncheon was served at 6 o'clock, of which quite a number of friends partook, remaining to the evening service.

Bro. Lewek presided at evening meeting. Again it was our pleas-

ure to have even a larger number of Jewish converts with us than in the afternoon and our spirits were refreshed by their words. It is indeed a comfort to see so many dear brothers and sisters standing true to God notwithstanding persecution and trial.

Much prayer went up for God's blessing upon the work and Jewish missions in general and we felt greatly encouraged and helped by the meeting, and our hearts go out in earnest prayer that these and other Jewish converts may be strengthened to carry to others of their brethren according to the flesh "the blessed news of salvation through our Blessed Redeemer."

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#### THE WORK OF THE FIELD SECRETARY.

The last months have brought to our Field Secretary, Rev. Louis Meyer, even more numerous opportunities to present the claims of Israel to Christian people than the closing ones of the year 1907. In different cities and towns of Illinois, Pennsylvania, Ohio and Indiana he addressed a large number of meetings in churches, colleges and Bible schools, meeting almost everywhere a good reception by large audiences. The greater part of his time, however, he spent in the city of Chicago, where the Lord opened to him the doors of many churches. The most important meetings which he addressed in Chicago were those of the Presbyterian ministers (February 24th), of the students of McCormick Theological Seminary (March 2d), of the students of the Chicago Theological Seminary (March 5th) and of the Congregational ministers (March 9th). The audiences were attentive and

the Lord's blessing rested upon the meetings, as is abundantly proved by the interest created.

After a few days' rest at his home Mr. Meyer has proceeded to New York, where he is now delivering a course of lectures on Present-Day Jewish Problems under the auspices of the Bible Teachers' Training School (Dr. W. W. White's) and filling a number of appointments in churches of New York City and its neighborhood.

We ask for the especial prayers of our friends for Mr. Meyer and his work, because the Lord is giving him so many opportunities to speak in behalf of Jewish missions that he needs much bodily strength and abundant grace.

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#### JESUS SAVES.

Our hearts were greatly cheered by the following letter from one of our late converts who was compelled to go to New York soon after his conversion:

"I desire to let you know that I arrived safely in New York, and I am, thank God, well. Excuse me that I have not written before. I waited until I had something worth while to write. God has been very good to me. He has answered your prayers and mine. I found work almost as soon as I arrived here. Our God does nothing by halves. I have good work and am earning \$19 a week. I have been enabled to save some money and have sent \$20 to my parents in Russia. In the same letter I told them of our precious Saviour. Oh, Mr. Lewek, I cannot tell you just what I think of Him! Jesus the Messiah, Son of David! In Him I believe, in Him I trust, in Him I rejoice and Him will I follow wherever He leads me. Oh, hallelujah! He is good.

“Tell Mr. Oury ‘Jesus exactly suits us so.’”

This young man was baptized a short time ago in New York. We bespeak for him the earnest prayers of the readers of the **JEWISH ERA** that God may accomplish the work in his heart which He has begun. We believe that this young man may make in time a worker in the Jewish mission field.

J. R. LEWEK.

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#### DAY NURSERY.

With deep regret we record that our dear sister, Mrs. Schulhof, and her two daughters, who have so faithfully labored with us in this department for the past three years, in establishing the much needed work and making it a success, are obliged to retire from the position they have so ably filled, on account of ill health. The long continued illness of Sister Schulhof with the cares of the difficult position, has unfitted them all for remaining in charge. They will retire the first of May—and our sisters Misses Lehman and Baumgartner will, for the present, at least, continue the work, which we regard as an important auxiliary to our labors for Israel.

We desire your earnest prayers for the dear out-going workers, as well as the incoming ones, that health and strength may be given the one, and wisdom and grace to the other as well.

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#### THE BOOKSTORE.

Change seems to be written on many things, and to our regret valued workers go and return not to us again. Such is the case with our esteemed sister, Miss E. K. Reeves, who had charge of our

Bookstore for some months, filling the position in a most satisfactory way—arranging our shelves and files to greatly facilitate the work. Our sister left us for a brief vacation but circumstances have prevented her return. To the will of our Father we always bow, and we desire His blessing on our sister.

In the providence of God we were able to secure the valuable services of our sister, Mrs. A. E. Merrill—who is now in charge of the Bookstore and our Willard Hall Stand—both of which Miss Reeves left in a prosperous condition.

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#### TO THE SUBSCRIBERS OF

## The Jewish Era

According to the order of the postmaster general which went into effect Jan. 1st, 1908, with regard to mailing *second-class matter* (which is at the rate of one cent a pound) you will note that the subscriptions to

**Quarterlies should be paid before  
the first of July**

which means that unless your subscription is paid before that time that we will either be obliged to drop your name from our list, or you oblige us to pay regular transient rates.

**The Jewish Era is a Quarterly**

It only costs 25 cents  
a year.

**WILL YOU NOT RENEW AT ONCE**

## JEWISH NOTES.

### FUNERAL OF THE SCROLLS.

In the presence of the whole Jewish population of Kolomea the ashes of eleven burned scrolls of the law were solemnly interred in the cemetery there.

This unusual ceremony arose from a fire which broke out in a synagogue a few days ago. A lighted candle fell against the silk curtains before the Ark of the Covenant, which began to burn, and eleven parchment scrolls of the law contained in the ark were completely destroyed.

In accordance with the Hebrew ritual the council of the synagogue arranged a funeral with as much ceremony as for a deceased member. The ashes of each scroll were carefully collected and placed in separate earthen urns, and then all the eleven urns were enclosed in a wooden coffin, together with a black and white book of prayers. This was placed on a hearse, which, followed by a large crowd, proceeded to the cemetery, when the coffin was duly deposited in a newly made grave. —*Pall Mall Gazette.*

### A PECULIAR WILL.

Herr Donato Taussig, an old Jewish bachelor who recently died at Vienna, has left a peculiar will. He bequeathed his considerable fortune to the Catholic Brothers of Mercy, to be distributed among the poor without distinction of creed, but with the stipulation that no Galician Jews should benefit by the trust. He also left a bequest of 120,000 kronen, to be administered by the Brothers of Mercy for distribution among bachelors who have passed the age of sixty (again excepting Galician Jews), with the condition that, without distinction of creed, the beneficiaries shall on the anniversary of his death light a candle and pray for his soul. They are also to attend the chief synagogue in Vienna and to visit his grave, while the Brothers of Mercy are also to send a deputation to the synagogue and light a candle to his memory. —*American Hebrew.*

A dispatch from Jerusalem (March) says: "The first motor car ever seen in Jerusalem entered the city amid crowds of bewildered onlookers today. The car, which came overland from Haifa, was driven by the owner, Mr. Charles Glidden of Boston, Mass., who has been touring the world since 1901."

Great interest has been taken by the public in the Roumanian uprisings; the press makes it clear that it is less an anti-Semitic outrage than a demand by the people for solution of land troubles in which the Jews are interested as being the absentee landlords. The public remembers the intervention of the United States Government in the previous Roumanian outrages five years ago, when the late Secretary John Hay, at the instance of the Hon. Oscar Straus (now Secretary of Commerce and Labor), and the entire approval of President Roosevelt, sent the identical note to all the European powers signatory to the treaty of Berlin, which awarded Roumania its independence, a condition being its giving Jews their rights. I learn that just such another note may be expected in the present crisis. —*The Jewish Chronicle.*

The first copies of a unique Jewish publication have recently reached the city. It is a daily newspaper published for children in the Hebrew language. *The H' Chaver*, as the paper is called, is issued at Wilna under the editorship of I. C. Tavove, the well-known Hebrew journalist. It is perhaps the first children's paper in the world that is issued daily. —*The American Hebrew.*

Writing from Jerusalem to a friend in New York, Adolf Stirner, who made a tour of the United States last year to study economic and social conditions, says: "I know the energy and the creative power of your people. New states, great railroads, monster works of engineering and architecture are taken as matters of course and excite little comment. But when I see what is being done here I must reserve a fraction of enthusiasm for the people of Jerusalem. They are not goaded on by competition and their surroundings make for indolence and stagnation. Nevertheless a spirit of progress has developed which commands respect. If you lived here you would know what a new house in Jerusalem means and you would stand aghast. I did when I was told that two hundred had been completed in the last three months. At Jaffa the improvements have been more extensive. An art school under the direction of Boris Schatz, who was at the head of the Bulgarian Academy of Fine Arts at Sofia, is flourishing, and carpet and rug-weaving, carving, modeling and metal working are taught to boys and girls who are of the same class as the children who years ago were taught to beg from the tourists. Jerusalem is shaking off its garb of antiquity—a new Jerusalem is building." —*The American Hebrew.*



## BOOK REVIEWS.

By MISS A. A. POLLARD.

*"The Passion King." As Portrayed in Isaiah Fifty-three. Rev. A. R. Kuldell, Allegheny, Pa. Columbus, Ohio: Lutheran Book Concern. 1907. Price 40 cents.*

Mr. Kuldell considers in a separate chapter each verse of 'Isaiah Fifty-three.' "The whole chapter," he writes, "is passion music in minors." The little book is not only expository, but devotional and exhortatory in character. A few sentences from the eleventh chapter will give us a glimpse of the author's heart: "When I look back upon the labors I spent in the last twenty years on the dry bones of Israel it seems as though it was all in vain. There is nothing visible to point to as the result of toil and agony, of prayer and faith. The thirty or forty baptized by me are dispersed, like Israel itself, over the whole face of the earth. I have experienced something of the fellowship of His sufferings and the mission among Israel is the only field where this experience is possible. Here as nowhere else our agonies seem to resemble His. But even though visible results are meagre, yet there is a satisfaction to the soul that amply repays all the afflictions."

*"Trusting and Toiling on Israel's Behalf." A magazine of Jewish missionary effort. Edited by Samuel Wilkinson. Volume XIII.*

The monthly issues of this periodical for the year 1907 have been grouped and attractively bound in blue and gold. Among the many articles that throw light upon the Jewish question we find a "Biblical Catechism of Jewish Subjects" by the late Mr. John Wilkinson. This catechism is "intended chiefly for schools" and is arranged in a very interesting and helpful style. There are also in this volume some tender and pathetic letters from Mr. Henry Wilkinson describing the closing hours of his venerable father's life. Mr. Samuel Wilkinson, in reviewing the year, speaks thus of God's guidance and blessing: "Day by day during 1907 our needs have been met, sometimes by a large number of small gifts from willing donors, sometimes by a larger gift or legacy, sometimes by fees of paying patients in the Medical Mission, or sale of property; through various channels each day's needs have been supplied. Not a penny is owing anywhere."

*"Have We Satisfactory Evidence of the New Testament Miracles?" A treatise for modern thinkers. By Ludwig von Gerdell. Translated from the German by Samuel Hind's Wilkinson, F. R. S. C.*

*Revised by E. K. Simpson, M. A. London: John Bale, Sons & Danielson. Price, 25 cents.*

The object of this brochure is, in the words of the translator, "to meet scientific unbelief on scientific grounds." Proofs of the genuineness of the miracles wrought by Jesus and by His apostles are logically and earnestly presented. "Even were it possible," writes the author, "to expurgate the miracles of Jesus from the first three gospels on critical or historical grounds, the apostolic miracles and the resurrection of Jesus still remain like an irremovable bed-rock in the quagmire of tradition."

Eight reasons are given to attest the fact of the resurrection of Christ. Mr. Gerdell declares: "The Gospel demands faith, but free thought exacts of its adherents sheer gullibility. Even noble characters may sometimes succumb to unbelief as a *temporary stage of transition*. But as a *final philosophy of life* it can only satisfy the indolent and morally dissolute who ignore the supreme problem of life." This is an excellent treatise to place in the hands of a skeptic, whether he be Jew or Gentile.

## PAPERS AND MAGAZINES RECEIVED.

- Berith Am.
- Bethesda Herald.
- \*Bible Lands.
- \*Bible Society Record.
- \*Canadian Supplement to Jewish Missionary Intelligence.
- Chizzuk Emunah.
- Church and Synagogue.
- \*Das Prophetsche Wort.
- \*Daughters of Syria.
- \*De Hope Israels.
- \*De Ladder Jakobs.
- Der Freund Israel's.
- \*Der Missionsbote.
- Dibre Emeth.
- \*Dibre Hayomim.
- Faith's Record.
- \*Friede uber Israel.
- God's Revivalist.
- \*Go Forward.
- Good Tidings.
- Gospel Messenger.
- \*Healing Wings.
- Immanuel's Witness (Cleveland).
- \*Immanuel's Witness (London).
- \*Israel's Hofnung.
- \*Israel's Missionen.
- Israel's Van.
- \*Joyful Tiding Quarterly.
- Kingdom Tidings.
- \*L'Ami d'Israel.
- \*Le Reveil d'Israel.
- \*Life and Work.
- \*London City Mission Magazine.
- \*Messiasbote.
- \*Missionary Herald of Pres. Ch., Ireland.
- \*Missions-Blad for Israel.
- Missions Blatt.
- \*Missionsbote.
- \*Missions-Tidings for Israel.
- \*Monthly Messenger of Pres. Ch., England.
- \*Nathanael.
- \*New York City Mission Monthly.

## \*Notes and News from South America.

- \*Olive Trees.
- On and Off Duty
- Our Helper.
- \*Our Hope.
- \*Our Sisters in Other Lands.
- Prayer.
- \*Saar auf Hofnung.
- \*Son Israelite.
- The Assembly Herald.
- The Central American Bulletin.
- \*The Christian Messenger.
- The Christian Mission Herald, Barbadoes.
- The Christian and Missionary Alliance
- \*The Christian Nation.
- \*The Ch. of Ireland Messenger for Israel.
- The Eleventh Hour and Jungle Need.
- The Friend of Israel.
- \*The Friend of Israel (Australian Edition).
- \*The Glory of Israel.
- The Hebrew Messenger.
- The Hope of Israel.
- The India Alliance.
- The Institute Tie.
- The Jewish Evangelist.
- The Jewish Missionary Advocate.
- \*The Jewish Missionary Herald.
- The Jewish Missionary Intelligence.
- The Jewish Pioneer.
- The King's Herald.
- The Last Days.
- The Message and Deaconess Advocate.
- The Missionary Link.
- The Missionary Record of United Free Ch., Scotland.
- \*The Missionary Review of the World.
- \*The Morning Star.
- \*The Missionary's Voice.

## The People, the Land and the Book.

\*These papers and magazines are especially sent the Rev. Louis Meyer as Editor of the Missionary Department of the ERA and *Missionary Review of the World*.

## DONATIONS.

Mrs. P., 6 glasses of jelly and jam, 1 bottle chili sauce; Mr. and Mrs. C. I., 11 new pairs children's gloves and 2 new pairs baby's mittens, 6 new caps, 1 dress, 3 coats, 2 trousers, 1 boy's coat, 1 muff, 1 doll, shoes; Through Mrs. R., Oak Park, 2 sheets, 1 bath towel, 17 waists, 1 coat, 8 skirts, shoes and stockings, quilt patches and carpet rags; Friends' Church, Indiana Ave. and 44th Street, 1 suit, 1 skirt, 1 large apron, new, 4 small aprons, new, 16 pieces underwear, 1 rain coat, 4 boys' trousers, 5 boys' suits, 2 boys' blouses, 15 new skirts for children, 3 hats, shoes and stockings, 1 comforter; Mrs. L. J. S., 3 glasses jelly, 2 cans fruit, 2 cans pickle; Mrs. H. R., 3 ladies' coats, Through Miss S. V. Brandon, Wis., 5 waists, 1 pair trousers, 7 ladies' coats, 1 child's coat, 1 shirt, 1 boy's coat and trousers, 1 coat and vest, underwear, carpet rags; Mr. and Mrs. L., 1 lady's coat, 1 child's coat, 1 table cover, underwear, shoes, fur collar; Mrs. H. S. and family, 2 wrappers, 1 skirt, 4 shirts, 13 children's dresses, 5 aprons, 1 lady's dress, 7 children's skirts, 1 pair trousers, 4 caps, 8 coats, 7 underwear, 12 waists, carpet rags, 1 pillow cover; Mrs. C., 4 table cloths, 4 tray cloths, 3 dozen napkins, all new; Rev. N. P., Kalamazoo, Mich., 1 overcoat, 1 pair trousers, 1 cap, Rev. C. F. D., Sheffield, Iowa, 2 coats, 2 ladies' waists.

## CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION

FROM JANUARY 1ST TO MARCH 31ST, 1908.

RECEIPT		RECEIPT		RECEIPT		RECEIPT		RECEIPT	
NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT
10698	50	10755	5.00	10777	2.00	10819	10.00	10861	1.00
10694	7.00	10756	100.00	10778	25.00	10820	5.00	10862	16.00
10695	25	10757	50.00	10779	10.00	10821	10.00	10863	4.75
10696	1.00	10758	2.00	10780	05	10822	20.50	10864	4.50
10697	5.00	10759	5.00	10781	1.00	10823	12.00	10865	5.00
10698	1.00	10760	20	10782	1.75	10824	5.00	10866	10.00
10699	1.00	10761	20.00	10783	16.00	10825	3.00	10867	.45
10700	1.25	10762	37.00	10784	300.00	10826	10.00	10868	1.00
10701	300.00	10763	3.00	10785	15.00	10827	2.00	10869	5.00
10702	1.00	10764	75	10786	5.00	10828	5.00	10870	2.00
10703	2.00	10765	2.00	10787	7.00	10829	7.35	10871	.25
10704	15.00	10766	10.00	10788	10.00	10830	1.75	10872	50
10705	55	10767	19.50	10789	5.00	10831	1.00	10873	100.00
10706	10.00	10768	.15	10790	20	10832	1.00	10874	2.00
10707	30.00	10769	.45	10791	10.00	10833	1.00	10875	.65
10708	5.00	10770	10.00	10792	1.05	10834	1.00	10876	5.00
10709	10.00	10771	5.00	10793	1.00	10835	1.50	10877	3.00
10710	1.00	10772	1.00	10794	100.00	10836	1.00	10878	.25
10711	.25	10773	100.00	10795	4.75	10837	1.50	10879	37.00
10712	6.17	10774	10.00	10796	5.00	10838	6.00	10880	63.72
10713	4.00	10775	2.00	10797	12.50	10839	.47	10881	7.00
10714 Cancelled		10776	.50	10798	1.00	10840	5.00	10882	5.00
10715	5.00	10777	1.75	10799	37.00	10841	10.00	10883	.12
10716	50.00	10778	1.80	10800	1.00	10842	10.00	10884	.12
10717	1.00	10779	1.00	10801	1.00	10843	5.00	10885	1.75
10718	5.00	10780	.50	10802	2.00	10844	5.00	10886	2.00
10719	1.00	10781	3.00	10803	1.15	10845	3.00	10887	1.00
10720	.50	10782	1.00	10804	2.18	10846	50.00	10888	10.00
10721	1.00	10783	4.00	10805	1.00	10847	50.00	10889	.25
10722	5.00	10784	.15	10806	8.00	10848	50.00	10890	.25
10723	2.00	10785	2.00	10807	5.00	10849	200.00	10891	5.05
10724	2.00	10786	10.00	10808	2.00	10850	3.00	10892	100.00
10725	5.00	10787	3.75	10809	2.00	10851	.75	10893	50.00
10726	5.00	10788	1.40	10810	.75	10852	10.00	10894	50.00
10727	5.00	10789	2.00	10811	.75	10853	2.00	10895	4.00
10728	15.00	10790	7.00	10812	.65	10854	1.50	10896	2.00
10729	5.00	10791	4.00	10813	28.00	10855	2.00	10897	5.00
10730	14.27	10792	100.00	10814	5.00	10856	300.00	10898	7.00
10731	34.47	10793	5.00	10815	2.41	10857	10.00	10899	30.00
10732	5.00	10794	5.00	10816	4.83	10858	7.00	10900	7.00
10733	14.00	10795	1.00	10817	4.83	10859	1.00		
10734	2.00	10796	3.00	10818	5.48	10860	2.00		
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# THE JEWISH ERA

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No. 3

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MRS. T. C. ROUNDS, EDITOR.

## GENESIS 3:15.\*

BY A. LUKYN WILLIAMS, M. A., B. D.

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel."

R. Isaac tells us that Christians believe that this verse refers to Jesus who was to kill Satan, *i. e.*, the being who is the cause of sin. The rabbi raises the objection if this were so then believers in Jesus would not sin, but they confessedly do; and also that if Satan were slain he could not have caused, as he did, the deaths of Jesus and the Apostles; further, that even St. Paul says that Satan is not slain, for in Rom. 16:20 he writes, "The God of peace shall bruise Satan under your feet shortly," and in I Thess. 2:18, "We would fain have come unto you, I Paul once and again, and Satan hindered us." It is therefore, he says, a mistaken supposition on the part of Christians

\*From "The Chizzuk Emunah as it appears to an Englishman," the author, Rabbi Isaac V. Abraham of Tooki, a Karaites, was born in 1553 and died in 1594. He wrote the Chizzuk Emunah which has become famous among all Jews. It was written to defend Judaism against Christianity. The charm of the book lies in its clearness and so has been used for 300 years as a weapon of defense against the arguments of Christianity, and it still holds the attention of many even this day. Dr. A. Lukyn Williams, an "expert in all customs and questions which are among the Jews" has undertaken to answer these objections in a series of articles which he is putting through the press, of which this is No. 23. Dr. Williams is eminently fitted for this task by both his ability and learning.

that the verse means that Jesus has put Satan to death.

Now in the first place I am glad to see that Rabbi Isaac acknowledges the existence of Satan. For today very many Jews are far from saying this. They are too apt to suppose that Satan is a mere figment of the imagination, without any real existence. But R. Isaac takes his stand on Scripture, and he is wise in so doing.

But, secondly, the rabbi's argument as a whole is not very impressive. The difficulties that he raises are trivial, and are rather a play upon words than sober argument. For Christians never say, never have supposed, that Satan is killed. They believe Christ gave him his death blow by His own death and resurrection, but did not entirely dispatch him; the final "death" of Satan will take place only hereafter. They hold also, in contradiction to the rabbi's travesty of their opinions, that if Satan bruised the heel of Jesus this was not after His own "death," but before, at the cross. Thus, too, it is evident that it is quite possible for St. Paul to speak consistently of hindrances still brought about by Satan, and also of the final "bruising" of him as laying in the future.

But the real interest of the subject lies, not in consideration of the rabbi's somewhat weak arguments, but in the question whether

the passage refers to a personal Deliverer from Satan and his power, and whether Jesus of Nazareth is that Deliverer. Let us consider these two points. And may the Lord of His mercy give us a right judgment as we do so.

(I.) *What is the real meaning of Gen. 3:15?\**

(i.) Some suppose that it speaks only of the perpetual hatred that there is between men and snakes. That the enmity exists no one denies. Men naturally, unless their mind is perverted by some strange religious motive, or moved by an unusual love of science, kill a snake whenever they see it. We find something loathsome in snakes, and we also fear their bite. But it argues a strange ignorance of early religious thought and the motives that led men to incorporate such an incident as that of Gen. 3 in their holy writings, to think that their aim was only to mention, or even to account for, this natural enmity. Early religion never occupied itself with material objects, no, not even with snakes, as such, but with them as representing spiritual powers behind them. Primitive man was intensely religious, but never seems to have worshipped a single stock, or stone, or animal, or star, for itself and itself alone, but as being the representative, and generally the embodiment, of some spiritual power. To see in Gen. 3:15 a description and prophecy of the undying hatred of men for snakes, and presumably *vice versa*, is inconsistent with our present knowledge of the religion of primitive man.

(ii.) A second interpretation has much more in its favor, and

may indeed be right. It is that the words tell us of a long struggle between man and temptation to sin, and of his ultimate victory, notwithstanding the damage he receives from his awful foe. For "the poisonous serpent, with its glistening, rainbow colors, its tortuous windings, its duplicity and its bewitching gaze," is a fitting representation of the devil, with his manifold wiles, and subtle temptations. But "as the serpent pierces with its poison-fang the heel that crushes it, so men, in spite of painful wounds, must grapple with temptation. But the struggle will end in victory. Man will plant his foot on the venomous head of the serpent, temptation, and crush it to death."

Yet it must be observed that with this second interpretation the reference to Jesus is by no means excluded. For even if the promise is to man generally, yet it is quite possible that there may be One man who is the leader of his race in the battle, and the first and final instrument in the defeat of Satan. And in this connection it may not be out of place to notice that it is not merely the head of the serpent's seed that is to be smitten, but the head of the serpent itself—"it shall bruise thy head." It is in accordance with this view of the matter that in this passage the Targum of Jerusalem I. (Pseudo Jonathan) says, "When the sons of the woman keep the commandments of the Law they shall be ready to smite thee on thy head. and when they leave the commandments of the Law thou shalt be ready to smite them on their heels, but for them there shall be healing, and for thee there shall not be healing, and a remedy (or compensation) shall be made for the heel in the days of King Messiah." (See note page 84.)

\*The exact meaning of the root *shuph*, to bruise, used twice in this verse, is not of great importance for our discussion, though the commentators discuss it at some length. The usual rendering is "bruise," for which see Job 9:17.

(iii.) Yet perhaps there is more to be said for the old Christian interpretation of the verse—that it refers directly to the work of Messiah—than is sometimes thought. We must ask ourselves what meaning was attributed to it—so far as we can judge of the probabilities of this—when it was written down as Holy Scripture. Many scholars say that this was in the latter part of the Exile. If so, then, when indisputably the doctrine of the coming of Messiah was known and accepted by all religious Jews, readers would naturally have seen in it a promise of His coming. But if, as most of us believe, Moses wrote down these words, the case is not otherwise.

Merodach was the great God of the Babylonians in the time of Abraham, and he was worshipped as the destroyer of Tiamat the great world-serpent. Now if, as we may assume, the prophecy of Gen. 3:15 came down to Moses through Abraham, it is at least likely that Abraham was accustomed to see in it a prophecy of One to come who should be greater than Merodach, in that He would destroy the serpent that was greater even than the legendary world-serpent, as being the principle of evil and sin in the world. Further, we may assume that, if Abraham believed this, the belief would be handed on to his descendants, including Moses. I grant indeed that it cannot be proved as yet that Abraham and his successors were influenced in this point by the Babylonian worship of Merodach, but evidence is tending that way.

If Abraham thus looked forward to a personal Messiah (compare St. John 8:56), and if Moses shared his hope, we should indeed expect to find a trace of this doctrine of a personal Redeemer, who

was to appear in the future, elsewhere in the Pentateuch. So, I venture to think, we do, notably in Gen. 49:10, as we shall see when we come to the consideration of that passage.

On the whole then it is quite possible that that interpretation is right which sees in Gen. 3:15 a promise of the coming of One who shall slay the great representative of sin, while receiving in Himself slight damage of some kind. There is to be war between Satan and Messiah, but Messiah is to be victorious.

(2.) We can consider only very briefly the next question, *whether Jesus of Nazareth does correspond to the hope of the coming Deliverer.*

(i.) Every believer in Jesus says so, whatever his interpretation of this verse may be. His experience and the experience of all true believers in Jesus, is that He has not only set the sinner free from guilt, but also is daily giving him a good measure of success against the power of sin. He does not say that Jesus has set him free from the power of sin altogether. That is not, at any rate, his actual experience, even though he is ready to confess that the power of sin over him would be very greatly diminished if he placed his affection wholly on Jesus, and trusted him more completely with his daily life. But the believer has found so much already in Jesus that he is quite prepared to trust Him in the future, and to expect that the complete deliverance from sin, the complete subjugation of Satan, will certainly take place at the last day, in accordance with the promises contained in the New Testament.

(ii.) For the death and life of Jesus do correspond strangely with the words of our passage. Jesus

was bruised in His heel, figuratively speaking, when He was put to death upon the Cross, and knew in some very awful sense (far beyond the comprehension of people like ourselves, who have been accustomed to the presence of sin within us) the power of sin to separate from His Father. But He rose triumphant from the grave, thus giving a fatal blow to Death, and to sin the sting of death. R. Isaac no doubt would reply that he did not believe that Jesus rose from the dead. This is another question, and indeed if the Jewish denial of Jesus' resurrection were true Jesus would not fulfil the idea of the Deliverer mentioned in Gen. 3:15, for He would be bruised not in the heel, but in the head. But if Jesus never rose we Christians would not think it worth while to discuss Christianity with the rabbi at all. For Christianity without the resurrection of Jesus is not Christianity in the historical sense of the word. Christianity as it has existed for nineteen hundred years is based on the resurrection of Jesus. We shall be quite prepared to discuss with the rabbi in a later paper the subject of Jesus' resurrection. But, according to the testimony of believers from the very earliest times, Jesus, the Christian Jesus, by His death and resurrection won the battle over death, and sin, and the devil, for Himself and for all who believe on Him, although the complete victory, when sin shall have lost all power, and death have yielded up its captives, and the devil be destroyed, will take place in the future, at the return of Messiah in glory. Jesus of Nazareth, then, does correspond to the promise of Gen. 3:15.

\*The text is from Dalman, *Aram. Dialektproben*, 1896, p. 6, based on the best manuscripts. The Targum of Jerusalem II. (Fragment-Targum) is practically the same.

### RABBI ISHMAEL.

BY JOHN GREENLEAF WHITTIER.

The Rabbi Ishmael, with the woe and sin  
Of the world heavy upon him, entering in  
The Holy of Holies, saw an awful Face  
With terrible splendor filling all the place.  
"O Ishmael ben Elishha," said a voice,  
"What seekest thou? What blessing is thy  
choice?"

And, knowing that he stood before the  
Lord,

Within the shadow of the cherubim,  
Wide-winged between the blinding light  
and Him,

He bowed himself and uttered not a word,  
But in the silence of his soul was prayer:

"O Thou Eternal! I am one of all,  
And nothing ask that others may not share.  
Thou art Almighty; we are weak and small,  
And yet Thy children: let Thy mercy  
spare!"

Trembling, he raised his eyes, and in the  
place

Of the insufferable glory, lo! a face  
Of more than mortal tenderness, that bent  
Graciously down in token of assent,  
And, smilingly, vanished! With strange joy  
elate.

The wondering Rabbi sought the temple's  
gate.

Radiant as Moses from the mount he stood  
And cried aloud unto the multitude:

"O Israel, hear! The Lord our God is  
good!

Mine eyes have seen His glory and His  
grace;

Beyond His judgments shall His love  
endure,

The mercy of the All-Merciful is sure!"

### FROM OAK PARK.

*Dear Sister Rounds and Readers of  
the Era:*

Once more I greet you from this lovely suburb of Chicago, which has really been my home for over thirty-eight years. During the last nine of these I have experienced varied wanderings up and down the land with my dear little wife in our Missionary evangelistic work.

You are all familiar with the serious sickness and pain with which she was afflicted for many years. Few persons, in her condi-

tion, would have so willingly and so cheerfully given up the comforts of her lovely home. Right here I want to bear testimony, that she did it for Jesus' sake.

You know of the weary months of intense suffering at Long Beach which she bore so patiently. Oh! how she did enjoy the rides in her wheel chair down to Ocean beach, where she could gaze out upon that mighty expanse of blue waters, over which her heart leaped to her far away son, his wife and the precious bairns, in the heart of China.

But when these became less frequent and she was confined to the house and finally to her room, there was no complaint, not one word. Surely, only the grace of God could make one so perfectly patient and lovely. And not only so but she was absolutely triumphant. Just a few nights before she died, dear Mrs. Goodwin wakened to hear her singing with her rich plaintive voice:

"I'll go singing, I'll go shouting on, on my journey home,

Till the day breaks, till the day breaks,  
There'll be singing, there'll be shouting  
when we all get home,

When the day breaks o'er the hills."

Ah beloved! it was indeed a song in the night, and it was a song of victory. In answer to many prayers I had been wonderfully upheld in health and strength, but on May 13th I was taken quite ill and was confined to my "upper room" for several days.

She was greatly concerned and sent up little notes and did many things to cheer me. She would wheel her chair to the stair door and call up with words of sympathy and encouragement.

On the 17th she seemed to take the same kind of a grippe cold, and speedily grew much worse. She said, "how good it will be to be 'over there', free from pain and

with mother, Flora and all the loved ones."

The Lord raised me up so that I was with her almost constantly from this time on.

The 26th was a busy day and I had accomplished much, dividing the time between my desk and her room. She was greatly pleased with a letter from Miss McKnight of Muttra, India, and rejoiced greatly in the memorials there for our Flora and other kindred.

She responded to an appeal from Japan and this was our last united freewill offering. I was writing a letter to enclose the draft when she called to me not to write too long. I hastened to her side saying it was all done and we reviewed the work of the day. Then I asked what I should specially pray for at our evening prayer, and she replied, "pray that I may have grace and strength for to-night.

As I knelt the Holy Spirit seemed to bring up our whole lives, when we were little children together, our youth, our marriage, the coming of our children, the other varied experiences and a glimpse of the future, and closed with the prayer she had requested.

She usually joined heartily in prayer and latterly her prayers were wonderfully comprehensive and beautiful, but sometimes when very weak she would say, "Oh Lord, I make this prayer mine." She did so now and then added, "Oh Lord, give me grace and strength for tonight and ——." Then she coughed, her hands shivered and she was gone. In an instant it was from "praying to praising."

Ever since those words have been vitally real and specially precious to me, "Absent from the body, present with the Lord."

I should like to tell you of the

little service we had that evening, of the lovely tributes of praise to her life and character given at the service in Pasadena on June 10th, in which Bros. Horton, Lamport and Eldridge participated, the long journey across the continent to Oak Park and the final service and burial here on the 21st conducted by Dr. Burns, Mrs. Pooley and Major Cole, and the sustaining grace and upholding of God to me through it all. Oh, beloved! the Everlasting Arms are real and the personal being and companionship of our Lord and Saviour can be experienced like the comfort of a mother.

Hope and assurance are stimulated. Aye! as I saw the coffin close my soul cried "until the resurrection," and as it was lowered into mother earth beside our loved Flora's casket I thought of that voice which shall shout from heaven and I wanted to shout "Hallelujah! Come Lord Jesus, come quickly."

I will only add that the Lord has enabled me during most of the past quarter to keep up my Bible classes and many preaching services.

The Italian edition of "Jesus is Coming" has been issued and the Spanish edition is in the press, and the German is progressing, and I am just arranging for issuing the presentation edition while I am here in Chicago.

Recently the Lord has laid on my heart and mind the matter of issuing a large edition of Yiddish bibles for the Jews of America especially, because we cannot get anything like the number we need from abroad. Will you all pray with me about this. Already I am encouraged as to the necessary finances.

Beloved, I want to express my appreciation for the kind words of

sympathy and comfort which so many of you have written me.

This sorrow has made you all more dear to me, and I think I better realize what it means to be co-laborers, fellow heirs, partakers of the divine nature, members of the bride and body of our coming Lord.

I thank you one and all and ask your prayers that whatever days are left me I may spend them to the very best for my Lord and Master.

My address for the summer will (D. V.) be simply Oak Park, Ill.

In the best of bonds, sincerely yours,

W. E. BLACKSTONE.

### A SAMARITAN BOOK OF JOSHUA.

REMARKABLE DISCOVERY BY HAMAN.

Dr. Gaster publishes in the *London Times* of the 9th of June a very interesting account of the Samaritan Book of Joshua, which he regards as an original document, recovered after a loss of many centuries.

Out of the darkness of 2,000 years, he says, there emerges now for the first time into the light of day, the Book of Joshua according to the Samaritan recension. Scholars have spent their ingenuity to prove that a Hebrew text of the Book of Joshua had never existed \* \* \*. But the book none the less did exist. Last year on a visit to the Samaritans in Nablus, it came to my hands, unknown at first by me, and without any importance being attached to it by the donor, the High Priest of the Samaritans, Jakub ben Ahrun. He presented me, among other writings, also with a chronicle of the Samaritans from the time of



the entry of the children of Israel into the land of Canaan to our own time, compiled by himself. I then purchased from the verger or keeper of the sanctuary what also purported to be a copy of the Book of Joshua. Examining the MSS. more carefully in London, I found to my extreme surprise and delight that the book purchased from the verger was the very book hitherto considered either as lost or not to have existed at all. In the chronicle compiled by the high priest, the same book formed the first part of the history of the Samaritans and was absolutely identical with the other copy. It has no distinctive title and is called "Debrei Hayammim"—*i. e.*, "The Words of the Days," the chronicle, a consecutive narrative beginning with the full description of the events under Joshua and continued to our own days. It proved to be the source of the Arabic chronicle to which the author has rightly referred.

As Dr. Gaster says, the great importance of the find lies in its relation to our canonical book of Joshua. He holds that the Samaritan recension dated at the latest from the second century B. C. The first thirteen chapters of the text run parallel with that of the Hebrew Bible.

"A short summary of the contents," continues the Hahan, "will best explain its character. The history begins with the death of Moses and proceeds on precisely the same lines as the Massoretic text in giving the narration of the entry of the children of Israel into the land of Canaan under the leadership of Joshua and the high priest Eleazar. The spies are sent to Jericho and are saved through Rahab. Preparations are made for the passing through the Jordan, the waters of which part

at the approach of the sacred ark. Then follows the description of the Pasah festival and the lifting of the cloud; the appearance of the angel of the Lord, the conquest of Jericho, and so on until the final conquest of the land; the narrative all the while running parallel with the narrative of the Massoretic text up to the end of chapter XIII. From here onward the two texts differ radically. The division of the land among the nine and a half tribes fully described by the Massoretic text in eight long chapters is condensed in the Samaritan into one single. The history of the building of the altar by the two and half tribes which returned beyond the Jordan is missing entirely in the Samaritan. Instead of these episodes the Samaritan has that of a war of the combined forces of the Syrian kings under the leadership of a King Shobach against Joshua and the help he received from a King Robah who ruled over the two and half tribes beyond the Jordan. Wizards with their enchantments assist Shobach and they surround Joshua and his troops with seven iron walls, which are blown down by the trumpet sounded by Pinchas, the priest who accompanies Nobah. The book then concludes with the final address of Joshua to the assembled multitudes in Shehan. Eleazar the high priest dies and is succeeded by Pinchas, and Abisha writes then, in the thirteenth year after the entry, the famous scroll of the law which is still the cherished treasure of the Samaritan.

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President Roosevelt in a formal letter last week notified Secretary Straus of the Department of Commerce and Labor that he had reappointed him for another term of six years as one of the American members of the Permanent Court of Arbitration at The Hague.

## MR. WM. H. ROBERTSON.

With deep sorrow of heart we pen the lines that will tell our readers that this beloved brother, who was a frequent contributor to the ERA, a lover of his Bible, especially of the Psalms, and of the Jews, has passed over to "the better land" of which he dreamed and wrote.

We gladly give space to the following letter:

JUNE 4, 1908.

DEAR MRS. ROUNDS:

Perhaps you will grant me the courtesy of space in the JEWISH ERA that I may pay a tribute to the memory of my dear friend, Wm. H. Robertson, whose tragic death by drowning last Memorial day was a sore grief to all who knew him.

Mr. Robertson was a lover of truth. He reveled in the things of God. His interpretation of the Psalms was his especial delight when freedom from business gave him liberty to indulge himself. The Lord was revealing to him many beautiful things in the Psalms and many rich interpretations of their deeper meaning. In his voluminous correspondence with me I have had the benefit of his studies, which I count one of the richest blessings granted me of the Lord. I have often been amazed at his deep spiritual insight and at his skill in tracing a truth through the Scriptures. I had confidently expected to see some day a volume of rare value from his pen. His last letter to me, written two weeks before his death, submitted to me for criticism a fine analysis of the 9th and 10th psalms as giving a plan of the ages. He was not merely a student of the Word, but a worker for the Lord. Faith Church in Austin is largely a monument to

his efforts, and the Presbyterian young men of Chicago in their organized capacity have had the benefit of his very wise counsel.

Mr. Robertson was a lover of truth wherever found. He delighted in nature. The world about him was his Father's house. He studied the birds and flowers and trees: A tramp through the woods was a religious service, and to him all true science was a burning bush in which God was continuing to reveal Himself. He saw the evidences of God's presence in all history and in all social changes and conditions, and longed for the time of the kingdom when the returning King would destroy the Man of Sin and enter into His right. He was a man of great versatility. He was equally at home whether speaking of politics or industrial conditions, of astronomy or education, of science or literature. He had composed, aside from his literary work on the psalms, many beautiful sonnets. One sent me several years ago seems almost prophetic:

One autumn morn, ere the twilight paled  
The faintest stars, when through the still,  
clear air,

Unwavering came those rays wise men  
declare

Age-old, but with their beauty all un-  
stained —

Passing a curtaining tree, there shone un-  
veiled

To me Orion. Breathless stood I there  
A moment. Then came peace, for clust'-  
ring fair,

I saw old friends, and orbs familiar hailed.  
Shall we not, tranced, on our last morn so  
stand,

Facing the vision Death,—as come it will  
Sudden and splendid,—for a moment held  
In blinded wonder,—then the purpose  
planned

Before the world was, will for us be spelled  
In letters strangely new, but how familiar  
still.

He was a true friend and a choice companion. It is difficult for us to understand the "purpose

planned," but then, all is in His care and all is well.

Sincerely,  
S. S. HILSCHER.

#### THE ATTACK ON DREYFUS.

The Dreyfus affair once more was raised to an international sensation last week by an attempt upon the life of Dreyfus which occurred on Thursday, June 4th, during the ceremonies attending the placing of the body of M. Émile Zola in the Pantheon at Paris. Major Dreyfus was wounded in the breast, but not seriously. His assailant was Louis A. Gregoris, a member of the staff of *La France Militaire*, a journal devoted to military progress, and the military future of the French republic. . . . After his arrest and before he was taken to the station he declared that he shot at Dreyfus because he (Gregoris) was a militarist and desired to protest against the participation of the army in the manifestations in honor of Zola. . . . The opposition to removing the body of Zola to the Pantheon arose, not from the honor paid to his literary fame, but because he was the first successful leader in the Dreyfus war. He vanquished the general staff of the army and gave him glorious burial in the National Pantheon at the side of Berthelot and President Carnot, Victor Hugo, Voltaire and Rousseau to an accompaniment of martial music, while long lines of soldiers marched before his tomb, aroused the passions of a large number of the French people.

It was at the conclusion of the ceremonies while the procession was emerging from the portico to witness the defile of the troops Gregoris fired two shots point blank at Major Dreyfus. His escape was a narrow one. The first

shot was fired at his back, but the bullet missed its mark. As Dreyfus turned and raised his left arm the second bullet struck his wrist. —*The American Hebrew.*

#### A FIRE IN JERUSALEM.

A serious outbreak of fire is such a rare occurrence in "stony" Jerusalem that hardly any one is insured. Till now the biggest fire on record was that in the American colony about three months ago, when a carpenter shop was gutted and damaged to the extent of about £50. Last night, however, a conflagration of "European" dimensions broke out and burnt with great fierceness through the night and till noon today. There was no loss of life, but the damage is estimated at three thousand francs. The catastrophe was caused by the falling of a lamp in a Greek cafe-chantant opposite the Jaffa Gate, at about one o'clock this (Thursday) morning, but it was close on three o'clock before any serious attempt at extinguishing it was made.

The only contrivance for battling with a fire of any dimensions belongs to the Russian Hospice, founded by the Grand Duke Sergis, which harbors the thousands of Russian peasant pilgrims who come to Jerusalem every Easter. The manager of the hospice gave all the assistance in his power, sending his employes to work the little engine. The French Convent close by supplied as much water as it could spare, but this soon gave out, and nothing was left but to demolish the houses to prevent the spreading of the fire into the town. The military was called out to preserve order and to help in demolishing the burning piles and by three o'clock all danger was past. The tiny shop of a Jewish

watchmaker, wedged in between the burning houses, was untouched. The scene in the Jaffa Street baffled all description. Crowds of inhabitants stand looking aghast at the smoking debris, never having seen anything like it in their lives. The lower pool of Gihon, not far from the scene of destruction, is filled with half-burnt documents from the conflagration. An object lesson on Occidental and Oriental responsibility was given to the onlookers by the attitude towards the disaster of the directors of two big establishments. Their offices adjoined each other. The European worked all night long, carrying his books, etc., into safety, in the early morning light, with blackened face and scorched hands, torn clothing soaked to the skin by the water he asked to be poured on him continually to keep him from choking under the dense black smoke, he looked like a Mohawk minstrel out on a particularly wild holiday.

The Turkish directors stood on the outskirts of the crowd, pale but immaculate, brushing off, a little impatiently, from time to time, flakes of soot which had settled on his tarbush and frock coat.

The unlucky proprietor of the cafe in which the fire broke out has, in company with his whole family, been put in prison for causing so much trouble, as it seems, as there is no suspicion of foul play.

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### THE SULTAN'S COMMISSION TO EXPLORE THE JORDAN VALLEY.

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BY WILLIAM E. CURTIS.

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NEW YORK, May 4.—It has graciously pleased his majesty the Sultan of Turkey to appoint a commission to explore and report

on the geology, the mineral resources and particularly the indications of petroleum in the Valley of the Jordan. The commission has already been selected and organized under the direction of Dr. M. Blanckenthorn, a well-known German geologist, who is assisted by specialists in different departments, Germans and Frenchmen. They have gone into the field equipped with a great variety of meteorological apparatus and implements for boring into the earth and for other purposes. They began in the neighborhood of Jericho, just north of the point where the Jordan flows into the Dead Sea, and will work northward as far as the Sea Galilee.

The region of the Dead Sea, far below tidewater, and the lowest portion of the earth's surface, is full of geological phenomena as well as historical and scriptural associations, but it has never been subjected to an accurate or a thorough scientific survey. Indeed, only a small portion of the Valley of the Jordan has ever been explored. Casual observers have, however, noticed many curious freaks of geology, botany, meteorology and even zoology. The soil contains phosphates, bituminous rocks, nodules of sulphur, gypsum and rainbow-colored marl; and there are evidences of meteoric iron. But those who have given attention to that sacred valley have been searching for historical and scriptural evidences rather than for natural phenomena. The agents of the Palestine Exploration Fund have made a topographic map of the valley; they have tabulated accurate hydrographic records concerning the Jordan and the Dead Sea with a view to ascertaining their past levels and depths of water as compared with those of the present. They have

exhaustive reports of the volume and rapidity of the flow and its effect on the topography of the valley. They have observed remarkable phenomena in terrestrial magnetism and unexplained variations in the magnetic needle. They have also reported the existence of petroleum on the west side of the Dead Sea and favorable indications on the east bank of the river. But nothing definite has been determined because they have not followed up their discoveries in these respects. The Palestine Exploration Fund is contributed by biblical students and those who are interested in Christian archæology rather than in the development of material resources. Its agents have been looking for footsteps of the prophets and tombs of the patriarchs rather than meteorites and traces of petroleum.

The Sultan seems to have been impressed by the representations of German scientists and the reports of their investigations will be of universal interest because no other spot means so much to both the Moslem and the Christian world as the Valley of the Jordan. It is a weird place and unlike any other section of the earth's surface. It partakes of several of the features of the Death Valley of California, but usually has too much rather than too little water.

Some years ago the Sultan undertook a scheme of irrigation which was to redeem the desolation of the Valley of the Jordan and fill it with cotton plantations and other agricultural enterprises. But the climate is deadly during the summer months and the atmosphere is saturated with poisonous miasma the entire year. No one can be induced to settle there voluntarily, and the soldiers who were sent down to do the work died like flies in the plague of

Egypt. Since then its arid wastes have been deserted except for an occasional Bedouin wanderer, and the irrigation enterprise has never been revived.

The entire Jordan Valley is the personal property of the Sultan of Turkey, and if Dr. Blanckenthorn's commission finds petroleum or other valuable minerals he will be the gainer.—*Chicago Record Herald*.

#### A LETTER FROM MISS JEAN-ETTE GEDALIUS.

When the eyes of the readers of the JEWISH ERA will fall upon these words two years will have rolled away since the great catastrophe of San Francisco's destruction. A great many changes have taken place since that great event. Churches which were destroyed by the earthquake and fire have been mostly rebuilt, the oriental missions, rescue missions and others have been reopened. But alas! the Mission to Israel lies still in ashes "because there is no intercessor," and so the Jews who have a claim upon the Church of Jesus Christ for their salvation are left to die without the Gospel of redemption. Thousands of unconverted Jews are passing into eternity, and to most of them the Gospel has never been preached. *All* are entitled to it. To all Christ commanded that it be preached. What shall we say to the Master when He asks us about them?

The Mission to Israel was located in the heart of the Jewish neighborhood. The friends of the Mission have been scattered here, there and everywhere. Mr. Chester, who loved this Mission and to whom it was as dear as the apple of his eye, is unable to aid in the work on account of his old age and feeble health. His means were

also swept away. A few months before the great disaster we had organized a society composed of ladies of the different churches called "Israel's Missionary Society." These ladies had pledged themselves to one cent and a prayer a day. We organized with 20 members, and at the time of the fire our membership was over a hundred. We looked toward the future with great hope and believed that much good would be accomplished and the Jews of San Francisco would hear the Gospel of Jesus and many would be converted. Our Mission rooms were nicely furnished and we were rejoicing over the increased interest which was shown by Jews and Gentiles. But soon we learned that God's ways are not our ways and His thoughts not our thoughts. Our hopes were laid in ashes, but our spirits revived, and as soon as possible we tried to gather the scattered forces, but found that only a few remained, and those we did find were unable to help much. Some had lost all they possessed, and others had their hands so full that they felt they could not assist any longer in the Jewish work. A few remained faithful, and month after month we have gathered for prayer. We reorganized the society and the Lord has abundantly blessed us. Although our membership is very small, yet we feel the presence of the God of Israel among us, and we know that our prayers are heard at the throne of grace.

Though the Mission House was burned, the people scattered, yet the work was not abandoned, for the missionary went from the first from camp to camp, looking for the "lost sheep of the house of Israel." Many heard the Gospel of salvation, and eternity will re-

veal how much good was done. Not far from the Jewish camp in the Richmond district, in a little Methodist church a little sewing school for children was started. Quite a number came. The children learned our songs and Scripture texts were beautifully repeated by them. But last fall the camps were broken up, and again the people were scattered. We had to give up the school, first on account of our sickness, and after that the children had gone.

The work though was not given up, for we began to visit the homes, and in many homes the Gospel of salvation has been brought. We were praying for another door to open, but it seemed as though our prayers were in vain. But they were not, for the Lord opened the way again. A few weeks ago we organized a sewing school for children. On Pierce, corner Green street, we have a little place. It is not the location we would have chosen if we had the money to pay rent for a hall. But we shall endeavor to do our best until the Lord will open the way for a better location and His children shall so give of their abundance that the Gospel may be preached to Jew and Gentile alike.

We have no board or church behind us, but the Lord has wonderfully supplied our needs, and when the days have been the darkest the sun has shone the brightest. So we are trusting in Him who hath said, "I will never leave thee nor forsake thee."

Pray for us here in San Francisco. We need the prayers and the sympathy of God's children.

Yours in the service of the Master,

JEANETTE GEDALIUS,  
218 Lake St., San Francisco, Cal.

## JEWISH NOTES.

## EXPULSION OF JEWS FROM ROUMANIA.

According to reliable advices from Rumania the government continues to persecute and expel Jews, particularly from Moldavia. On instructions from Minister Bratianu, which are evidently intended to ruin the Jewish population, numerous Jews are being expelled from the district of Jassy. At Bivolari all Jews not in possession of landed estate have received orders to leave, and are now in a desperate condition. Owing to influential intervention it has been found possible to procure for some a postponement of the order of expulsion, but, unless the authorities can be made to alter their minds, a very large number of Jews will be driven from their homes.—*The Jewish World.*

## BOSTON'S COLORED JEW.

The latest novelty reported in Boston is that of a colored man who is advertising himself as a Falasha. The writer has not met him, but the visitor has been reported by several friends as a typical colored man who professes to eat only "Kosher," or food prepared under his own supervision, and claims to know Hebrew. He says he is of the tribe of Judah and explains that he lived in England for many years, having escaped from Abyssinia as a boy. There is a colored church here which follows many Jewish rites, including the observance of the seventh day Sabbath and the non-eating of pork. So between a knowledge of the sect and the newspaper paragraphs about the Falashas information on the subject was easily possible.—*The American Hebrew.*

## A DIFFERENCE OF OPINION.

A story is related of the Emperor Nicholas I, a Jewish soldier, and an Easter egg. As was the wont of that monarch, he arose early on a certain Easter morning, and, on going from his chamber into the corridor, he met the soldier on guard. Bending to kiss the man, and handing him an egg, the emperor said: "The Lord hath risen!" But the soldier, remaining sternly erect, replied: "He hath not risen!" The Tsar, believing the man had not understood him, repeated the formula, whereupon the soldier replied as before: "He hath not risen!" Nicholas, thinking he had a rebel to deal with, straightway summoned the captain of the guard and demanded an ex-

planation. It was readily given. The soldier was a Jew. From that day to this no Jew, it is said, is allowed to be a palace guard.—*Jewish Chronicle.*

## A FRENCH MONUMENT TO BARONESS DE HIRSCH.

The late M. Daniel Osiris, the well-known Jewish millionaire, left a legacy of £4,000 for the purpose of erecting a monument in Paris in memory of the late Baroness Clara de Hirsch. This legacy has been accepted by the municipality of Paris, who are now about to carry out the object desired.

In all the Moroccan cities, except Tangier, the Jews are still confined to their own section, and in some they are shut off at night from the rest of the town. These quarters are known as "mellahs," and they are among the most squalid parts of the city. Their streets are narrow and dirty. The front doors are little more than holes in the walls, and most of the houses contain many small rooms in which the people are herded. The homes of the rich are much better.

The mellahs are governed by the Jews themselves. They elect a council and a judiciary, and they have the right of appeal from the latter to the Moorish governor. The rabbis are about the most influential of the Jews. The people are religious and attend their synagogues regularly. They do no business on Saturday.

The Jews now have their own schools in Morocco and a great deal of work has been done among them lately by the Universal Jewish Alliance. This alliance is now carrying on schools at Tangiers, Tetuan, Mogador, Marrakech and Fez, in which there are more than twenty-five hundred children. They are giving the young Jews a sort of modern education, although much of the time is devoted to teaching of Hebrew and Spanish. They also teach French and English, geography and other studies. In the reorganization of Morocco, which is bound to come about sooner or later, these children with their knowledge of the modern languages, and of Arabic as well, may form an important factor.—From Frank G. Carpenter in the *Chicago Record-Herald.*

There are in New York City more Italians than in Rome, more Germans than in Hamburg, three times as many Irish as in Dublin and ten times as many Jews as in Palestine. Compared with six years ago New York City has 18 more synagogues than then.

# THE MISSIONARY DEPARTMENT.

EDITOR, REV. LOUIS MEYER.

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## NEWS FROM THE JEWISH MISSION FIELD THROUGHOUT THE WORLD.

### I. GREAT BRITAIN.

The *London Society for Promoting Christianity Amongst the Jews* held its one hundredth annual meeting in Queen's Hall, London, on May 7th. Rev. W. T. Gidney, M. A., the well-known senior secretary, read a brief summary of the encouraging report. The aggregate income from all sources amounted to more than \$246,000, being the largest on record, and the reports from every station where missionaries of the society are at work are most encouraging and hopeful. The missionary schools are crowded in spite of the outspoken Christian training which the children receive. The Gospel services attract young and old men, who listen to the messages very attentively, and of whom many have become earnest inquirers, while some have professed Christ in public baptism. The Hospitals and Free Dispensaries continue to open the hearts of those who are relieved of pain and suffering, so that Christ can come in. The meetings for women are as crowded as those for men. The work has been especially encouraging among the Jews, who, fleeing from persecution and oppression, passed through Hamburg to the United States and other parts of the earth. Thus the hundredth annual meeting was much encouraged and the large audience became quite enthusiastic.

The latest news from the faithful native workers of the society in Abyssinia is very cheerful in spite of great difficulties. In Warsaw, Russia, the condition does

not improve. General unrest prevails and daily outrages continue. Dr. Ellis remains at his post, and the Lord granted him the privilege of baptizing four Jews a short time ago. From Isfahan, in Persia, Rev. Garland reports a good attendance at the missionary schools and especially encouraging crowds at the Saturday afternoon prayer meeting. We think it especially interesting that the Hebrew Christians there have started a successful union meeting, a sort of club, which is held on every Wednesday afternoon. In Cairo the first anniversary of the opening of the Bible Depot, which is situated in the heart of the Jewish quarter, was celebrated on February 29th. Though the discouragements have been numerous, the results of the first year prove the wisdom of establishing the work. The Hebrew texts and pictures exhibited attract many Jews to come in, and never a day passes without some inquiry or discussion being carried on. In Smyrna Rev. Muhlenbruch is able to hold very encouraging meetings for adult Jews. A number of old and young men come regularly and pay good attention. Two young men came out and asked for further Christian instruction, but their families forced them to abandon their plans. The circulation of Scriptures and Christian tracts was greater than in the preceding year.

The Persian Bible of Dr. Bruce has been transliterated into Hebrew characters by Mr. Norollah, the London Jews' Society's missionary at Teheran, and is being published at the expense of the society.



At the 65th annual meeting of the *British Society for the Promotion of the Gospel Among the Jews*, which was held in Wesley's Chapel, London, on May 18th, Rev. Isaac Levinson, the energetic secretary, called the attention of the friends of the society to the regrettable fact that the year closed with a deficit of \$2,534, while last year's deficit has not yet been met. The total income for the year was \$26,865, but the rapid growth of the work has caused increasing outlay. The Wingate McCheyne Memorial Mission House in Soho, London, W., will be opened on June 18th. Its cost has been almost \$15,000, but it will be a most valuable addition to the work of the society, which has started out so promising in the west of London. The work in the east end of London has progressed well during the year, and the missionaries stationed in other parts of the British Isles and upon the continent are greatly encouraged. Wherever medical missions are carried on, but especially in London, they have been the means of not only relieving suffering, but also of turning the thoughts of many of the Jewish sufferers to the Great Physician. The reports of the missionaries tell of a goodly number of public confessions of Christ by baptism, an increased appreciation of the mission houses by the Jewish multitudes and a large amount of good done by the meetings and classes for Jewish women and children.

The *Mildmay Mission to the Jews* held its annual meetings on June 1st, but we have not yet received an account of the proceedings. From the accounts of receipts and expenditure for the year 1907 we learn that the income from all sources amounted to about \$60,000. Rev. S. H. Wilkinson has made

another trip to Russia, where he visited Warsaw, Odessa and Rostoff-on-the-Don, depots supported by the Mildmay Mission. Mr. Wilkinson speaks in especially encouraging terms of the work in Odessa, where a school for Jewish children has been started.

The annual meeting of the *Hebrew Christian Testimony to Israel* was held at the Mission House, London, on April 27th. The great lover of Israel, Mr. Mathieson, was in the chair and presided with his usual spiritual fervor. While there was no hesitation of the missionaries to acknowledge that the attendances in London had been smaller than in former years, there was also the firm conviction that the work has grown in depth and spirituality. The open-air work, the classes for women and children and the Postal Mission have proved of greatest value, and Rev. C. A. Schönberger, who now looks back upon forty years of faithful and successful service for the Master among the Jews, continues to reach his attentive hearers with the deep truths of the Gospel. The work in Budapest remained under the care of Mr. Feinsilber, who was aided, during the early part of 1908, by Rev. Schönberger. The work in the Hungarian capital is rapidly growing. During the summer Mr. Baron, accompanied by Mr. Levertoff, expects to undertake another short mission journey to southeastern Europe, while Mr. Landsman and another missionary shall go, for three months, on an evangelizing tour among the Jews in Russia.

The *Barbican Mission to the Jews* held its anniversary meeting in St. Paul's church room, Onslow Square, London, on May 14th, its president, Prebendary Webb-Peploe, presiding. Rev. C. T. Lipshytz, the loyal and successful director,

was hindered from personally reading the annual report by a throat trouble, which we hope will prove only temporary. The income from all sources during the past year was \$11,550, so that it was possible to pay off the small adverse balance of the preceding year, to cover all expenses, and to close the year with a small balance to the credit of the General Account. Seven young Jews acknowledged Christ in public baptism during the year, and the work is encouraging in every department, especially in the reading room and among Jewish women and children. The open-air pulpit has continued to prove of greatest value in the work, and services have been held in the open-air grounds twice a week. Many a Jew passing by was attracted and heard the Gospel for the first time, and a comparatively large number of Jewesses came to these open-air services. In the reading room the Bible readings at 6 p. m., five times a week, have brought many inquirers and seekers after the truth into touch with the missionaries, while in the Converts' and Inquirers' Home the thorough work of Christian instruction and indoctrination has been continued with much success and blessing.

The *Jewish Mission of the Presbyterian Church of England* reported to the Synod, which met at Newcastle, that its missions in Aleppo and in London are in an encouraging condition. The classes for girls and children in Whitechapel are large, so that additional teachers are needed, and the Notting Hill branch is rapidly growing. The church contributed \$6,653 for its Jewish Mission during the past year.

The *London and Haifa Mission to the Jews* reports that the work in both fields shows many signs of

the Lord's blessing. Mr. Barnett has returned from his four months trip to Roumania, of which he has published a most interesting description in the form of a booklet, and has resumed the work in London. He reports good meetings, with some earnest inquirers, and open doors for those who are distributing Christian literature among the Jews. The need of a permanent home for the work is greater than ever. Mr. Joseph praises the Lord for the help which the newly opened Convalescent Home at Haifa is to his work. The income of the work in London was \$2,669, of the work in Haifa \$3,127 from all sources during 1907. Mr. Joseph is in England at present.

The *Chief Corner-Stone Mission to the Jews*, founded by Mr. Jos. Davidson in 1902, continues its work in its premises on Mile End Road, London. Beside the stated preaching of the Gospel, medical and other assistance is given to poor sufferers. The *Wild Olive Graft Mission* still carries on its work, commenced in 1874 by Mr. Colin Young, and distributes many copies and portions of the Scriptures, together with a large number of tracts among the Jews, while poor Jews find a home and an opportunity for work upon its farm, near Great Wakering, Essex. The *Hebrew Christian Message to Israel*, which was founded by Rev. A. E. Abrahamson in 1898, supports, with occasional allowances, a Hebrew Christian worker in Odessa. The *London City Mission* employs six Hebrew Christians as workers among the Jews in the great city. Mr. Hermann Ehrlich, the oldest of all Jewish missionaries, has just celebrated the fiftieth anniversary of his entrance upon Christian work. We join in congratulations to this faithful servant of the

Lord. All missionaries to the Jews in the service of the London City Mission report well-attended meetings for men, for women and for children and open doors and hearts ready to receive the Gospel.

From SCOTLAND we hear that the *Jewish Mission of the Church of Scotland* and the *Jewish Mission of the United Free Church of Scotland* rendered most encouraging reports to their General Assemblies, which assembled in Edinburgh in May, but we postpone a fuller account of their work until the printed reports are in our hands. The income of the former was \$47,264, that of the latter \$44,059, in the past year.

The *Glasgow Jewish Evangelical Mission* was founded in 1893 by Rev. Aaron Matthews as a branch of the work which he had founded in Newcastle in 1889. Later the British Society undertook to carry on the work in Newcastle and Mr. Matthews settled in Glasgow. Ever since its beginning, the work, which consists in Gospel services, Bible readings, a night school and a reading room, has gone on happily and with good results. We visited the Mission House at 12 Abbotsford Place two years ago and were well pleased with what we saw and heard then. At that time Mr. Wolff Berman assisted Rev. Matthews with good ability and success, but he was obliged to leave England on account of ill-health (see under Australia). As his successor, Rev. Amos I. Dushaw has gone to Glasgow from America. Mr. Dushaw was baptized in New York, is a graduate of Union Theological Seminary in New York, and for a short time before going to Glasgow was pastor of a Presbyterian church in Northwestern Territory, Can. He has experience in Jewish work and has written a number of articles in the interest

of the evangelization of the Jews. We trust that he will prove a valuable aid to Rev. Matthews, who is now seventy-two years old, but by no means "too" old.

The *Jewish Medical Mission in Edinburgh* celebrated its anniversary on February 19th and thus closed the eighth year of its existence under its present name. The annual report gratefully acknowledges the goodness and the blessing of the Lord, who causes the three thousand Jews in the Scotch capital to show a marked spirit of inquiry. At the meeting, Mrs. Sawkins, who has done much voluntary work among the Jews during the past years, told of the accessibility of the people and of the removal of once seemingly insurmountable obstacles and prejudices. Mrs. McIntyre spoke of the great encouragement which she had met in her work among Jewish women and children. And Mr. Leon Levison, the missionary, recounted the remarkable changes which he had found in the land of his birth, in Palestine, during a recent visit. In Safed, his own city, he found many opportunities to witness to the Messiahship of Jesus, and, though the older generation remains as bitter and hostile as ever, the younger Jewish men received and heard him gladly. The Jewish Medical Mission in Edinburgh seems to be developing even more encouragingly than we thought during our visit of two years ago. We knew that the Lord's blessing would not fail those devoted workers.

From IRELAND we learn the news of the annual meeting of the *Church of Ireland Jews' Society*, held in Gregg Memorial Hall, Dublin, on April 28th. The income for the year ending March 31, 1908, was \$18,163, so that it decreased \$1,109 since last year. Of the

amount collected, \$7,464 was forwarded to the London Jews' Society, \$2,346 was devoted to the maintenance of the Hamburg Home (under Rev. Dolman), \$4,190 was needed for organization work, rent, office expenses, salaries, etc., and only \$4,162 was expended on work among the Jews in Ireland, viz., at Dublin, Belfast and Cork.

The *Jewish Mission of the Presbyterian Church in Ireland* was able to report to the General Assembly the passing of another prosperous year in its stations at Hamburg and Damascus. Its income for 1907 was \$13,526. The printed report has not yet reached us.

## II. GERMANY.

The Committee of the *International Jewish Missionary Conference*, of which Professor H. L. Strack, D. D., of Berlin, is the chairman, called a meeting of its members for May 30th in Berlin for the purpose of fixing time, place and program for the next International Conference which was to be held in 1910. It was resolved, however, by correspondence, to postpone the meeting of the committee for the present and to hold the next International Jewish Missionary Conference in 1912 that it might not be interfered with by the Ecumenical Conference on Missions to be held in Edinburgh in 1910.

The *Berlin Society for Promoting Christianity Amongst the Jews* has a most prosperous work among the Jews in Berlin under the supervision of careful and faithful Pastor Bieling. In the first months of this year eleven Israelites were baptized in the missionary chapel in the German capital, viz., three women, five men, and three children (whose father was among those baptized, while sickness kept

back the mother with the youngest child).

Pastor von Harling, the energetic secretary of the *Central Organization of the Evangelical Lutheran Church for Work Among the Jews*, Leipzig, has undertaken a journey of missionary investigation to Russian Poland, from which he expected to return in time for the annual meeting on June 9th. The work of the organization seems to be especially encouraging in Leipzig, where the Bible readings draw many earnest inquirers of Jewish birth.

## III. SCANDINAVIA.

The *Swedish Society for Missions to Israel* has published its annual report for 1907, from which we learn that the work of the society is in a most prosperous condition. The missionary chapel in Stockholm was solemnly dedicated to the Jewish work on December 8, 1907, and the chiefly itinerant work among the not very numerous Jews in Sweden has been prosecuted with much vigor. In Odessa Mr. Paulus Wolff, assisted by a Hebrew Christian colporteur, succeeds in sometimes assembling 150 or even 200 Jews and Jewesses at the missionary services on Saturday, while in Jassy, Roumania, Rev. Resnick and his co-laborers are meeting with the friendliest reception from their Jewish brethren, whose hearts have been greatly softened by aid extended to them after the cruel persecutions of the past years. The missionary school for Jewish girls continues to be well attended. Rev. Resnick does much good by the monthly magazine, *Berith Am*, which he now edits, and his tract *Peniel*, which both are gladly read by the Jews. The income of the society from all sources was \$13,781 in 1907.

## IV. HOLLAND.

From the *Friend of Israel*, London, we see that a *Jewish Mission* has been opened at *The Hague*. Mr. E. C. Ettmann, formerly engaged in Jewish work in London, is in charge of the mission, and the various classes and meetings are held in a house rented by a committee of ladies as a center for the work.

## V. AFRICA.

Mr. Philip Cohen of the *Mission to Israel of the Dutch Reformed Church of the Transvaal* has returned to Johannesburg from his visit to Great Britain and has entered again upon his work with renewed vigor. The police interfered some with the open-air meetings in the old place, so that a new place had to be chosen, where they are much quieter and better attended. Mr. Cohen continues to feel more and more the urgent need of a hall as a center of the work.

## VI. AUSTRALIA.

The *Australian Mission to the Jews* continues to do a quiet and unostentatious work among the Jews through its honorable worker, who still declines to let his name be known to the public and who has been visiting the Jews in New Zealand lately. Mr. Wolff Berman, for several years the assistant of Rev. Matthews in Glasgow (see above), expects to open a mission to the Jews in Wellington, New Zealand.

## VII. AMERICA.

## I. UNITED STATES.

Seldom have we seen a more concise statement concerning the Jewish situation in the United States than that which we found

in the *American Israelite*, the leading Reform Jewish paper, on June 4, 1908. The writer, a Jew himself, discusses "Jewish Immigration: Its effects upon the American Jew and the duty of the hour." He names five present-day evils among the American Jews, viz: "Drinking among Jewish young men, incontinence of Jewish young men, petty crimes among the young Jews, gambling among the young men, and, finally, the growth of prostitution among the Jewish young girls," and, without hesitation, he adds: "All of these can, it seems, be related to a general moral and religious decay, accompanied by the heartrending disorganization of Jewish family life."

What Christian can close his heart to the appeal which lies in that unvarnished statement of, alas, too apparent facts? A people sorely in need of the Gospel of Jesus Christ, which alone can remedy the rapidly progressing evils, is living in our midst, having been brought to our shores by the hand of the Lord. Are we doing our duty towards them, beloved readers? Let the following statements of the work carried on in the different parts of our country answer the question.

## NEW YORK.

Greater New York contains more than one million of Jews, according to Jewish estimates, and the larger part of the new immigrants continues to make its home in it. This great city contains at present seven Jewish Missions which support nine stations, while a number of the evangelical churches pay some attention to the rapidly increasing masses of Jews, who surround their buildings and cause the removal of their members to other parts of the city, and some of the Settle-

ment Houses are directing their efforts toward Jew and Gentile. Of these seven Missions only two are denominational, and of the five interdenominational Missions only one is incorporated at the present time. The income of these seven Missions is about \$27,000, so that the reader can easily understand why we do not hesitate to say that none of them is supported so as to allow a good equipment. Yet, in spite of the limited means a marvelous work is done by the brave workers. We do not have at our command the space to describe it all, but we must limit ourselves to some observations concerning some of them.

The oldest of the Jewish Missions in New York is the *Jewish Branch of the City Mission and Tract Society*, which has been under the care of Rev. Bernhard Angel for thirteen years. Mr. Angel is faithfully assisted by his wife and two daughters, by an increasing circle of loyal volunteer workers, and by Miss Bunte, who aids especially in the Reading Room, which is kept in the branch station on Seventh street. The main preaching service for the Jews is held in the De Witt Memorial Church in Rivington street on Saturday at 3 p. m. It is one of the most interesting services for Jews which we have attended at both sides of the Atlantic. It is held in the large lecture room of the church, and, contrary to the oft-repeated statement that Jews will not enter missionary services held in church buildings, is always largely attended. On the different Saturdays on which we attended these services in March and April, more than two hundred Jewish men were present and in a remarkably quiet manner listened to the Gospel message. As we looked over that audience there came to our mind

the remembrance of a Saturday, in the first week of June, 1894, when we sat upon that same platform together with the late John Wilkinson and his faithful co-worker, Jacob Adler, who died not many months after that day, and gazed upon a crowd of Jewish men, more than six hundred of them, which was listening to the eloquent words of Hermann Warszawiak, then the missionary-in-charge. Yet our heart was more stirred as we observed the listening Jewish crowd of 1908 than it had been in 1894, although the crowd of 1908 was considerably smaller than that of 1894. Both crowds were quite respectful, because in each case the missionaries had wisely impressed upon them that the purpose of the meeting was a service unto God and reverence must be shown to Him, and both crowds sat patiently for two hours and listened to a number of addresses and appeals, and many of the men remained in earnest conversation and asking of questions for more than an hour afterward, leaving only at the direct command of the sexton, who was hindered in his work of cleaning the church for the regular services of the Lord's Day. But there was a difference in the missionaries. Warszawiak held the crowds spellbound by his burning eloquence, his personal magnetism and his wonderful intimacy with Jewish life, belief and customs, and though he set Jesus forth as the Messiah, to us his address seemed memorable only as a powerful travesty upon Talmudism and Rabbinitism, Bernhard Angel preached a simple sermon in which he set forth the necessity of the Atonement and offered Jesus Christ, the Messiah promised in the Old Testament, to every listening Jew, although he showed that he, too, was familiar

with Jewish faith, life and traditions. But the greatest difference was in the personnel of the gathered crowds. The six hundred Jewish men who came in 1894 to listen to the eloquence of Warszawiak were almost all men of middle and of greater age. The long hair and the flowing beard of the orthodox Jew were seen everywhere. Manifestly it was a gathering of men, settled in their religious convictions, not long escaped from the bondage of Russia and Roumania and not Americanized yet, and, as it appeared, to us, brought together more by the fame of the missionary than anything else. The large audiences before Rev. Angel in 1908, which we saw, were largely composed of young Jewish men, with a fair sprinkling of Jewish young girls and women, and only a few of the men showed by their appearance that they belonged to the strictly orthodox Jews. And these young men proved clearly by their attitude and by their questions that it was not mere idle curiosity that brought them into this religious meeting. Thus, from the human standpoint, the meetings of 1908, though smaller in numbers, seemed far more hopeful than those of fourteen years ago, although we naturally are fully conscious of the fact that the power of the Holy Spirit is able to change the heart of any Jew, old or young, orthodox or reform.

The preaching service which Rev. Angel holds on every Lord's Day in the branch Mission on Seventh street is usually so well attended that the limited quarters are crowded to the doors, and in every department of the work growth and prosperity is visible.

The same favorable things which we observed in the Saturday afternoon meetings in the De Witt Me-

morial Church were to be seen in the meetings on the same day held under the auspices of the *New York City Church Extension and Missionary Society* (Dr. Harry Zeckhausen, missionary) and the *Jewish Bible Mission* (Emil B. Linde, missionary). The numbers of Jews attending the Saturday and other meetings of these two active workers are smaller than those in the De Witt Memorial Church, chiefly, however, because the rooms are far smaller and the work of both these Missions is of a more recent date than that of the City Mission and Tract Society, and in the case of Dr. Zeckhausen's meetings the Jews have to pass up a high stairway and through a long corridor before they reach the hall. The work of both these Missions is especially prospered among women and children, though a number of young men have been brought to Christ through their instrumentality. Mr. Linde is planning to open a Free Dispensary as soon as a suitable physician can be secured, the room for this valuable addition having been carefully prepared when the headquarters of the Mission were enlarged and remodeled a short time ago. Dr. Zeckhausen's work in connection with the New York Hebrew Christian Association, which he organized in 1903, seems to us of especial value.

Of the other Missions we mention today only the work of the *Jewish Mission of the Evangelical Lutheran Synod of Missouri, Ohio and other States*, and that of the *Brooklyn Christian Mission to the Jews*. The former is under the care of Rev. Nathaniel Friedmann and is the only Jewish Mission among the dense multitude of Jews in the Uptown Ghetto, which is bounded by 86th street, Fifth avenue, 120th street and the East

River, and contains 200,000 Jews. Mr. Friedmann gathers good-sized and attentive audiences of adult Jews, seven of whom he has led to Christ during the years of his faithful labors, and his missionary school is well attended by Jewish boys and girls. The work of the Brooklyn Christian Mission to the Jews continues under the care of Mr. Philip Spievacque and is reported to be especially prospered in the work of the distribution of the Word of God. Mr. Spievacque himself has prepared a very readable translation of the Epistle to the Hebrews into Yiddish, which is gladly received and read by the Jews.

How successful Jewish Missions in New York are, can be best seen from the frantic opposition of the Jewish rabbis and leaders. An Anti-Missionary Society develops great activity and the Shearith Israel Sisterhood supports several anti-proselytizing schools. Of the latter, Mission School No. 2 has four regular instructors, who were so untiring in their efforts to offset the encroachments of the Christian missionaries to the Jews that during the school year just now closed the school has increased to four times its original register. At almost all the missionary preaching services which we attended during March and April, some of the spies of the Anti-Missionary Society were present, and several attended the writer's course of lectures on the Jewish Problem, although the lectures were chiefly for Christians. Sometimes these spies make concerted efforts to disturb the meetings or to destroy the influence of the Word of God in the hearts of those Jews who seemed to be touched.

NEWARK, N. J.

Rev. S. K. Braun, who is in charge of the *Hebrew Christian Mission* in Newark, writes us that the Lord is manifestly blessing the work of His servant, so that three Jewish young men have confessed Christ, and others are beginning to see the light. At the same time Jewish opposition is becoming very active. A club where Jewish boys receive manual training and Jewish girls are taught the art of sewing, and where young Jewry can spend a social hour, with refreshments, theatricals and dancing, has been organized by this opposition, and an anti-missionary Sunday-school has been opened almost across the street from the Mission. While the Jews are thus active in opposition, the Christians do not take as large an interest as ought to be in the work, and Rev. Braun is not supported in a sufficient manner to permit the renting of a sorely needed larger and better place.

Mr. Samuel H. Hurwitz, who is the founder and superintendent of the *Newark Christian Mission to the Jews*, reports in the monthly magazine of the Mission, *The Jewish Pioneer*, the public baptism of two Jewish young men. He states that the meetings for men are becoming more and more interesting and are well attended. The children's meetings, both in the Sabbath and Sewing School, are growing and offer precious opportunities for sowing the seed of the Gospel. The attendance at the Sewing School averaged about forty girls, who have diligently also studied the Bible. The Medical Department grows steadily and induces many of the sufferers aided there to come later to the preaching services. Mr. Hurwitz



appeals for a building fund of ten thousand dollars to secure possession of a place suitable for a mission building.

BOSTON, MASS.

The *Hebrew-Messianic Council* of Boston held the Third Sabbatical Hebrew-Messianic Conference on June 3d to 6th at Park Street Church in Boston. According to the program, among the subjects to be discussed were: "National Festivals and the Sabbath," "Christ in the Talmud," "Levitical Diectics in Cabala," "The Naturalization of Christianity Among the Jews," "The Hebrew Christian a Hebrew Still," and other interesting topics. The writer was providentially hindered from attending the meetings, which were arranged by Dr. Niles, one of the most energetic and self-sacrificing American friends of Israel. The reports in the Boston daily papers were so brief and vague that the writer prefers to wait with his report until the promised "printed report" and the addresses delivered are published.

The Hebrew Messianic Council expects to enter upon more energetic work and its peculiar aims are, according to a leaflet before us: 1. To stop the Gentilizing of Jewish Christians and the removal of Gospel light from Judah. 2. To teach the Jews that loyalty to Jesus Christ, the Son of David, the Son of Abraham, the Son of God, does not involve disloyalty to Israel, and that Jews are free to observe the Mosaical laws and customs when they become disciples of the Messiah. 3. To restore the primitive Hebrew Christian Church. 4. To pray for the peace of Jerusalem and the speedy fulfillment of God's promise to restore the Holy Land to Israel. 5. To persuade Gentile Christians

to love the Jews and work for their salvation." These aims we personally do not *entirely* endorse. We do not know if Mr. Mark Levy, who is now in Boston, expects to remain there and labor in connection with the Council.

The *Good Tidings of the Messiah Mission*, Boston, organized and carried on by Rev. F. C. Gilbert, is at present without a hall or building in the city, it having been found impossible to renew the lease for the old building, which expired two months ago. Thus at present its work in Boston is limited to the holding of open-air meetings, colporteur work and the distribution of the Word of God, but the work is stated to be going forward steadily. The Industrial Home and Missionary Training School, for which a farm was acquired a short time ago, is doing a work which demonstrates the wisdom of such an institution. It tests, as Mr. Gilbert says, the motives of the Jews in following Christ. A number of Bible readings have been held in the Home during May, and several Jews, beside a number of children, are expected to come in the near future. A school for the children will be conducted on a small scale during the summer, preparatory to having a larger one in the fall.

PHILADELPHIA, PA.

The *Jewish Committee of the Clergy Missionary Association in the Diocese of Pennsylvania*, P. E. Church, continues in the work which it has carried on, with varied degrees of energy, since 1905. Dr. Max Green is assisted in keeping open a Free Medical Dispensary for the Jews. A short time ago Dr. Green published a volume of 173 pages on "The Jewish Question and the Key to its Solution." The book is well written, and though we do not en-

dorse every word of it, we believe that it will do good and recommend it heartily to Jews and Christians (though it is primarily intended for Jews).

The *Board of Jewish Missions of the Reformed Presbyterian Church*, whose headquarters and missionary work are at Philadelphia, reported to the Synod on May 27th that the work is flourishing in every branch. We wait for the appearance of the printed report before speaking more fully of the work. Two Jewish young men were baptized a short time ago.

#### PITTSBURGH, PA.

The *New Covenant Mission*, which Mr. Maurice Ruben founded and has conducted so successfully and faithfully throughout the years of its existence, has at last moved into the new Mission House, acquired some time ago. This new house is located in a most advantageous position, in the midst of the Jewish quarter, and we trust that from it there will go out even larger streams of spiritual blessings unto Israel than heretofore. From the ninth annual report, issued a short time ago, but not yet discussed in these columns, we learn that the progress of the work has been most satisfactory in 1907. The audiences at the Gospel services in the Mission hall and in the open air were large, and most blessed opportunities to preach Christ were afforded. Among the children, Mrs. A. E. Gregg and her devoted co-laborers were gratified by a good attendance and strict attention. Miss Chisakofsky was gladly welcomed in the homes, which she entered to minister to souls and bodies of the poor. Mr. Ruben has been kept busy, for in addition to the missionary work in Pittsburgh and the raising of the

larger part of the \$5,013, of which the income of the Mission consisted, he made missionary trips to the East and the Northwest. Mrs. Ruben continues to be his invaluable aid in the work, while Mr. Neuowich is no longer connected with the New Covenant Mission and has, we understand, engaged in business.

Rev. Legum, the superintendent of *Christ's Mission to the Jews* in Pittsburgh, announces in his monthly, *The Missionary's Voice*, that he has at last succeeded in renting a permanent place, "on which the missionary had his eye for three years." This place is a store occupied by Mr. Ruben as a hall for a number of years, and vacated because he moved into the new building. Rev. Legum announces that he expects to enter upon more aggressive work among men and children and that the work in the new place is most encouraging.

#### CHICAGO, ILL.

The reader finds the news from the *Chicago Hebrew Mission* and the encouraging report of the progress of its work upon other pages of this quarterly. From the Scandinavian American Missionary Society to the Jews (Rev. Israel E. Markus), and the Chicago work of the Zion's Society for Israel of the Norwegian Lutherans in America no late news has come to hand.

#### BALTIMORE, MD.

The *Baltimore Jewish Mission*, commenced and superintended by Mr. Edw. F. M. Staudt, has been disorganized, we hear.

*Emmanuel House*, Christian Mission to the Jews, continues under the supervision of its founder, Mr. Philip Sidersky, who gives also occasional stereopticon lectures to Jews and Christians in Washington

and in other cities. The Mission is publishing a Yiddish translation of the Gospel according to John by the late Dr. Ben Zion.

## WASHINGTON, D. C.

Miss Lanterman is in charge of a Bible Window in the capital of the United States and visits the Jewish families, distributing tracts and Scriptures. Several Jews have professed Christ lately. No other work is being done among the Jews in Washington.

## MINNEAPOLIS, MINN.

The *Beth Shalom Mission to the Jews*, under the care of its founder and superintendent, Rev. S. Mendelssohn, is in a prosperous condition. At the first annual meeting, held on May 15, Rev. Mendelssohn reported about the varied work in the medical, benevolent, educational, rescue, and juvenile branches. All of these, he said, had well developed during the year. There has been a regular staff of five workers, together with a volunteer staff, while several physicians have contributed their medical services in case of great poverty. Men and women have taken advantage of the night schools and an employment bureau has done efficient work. Jewish children have been instructed in the Sabbath School, and Christian literature has been distributed by mail and otherwise with good results. The work of the visiting nurse has been especially appreciated and an increase in the force of nurses is one of the great needs of the Mission.

## ST. LOUIS, MO.

Rev. A. Lichtenstein of the *St. Louis Jewish Christian Mission*, wrote us a short time ago, "It seems that the Lord has of late blessed us in our work more than

in the past. Six of our people (*i. e.*, the Jews) have this month joined the the Third Baptist church. Three of these were men and three of them were women. The women belong to prominent families. I am informed that a few more are waiting to join the Church.—As to the branch in Memphis, the panic has crippled our work there—no money to pay the missionaries—but we hope soon to be able to renew the work."

## LOS ANGELES, CAL.

Mr. S., who in his consecration and love for the Master and His people, paid for the services of a colporteur among the Jews in Los Angeles, has removed to San Diego, and, it seems, the colporteur, hitherto supported by him, has ceased to work. The Home Mission Committee of Los Angeles Presbytery does not intend to undertake any Jewish work this year. Thus Los Angeles is practically without Jewish work at present.

## CANADA.

The *Mission to the Jews in Connection with the Presbyterian Church in Canada* has been formally opened in Toronto under cheering auspices. Mr. S. B. Rohold will be assisted by Miss Tasker, who has had ten years experience among Jewish women and children, and Miss Martha Smith, a lady of wide experience in Christian work. The departments of work will be a Reading Room, a Night School for the Teaching of English, a Bible Class, Gospel Meetings, Sabbath and Sewing Schools, Free Dispensary, Visitation, Prison and Hospital Work, Open Air Meetings, Poor Relief and Deputation Work, together with illustrated lectures. The first services were well attended.

The *Toronto Jewish Mission*, established about fifteen years ago, had a most prosperous year in 1907. The Mission Hall, purchased three years ago, which had a capacity of seating about 250, has been found far too small for the audiences which would assemble to hear the Gospel from the lips of the devoted missionary, Mr. Henry Singer. Hundreds of Jewish young men attended the classes, where the English language is taught through the New Testament. The Sabbath School was attended by 933 Jewish children, or an average of about eighteen per Sabbath. The home visitor was gladly received in many Jewish houses, and the Employment Bureau gave an opportunity to the missionary to do good to body and soul. The income of the Mission was \$1,562 in 1907. Mr. Singer continued his regular visits to the Jews in Hamilton, where the work is growing so that a separate missionary will soon be needed there.

The work of the *Canadian Auxiliary of the London Jews Society* at Montreal remains under the care of Rev. Neugewurtz. Both financially as well as spiritually, the past year is said to have been a record one in every way. The income was the largest on record, being \$4,787, yet the extension of the work caused an expenditure of \$6,078, so that the year closed with a deficit of \$1,291. Jewish opposition has been more than ordinarily active, and the rabbis have issued strict warnings to Jewish adults and children to beware of the missionaries. Yet, the audiences of Jews and Jewesses have steadily increased in numbers, and a remarkable spirit of inquiry is manifested. Four young men have applied for bap-

tism during the past two months, and many others seem to be pricked in the heart.

22 Solon Place, Chicago, Ill.

June 17, 1908.

#### J. PIERPONT MORGAN'S CUNEIFORMS.

America is collecting its Assyrian library rapidly now. Yet it is not quite a quarter of a century since Mr. Wm. Hayes Ward (in charge of the Wolfe expedition) brought from Babylonia the first small collection of tablets and seal cylinders. Later the Americans went to Nipper and found much of great interest, while at Adab they are already beginning spade work.

Mr. Morgan is not an excavator, but he is quite as useful to science, for he is a buyer. And his generous enterprise is the more valuable because the Turkish government claims for the Ottoman Museum at Constantinople all the fruit of excavation by accredited expeditions, except in so far as the Sultan is gracious enough to present some of the spoil to those who have done the work. But other agencies are at work besides "accredited expeditions." A large number of seals, bas-reliefs and statuettes are dug up by the natives and these have organized a traffic in them, sending them to Europe to find a market. Mr. Morgan's collection has been made in this way.

He has been fortunate in securing Mr. Johns, the famous Cambridge assyriologist, as cataloger of the collection. Mythologic texts (including a fragment of the Babylonian deluge story), and historical records are here in considerable number. Mr. Johns gives many illuminating notes.

# THE JEWISH ERA

THIRTY-SIX PAGES

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY  
THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions, and correspondence for the ERA to THE JEWISH ERA, Mission House, 22 Solon Place (Margaret St.), Chicago, Ill.

## EDITORIAL.

### MRS. SARAH L. BLACKSTONE.

For many months the dark shadow of death hovered over the California home of our dear brother, Wm. E. Blackstone, while our beloved sister, his dear little wife, battled for her life against the forces of disease with a patient courage and sweetness that was heaven-born, for humanly speaking she never could have endured the strain had she not been upborne by a volume of prayer. At last the dear little weary frame that had been taxed to its utmost by many months of such pain that she was unable to lie down day or night, succumbed, and the precious life went out with a breath of prayer just as the evening worship was ending, on May 26th.

Mrs. Blackstone's simple, unaffected and even life has been an example to every one who ever knew her. Her hospitality was generous and large just as long as there was strength in the little frail body to carry out her own desires and those of her husband, to whom she was devotedly attached, and surely in fulfilling the apostolic injunction "not be forgetful to entertain strangers," they have "entertained many angels unawares."

Her sweet, rich alto voice as it chorded so beautifully in the fami-

ly quartette that has enlivened so many conventions and religious gatherings will never be forgotten, but will sing on as long as memory shall last.

Her generosity was unbounded. She obtained from her father's estate a rich inheritance which she laid down at Jesus' feet. In this she emulated the example of her mother, Mrs. Philander Smith. We are persuaded that from all parts of the world Gentile and Jew will rise up and call them blessed, for into all lands have they made it possible for the Word of God to be carried. The purchase of a building for the new West Division street branch of our Mission was assured by a generous gift of herself and husband. Thousands of Christian people are being interested in the Jews through the work of our Field Secretary as he passes from east to west, north to south, and this was made possible by herself and a friend assuming his entire support. So she being dead yet speaketh.

Mrs. Blackstone was a firm believer in the "second coming of our Lord." In that hope she lived, in that hope she died, and when the dead in Christ shall rise first to meet the descending Lord, she will be among those who shall rejoice at the meeting, not only of loved ones, but of "Him who loved

her and laid down His life for her."

Though the silver cord be loosed, the golden bowl be broken and the pitcher broken at the fountain and the wheel broken at the cistern and the dust return to the earth as it was and the spirit unto God who gave it, we do not "sorrow as those who have no hope," for we know that "the morning cometh," a day without clouds, when we shall see her with the Lord and the ransomed hosts in the air, "and so shall we ever be with the Lord." "Wherefore comfort one another with these words."

#### THE FUNERAL

was held in the First Methodist Church of Oak Park, her church home, for which her prayers and money had been freely given, Sunday afternoon, June 21st.

A large gathering of friends assembled to show their love and sympathy for the living and respect for the dead. The trustees and workers of the Chicago Hebrew Mission in a body followed the family into the church.

As the beautiful grey casket covered with white and pink-tinted flowers was placed in front of the pulpit the golden sunlight streaming through the windows played about it, it was easy to imagine her "no longer in this body pent," but walking the golden streets in the light of His presence.

The church choir rendered four beautiful selections, favorite hymns of Mrs. Blackstone, and the funeral services were conducted by the Rev. Charles Morton, Rev. Dr. Burns, her former pastor, Mrs. Pooley and Major Cole, all old friends familiar in her church, missionary and home life.

The most touching part of the service was the reading by dear

Major Cole the last letters she wrote to her only sister, her husband, her sons, Andrew and Harry, when she realized that her days were drawing to a close. The sweet, calm, conscious assurance that possessed her was evidenced in every line; that "to depart and be with Christ was far better," than to remain on the earth a prisoner in the chains of pain.

A large number of friends and relatives went with our brother to the beautiful Forest Home Cemetery, where her body was laid beside that of their dear Flora, who left them in her budding womanhood to await the sounding of that trumpet that will cause those sleeping in Jesus to arise and put on incorruptibility and the mortal put on immortality.

The following lines which she had written and which were found in her hand-bag seem to express a prophetic revelation to her home-going:

Peaceful and quiet I shall lie

Bye and bye.

Not here but beyond in the realms on high,

Bye and bye.

Entered the gates of pearly white,

Entered the home of joy and light,

Pure and spotless in His sight,

Bye and bye.

#### THE WORK OF OUR FIELD SECRETARY.

When the last number of the JEWISH ERA went to press, our Field Secretary, Rev. Louis Meyer, was in New York, where he delivered a course of lectures on Present-Day Jewish Problems under the auspices of the Bible Teachers' Training School (Dr. W. W. White's) and was filling a number of appointments in churches in New York and neighborhood. The lectures were well attended, and, according to statements made by

those who heard them, were instructive and helpful to the cause of Jewish missions, because they stimulated the interest of those present in Israel. Mr. Meyer felt greatly encouraged by the steady attendance of representatives from the Jewish missions in New York and many other Hebrew Christians and by the interest shown by some of the cultured Jewish ladies living in the neighborhood of the Madison Avenue Reformed church, where the meetings were held. He speaks of the opportunity of once more studying Jewish conditions and missions thus offered him in another place (see Missionary Department). From New York Mr. Meyer followed an invitation to Washington, D. C., where he delivered nine lectures and addresses within five days. A brief visit to Grove City, Pa., for the chief purpose of interesting the 400 students of Grove City College, followed, a visit of which Mr. Meyer spoke as a high privilege and a great pleasure. Then came an address at the May prayer meeting of the New Covenant Mission in Pittsburgh, where our Field Secretary is so well acquainted and where he delights always in the sweet fellowship with Bro. and Mrs. Ruben and rejoices in the prosperity of their work. After that brief visit he represented the Mission at the meeting of the Particular Synod of Chicago, Reformed Church, where he was most kindly received by these good friends of the Chicago Hebrew Mission. Crossing from Michigan, where the Synod met, into Wisconsin, our secretary enjoyed the highly valued privilege of giving two lectures to the students of the Mission House (German Reformed Church), near Plymouth, Wis., and to speak to the fine congregation of Dr. Horstmeier, the energetic editor of *Der*

*Missionsbote* and the delightful lecturer on Palestine, at Sheboygan. A few days of rest at home (five only, we believe) and Mr. Meyer once more went to Washington, D. C., where he delivered six more addresses. Then he attended the meeting of the Reformed Presbyterian Synod, of which he is a minister and member, speaking on the Sabbath of that meeting to several audiences on the Jewish question. June 4th found him again in Chicago, where he enjoyed the much coveted privilege and honor of addressing the students of the Moody Bible Institute in three successive lectures on "The Jewish Problem: its magnitude, its solution, and its outlook."

Unfavorable reports concerning the health of Mrs. Meyer and their oldest daughter, who has been ailing since last summer, called him home for a few days, but did not interfere with his appointments in Illinois and Michigan.

Before this report reaches our readers Mr. Meyer expects to represent our Mission at the meeting of the Christian Reformed Synod, which for many years has been a valuable and kind friend of our work, and whose members have given to him very numerous opportunities of addressing their devoted people.

During the latter part of July and the whole of August our Field Secretary expects to speak again at a number of the leading Bible Conferences, viz., Nyack, N. Y., Old Orchard, Me., Pandora, O., Winona, Ind. (Aug. 23d), Montrose, Pa. (Aug. 27th and 28th), Northfield, Mass., and Grove City, Pa. (Aug. 7th-9th), and invitations for October, November and December are already in his hands.

Mr. Meyer has many reasons for thanksgiving to the Lord, who so

manifestly has guided and blessed him in his laborious task. He asks for the continued prayers of our readers for himself and for his family, from which he is separated almost continually.

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### THE DEVELOPMENT OF PALESTINE.

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Is Palestine a place for the colonization of the Jews? is a question often asked and answered in the negative, especially by travelers in the Holy Land. To this we answer: Though at present it offers no inducements on a large scale, still it is evident that movements are on foot that will eventuate in the larger possibilities of the future—and that will tend to “make the desert blossom as the rose” and cover the barren hills and desolate waters with a verdure unknown since the days that Israel “defiled themselves with their idols, with their detestable things and with their transgressions” and caused God’s judgments to fall upon their land.

The attitude of the Turkish government towards the Jews in Palestine and all parts of the Ottoman empire is friendly, and other tokens are encouraging.

Dr. Paul Nathan, who has been visiting the country and making the development of Palestine a study, is quoted in *Die Welt* as saying: “Turkish Asia is now—I accept the ‘now’—not yet capable of receiving a large mass of immigrants. To make it capable of doing so, that is just the thing for which our efforts must be made, and a beginning has already been made for the consummation of this aim. The railroads are developing the land, and it must be our task to equip our co-religionists who are already in the Orient to

be able to take part in the development. When the material prosperity of the Turkish Asiatic possessions is enhanced through the introduction of modern technical methods, which they will no doubt secure, then the immigration problem will be altogether different from what it is at present, \* \* \* and with the help of modern technical education a people will be able to dwell there which will be incomparably larger than it ever was even in the most flourishing epoch of antiquity.”

Consul Blech, in his report to the Foreign Office on the trade of Palestine last year, which has just been issued, which we collate from the *Jewish World*, makes a number of interesting statements which throw light on the Jewish position. The considerable increase in hardware, timber, iron-bar girder and tile and brick imports is due, he says, to the continued immigration of foreign Jews and others and the consequent activity in the building trade. He advises the British manufacturers to pay more attention to Palestine, the population of which has nearly doubled in five years. Improved methods of cultivation are being employed in the German and Jewish colonies, and it is stated that if their example were followed in other parts the production might be greatly increased.

The Jewish colonies originally founded by Baron E. de Rothschild, but handed over in 1900 to the Jewish Colonization Association, are now re-organized and fairly flourishing. But those that are dependent on viviculture are less prosperous. The over-production of wine has been so great that the product finds no sale and the vines are being uprooted. 170 acres were so destroyed in 1905-6 and 220 were to be similarly dealt with in



1906-7. It is proposed to substitute the cultivation of the almond, orange and other fruit trees for the vine.

A new railway from Haiffa to Nablous and Jerusalem is contemplated. This will no doubt injure Jaffa by diverting some of the pilgrim and passenger traffic.

The Consul makes this painfully interesting statement with respect to Jewish charities: "It is not possible to estimate the amount of charitable donations sent by pious Jews in every part of the world to their poor co-religionists here. A large section of the population is almost entirely dependent on these contributions, and the effect of the numerous philanthropic and charitable institutions is undoubtedly to pauperize those who are supported by them."

During the year shops were opened in Jaffa by rich Jews coming from Russia, who established themselves as jewelers, chemists, ladies' tailors, iron mongers, etc. The population in general, it is added, seems contented in all respects. Of the 2,700 Jewish families which landed at Jaffa during 1907, 850 left the country again. Of the others, half went to Jerusalem, where the population increases at the rate of 1,500 a year, and is now nearing 90,000.

#### JEWISH WOMEN'S RIGHTS.

It would seem that our Jewish sisters are following hard after the example of "the modern woman" and seeking a side-by-side place with her time-honored brother in synagogal affairs. A recent agenda paper of one of the London synagogues contains a motion which proposes to grant the privilege of voting in synagogue elections to the female members holding seats in their own rights. One

concession after another has been made in the past decade granting to Jewish womankind a voice in institutional management, as evidenced by the Jewish Board of Guardians, the Anglo-Jewish Associations and the Reformed Synagogues. Thus the rights of female members of various Jewish institutions are coming very much to the front. Perhaps the "Council of Jewish Women," with its accomplished women in their various religious, social, educational and philanthropic lines may be the prime cause of it.

#### A TRIP TO MINNEAPOLIS.

In pursuance of a call from the Rev. S. Mendelsshon Jewish Missionary in the "Twin Cities" of Minnesota, we packed our grips and set out April 21st to "lend a hand" in pushing forward the work there.

The trip involving the beautiful scenery of the Mississippi River, was heightened by the grass which had just taken on its spring greenness, and was enlivened by patches of the exquisite pasque flowers nodding their blue, mossy cups in the richest profusion and the budding trees pushing out into the newness of life, filling one with an ecstasy of spring delight.

It was our privilege to be entertained at the hospitable home of our dear old secretary, Mrs. A. W. Wood, who with her daughter Stella have made this city the place of their abode. And or ever we were aware the never-to-be-forgotten days were past and the time of our departure was at hand.

Mr. Mendelsshon, although only in the city for *eleven* months—a part of which time he spent in the hospital, has accomplished *much*.

Besides interesting a large num-

ber of pastors in Israel, he has succeeded in renting and furnishing a large ten-room house as a mission, in which he holds regular meetings for the Jews. He has also in this place a reading room equipped with tracts and literature to interest the Jews.

It was a week of rain—"the low-hung clouds dropped their garnered fullness down" almost unceasingly and we left Minneapolis for St. Paul in a heavy snowstorm.

Our first meeting was held at the First Methodist Church, Dr. Thomas pastor. Notwithstanding the rain a goodly number came out as we presented the claims of Israel. Friday afternoon a mass meeting was arranged at the beautiful Y. W. C. A. Hall, which was opened by Dr. Thurston of the Episcopal Church, president of the board of Jewish missions, while Mrs. Hector Baxter presided. Over one hundred braved the storm, which raged for hours, and showed the deep interest of the people in the meetings.

The evening was spent socially at the Jewish Mission, 1130 Sixth Street, with a number of friends associated with Bro. Mendelsson in his work. The supper to which we were invited was a very pleasant affair, as well as the evening meeting which followed, at which there were a few Jews, converted as well as unconverted. There was some talk of purchasing the place for a permanent home for the Mission and we trust the friends of the Mission will rally round our Brother and secure the place for him.

Sunday afternoon we again visited the Mission House and took a part in the regular services held there from week to week. In the evening our dear old friend Dr. Riley gave us the privilege of a few moments to address his con-

gregation, which filled his large church. This was our last meeting in Minneapolis. We felt that our brother had every reason to feel encouraged by the success of such a short time, and we feel that with prayer and continuous effort the work will soon be on a very substantial basis. Will our readers not pray for this work among the 30,000 Jews of the "Twin Cities."

It was our pleasure to meet our old friend Mrs. A. D. Jackson, formerly of Rochester, New York, who has charge of the Christian and Missionary Alliance in the "Twin Cities." We attended on Monday the Alliance meeting held in the home of dear sister Lichtenberger, with whom we spent the night. We were deeply interested in the meeting of the Alliance, also of the work this sister has been carrying on for the last twenty-five years in the interest of and amongst the shop girls of St. Paul. We are sure a crown awaits our dear sister, whose husband, deeply interested in this work, passed on five years ago to obtain his. Our visit was a time of refreshing from His presence and we went on our way rejoicing, feeling that we had met the Lord in that place, and that our entire trip had been one of blessing.

The early visitors at Lakewood this year have seen wandering about the streets an apparently full-blooded Indian, with feathers, war paint and all native characteristics, even to high cheekbones and large nose. He peddled beads, trinkets, mats and other such native trifles. Nevertheless one of the visitors was struck by his resemblance to the Semitic type.

"Are you really an Indian?" asked the suspicious one.

"Yes, me an Indian," answered the suspected one, with an accent and a shrug which might be either Semitic or Indian.

"Where do you come from?" continued the questioner. The Indian lowered his voice confidentially.

"Me an Indian from Bealystok," he whispered.—*The American Hebrew.*

# THE CHICAGO HEBREW MISSION

ESTABLISHED 1887. INCORPORATED 1891.

22 SOLON PLACE (MARGARET ST.), COR. FOURTEENTH PLACE (2 BLOCKS EAST OF BLUE ISLAND AVE.)

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**MISS WINIFRED WHITE,** *Missionary*  
**MISS CHARLOTTE LAING,** *Missionary*  
**MISS ANNA HEISTAD,** *Visiting Nurse*  
**MRS. A. E. MERRILL,** *in charge of Bookstore*

**READING ROOM.**  
Preaching to Jews—Saturdays and Sundays at 3 p. m. at 497 S. Halsted Street  
W. Division Branch—Wednesday and Saturday Evenings at 8 o'clock at 326 W. Division St.

**MISSION HOUSE.**  
Sunday School—10:00 a. m. Sundays  
Kindergarten—Monday to Friday.

Junior Sewing Class—Monday, 2 p. m.  
Industrial School—Monday, 2 p. m.  
Mothers' Meeting—Thursdays from 2 to 4 p. m.  
Prayer and Consecration Meeting, Friday Night 7:30 o'clock  
Industrial School, 326 W. Division St., Tuesday 2 p. m.

### TEACHERS OF INDUSTRIAL SCHOOL

**Mrs. A. M. Utley**  
**Mrs. Sarah E. Cook**  
**Miss Charlotte Laing**  
**Miss Winifred White**  
**Miss Judith Lehman**

### DAY NURSERY

**Miss Judith Lehman**  
**Miss Fannie Baumgartner**

### INDUSTRIAL SCHOOL W. Division St. Branch

**Miss M. C. Groman**  
**Miss Hester Regan**  
**Mrs. R. N. Stafford**  
**Miss Marguerite MacArthur**  
**Miss Della Roth**  
**Miss Anna Heistad**

### KINDERGARTEN DEPT.

**Miss Winifred White**  
**Miss Charlotte Laing**

### MOTHERS' MEETING

**Mrs. F. Voigt**  
**Miss Judith Lehman**  
**Miss Winifred White**  
**Miss Anna Heistad**

### JUNIOR SEWING CLASS

**Mrs. A. E. Merrill**  
**Miss Winifred White**  
**Miss Charlotte Laing**  
**Miss Lehman**

## THE WORK.

Since the last ERA the work has been going on in the even tenor of its way with very much to encourage in all the branches.

The Reading Room services are largely attended. The "hard times" and the many people out of work make it a resort for the unemployed and taxes the missionaries' time and patience to their utmost. There are some earnest seekers after the truth and some conversions.

On the northwest side the W. Division St. Branch is prospering. For a few weeks the open-air meetings have been resumed and the meetings are much larger than in the winter. Much good seed has been sown through the meetings, visiting, and the Industrial School. The latter is progressing quite satisfactorily and the lack of teachers is being fully met.

The work at the Mission House,

the Sunday School, the Kindergarten, the Junior Sewing Class, the Industrial School, the Daughters of Zion, the Mothers' Meetings and the Day Nursery are well carrying out the purpose for which they were established. The Daughters of Zion class and the Mothers' Meeting closed last week with a little treat to each of ice cream and cake, which was well enjoyed.

The patriotic exercises of the little Kindergartners held the 3d of July spoke well for the training given by Misses White and Lang who have them in charge. We wish we might give our readers a glimpse of the picturesqueness of the tiny soldiers in their three-cornered caps with their flags, that they might have a little idea the new found joy of some of the little folk in the new country to which they have come. The value of the Kindergarten was evidenced a short time ago by a man who came to the

Reading Room and asked for a Testament. His little child had been attending a Kindergarten where they repeated verses and sang songs about Jesus. At first the family were quite aroused about it and thought they must take their child out of school, but they did not at once, with the result that the father became interested himself as he heard his little one continue to repeat the verses and sing the songs until he finally came to the place that he felt that he must know more about himself. We are praying that the word of God which is "quick and powerful" may bring conviction and lead him into "the way everlasting."

We are glad to welcome among our staff of workers Miss Anna Heistad as visiting nurse. Miss Heistad is a graduate of the Augustana Hospital, so is quite competent to fill the position. For her department we would especially solicit sheets and pillow cases, nightdresses and old linen in large quantities, also cotton cloth for bandages. This work affords unexceptional advantages in getting hold of the hearts of the suffering, for kindnesses shown in sickness are likely never to be forgotten.

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### ANOTHER OPEN DOOR.

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BY J. R. LEWEK.

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The city of South Bend, Ind., is about 80 miles from Chicago and has quite a Jewish population, having two synagogues—an orthodox and a reformed. In that city lives Mr. L. W. Kinney, a dear brother in Christ, a man who has a passion for souls, and, understanding God's plan in the Word, has a great love for Israel, so much so that he spends most of his leisure

time visiting the Jews of the city, distributing literature to them and talking to them concerning his, and their Saviour, the Lord Jesus Christ. Many of the Jewish people became interested, but, as Bro. Kinney is only able to speak in the English language, they could not understand him readily and asked him to get a man to speak to them whom they could understand.

Through some friends in the East Bro. Kinney heard of our Mission and he wrote to me to come to South Bend to speak to the people. Of course I gladly accepted. Bro. Kinney arranged a meeting in a Jewish residence. There were over thirty Jewish men and a number of women gathered that evening in that Jewish home, who gave me close and respectful attention, and from the questions they asked their interest in the things of God could be readily seen.

These were not the usual flip-pant questions one often hears in speaking to the Jews of Christ, but earnest, intelligent and thoughtful questions, showing that the questioner was really in earnest and concerned about what he had just heard. This meeting took place in the beginning of May. The third Monday in June Bro. Kinney had arranged another meeting. This time a hall in the Jewish neighborhood was rented. It was the hottest evening in the season. The hall was stuffy and very close, having been closed up during the whole day and the heat was still increased by the large four-candle gas lamps which were lighted, making the place very unpleasant, but in spite of all these disadvantages between thirty and forty Jews came to the meeting and, with the exception of two, (one of them had his children with

him and they were very restless, and the other became mad when Jesus was held up as the only one who could save from sin,) staid the whole evening. Again rapt attention was paid to the Word and intelligent questions were asked. I have heard since from a Christian Jew who lives in South Bend, that the people are greatly stirred up through what they have heard, discussing Christ amongst themselves; some saying there must be some truth in His claims and the missionaries. Naturally the devil will do all he can to spoil this work of the Lord, but God is stronger than the devil, and God has promised that His Word shall not return void but it shall prosper and accomplish that for which He has sent it. Oh let us trust that the Word given may be to the salvation of many, not only those who were present at these meetings, but others also who hear of the Word through those that have been present.

May God bless Bro. Kinney, who stands alone in his city in the work of God for Israel, not only in dealing personally with the Jews and arranging the meetings, but also he alone bears the financial burden, which must be quite heavy. Railroad fares, entertainment and halls cannot be gotten for nothing. May God raise up helpers in this work so that a permanent mission may be established and God may be glorified through the salvation of many Jews in South Bend.

During a visit of our Field Secretary to one of the larger cities of Michigan a Jewish Rabbi attended all his lectures. The following Friday night he preached in his temple for the purpose of answering some of the statements made by Mr. Meyer. Among other things he said: "However, it was

an indirect pleasure to hear and meet so Jewish a missionary as the recent visitor to our city. Proclaiming a noble Christian love for his former people, urging upon his new brethren the constant and sincere practice of love toward the Jew, I am sure that if everywhere and at all times his words are such as those spoken here he is proving himself a worthy Christian, is doing good, and we may sincerely hope that it will be as successful with our Christian neighbors as he hopes it to be with his Jewish brethren."

#### DAVID'S HARP.

Very poetical is the rabbinical legend about David's harp. The royal psalmist slept but little. He gave precious hours to the study of God's law. Over his bed hung his harp, and at midnight, moved by the north wind, it poured forth of itself sweet melody. Aroused by the sound, David sprang from his couch and spent the rest of the night in study and in song. Could the rabbis have told more impressively how the Psalms were the melody of David's soul, stirred by pious emotion?—*Jewish World*.

#### PAPERS AND MAGAZINES RECEIVED.

- Berith Am.
- Bethesda Herald.
- \*Bible Lands.
- \*Bible Society Record.
- \*Canadian Supplement to Jewish Missionary Intelligence.
- Chizzuk Emunah.
- Church and Synagogue.
- \*Das Prophetsche Wort.
- \*Daughters of Syria.
- \*De Hope Israels.
- \*De Ladder Jakobs.
- Der Freund Israel's.
- \*Der Missionbote.
- Dibre Emeth.
- \*Dibre Hayomim.
- Faith's Record.
- \*Friede uber Israel.
- God's Revivalist.
- \*Go Forward.
- Good Tidings.
- Gospel Messenger.
- \*Healing Wings.
- Immanuel's Witness (Cleveland).
- \*Immanuel's Witness (London).
- \*Israel's Hofnung.
- \*Israel's Missionen.
- Israel's Van.
- \*Joyful Tidings Quarterly.
- Kingdom Tidings.
- \*L'Ami d'Israel.
- \*Le Reveil d'Israel.
- \*Life and Work.

- \*Living Truths.
- \*London City Mission Magazine.
- \*Messiasbote.
- \*Missionary Herald of Pres. Ch., Ireland.
- \*Missions-Blad for Israel.
- \*Missions Blatt.
- \*Missionsbote.
- \*Missions-Tidings for Israel.
- \*Monthly Messenger of Pres. Ch., England.
- \*Nathaniel.
- \*New York City Mission Monthly.
- \*Notes and News from South America.
- Notes for Bible Study.
- \*Olive Trees.
- On and Off Duty
- Our Helper.
- \*Our Hope.
- \*Our Sisters in Other Lands.
- Prayer.
- \*Saat auf Hoffnung.
- \*Son Israelite.
- The Assembly Herald.
- The Central American Bulletin.
- \*The Christian Messenger.
- The Christian Mission Herald, Barbadoes.
- The Christian and Missionary Alliance
- \*The Christian Nation.
- \*The Ch. of Ireland Messenger for Israel.
- The Eleventh Hour and Jungle Need.
- The Friend of Israel.
- \*The Friend of Israel (Australian Edition).
- \*The Glory of Israel.
- The Hebrew Messenger.
- The Hope of Israel.
- The India Alliance.
- The Institute Tie.
- The Jewish Evangelist.
- \*The Jewish Missionary Advocate.
- \*The Jewish Missionary Herald.
- The Jewish Missionary Intelligence.
- The Jewish Pioneer.
- The King's Herald.
- The Last Days.
- The Message and Deaconess Advocate.
- The Missionary Link.
- The Missionary Record of United Free Ch., Scotland.
- \*The Missionary Review of the World.

- \*The Morning Star.
- \*The Missionary's Voice.
- The Mission World.
- The People, the Land and the Book.

\*These papers and magazines are especially sent the Rev. Louis Meyer as Editor of the Missionary Department of the ERA and Assistant Editor of *The Missionary Review of the World*.

DONATIONS.

Mrs. H. L. W., 6 prs. stockings, 3 prs. mittens, 1 cap; Miss M. L. H., Lodi, Wis., 67 new stockings, 9 men's undershirts (new), 18 ladies' undervests (new), 5 boys' undervests (new), 15 shirts, 9 ladies' undervests, 2 prs. men's drawers, 1 suit man's woolen underwear, 7 undershirts, 1 portiere, 1 table cloth, 2 chemise, 5 underwaists, 1 hammock, 5 bath towels, 4 ladies' waists, 1 overcoat, 4 men's coats, 2 ladies' coats, 1 pr. trousers, 3 prs. shoes, 1 pr. overshoes, 1 corset 1 bag, 3 pcs. flannel; Mrs. L. W. L., 1 baby dress and skirt, 1 handkerchief; Mrs. McV., 1 wrapper, 1 shirt, neckties, shoes and stockings, underwear, 1 glass strawberry jam; Mrs. W., 2 trousers, 2 vests, 2 suspenders, 1 wrapper, 2 dresses, 2 waists, 4 shirts, underwear, shoes, stockings, carpet rags; Miss B. A. and Mr. T. A., 1 coat, 1 cloak, hats, 3 baby dresses, 1 skirt, 2 pcs. outing flannel; Mrs. J. E. H., pie plant; Mrs. N. McC., 2 shirts, 3 undershirts, 1 suit, 1 skirt, underwear, material for cotton dress, stockings, pieces; Ladies' Miss. Soc., Sparta, Ill., 30 doz. eggs; unknown friend, 3 silk waists, 1 jacket, 5 negligee coats, 3 trousers, 2 boys' trousers, 3 cotton waists, 1 wrapper, 6 skirts, 1 boy's shirt, underwear, shoes, stockings, doll and doll clothes, carpet rags; Miss D., 2 lounge covers, 1 pc. print; Mrs. C. W. C. C., 1 portiere, 1 pr. shoes, 1 glass dish, 1 coat, 1 waist, 1 apron, pie tins, table mats, pcs. of curtains; Mrs. E. B. F., 2 wrappers, 3 waists, 1 skirt, 3 shirts, 1 coat, 3 blouse waists, 2 vests, 4 boys' coats, 2 sweaters, underwear, stockings; King's Daughter Circle, Oak Park, 15 new baby slips, 10 new diapers.

CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION  
FROM APRIL 1ST TO JUNE 30TH, 1908.

RECEIPT		RECEIPT		RECEIPT		RECEIPT		RECEIPT	
NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT
10901	5.00	10936	20.00	10971	.35	11006	.50	11040	5.00
10902	3.00	10937	15.00	10972	.75	11007	1.00	11041	1.75
10903	1.00	10938	3.00	10973	.75	11008	5.00	11042	27.69
10904	.25	10939	.75	10974	1.00	11009	5.00	11043	1.00
10905	.25	10940	1.00	10975	5.00	11010	11.00	11044	5.10
10906	2.00	10941	5.00	10976	1.00	11011	5.00	11045	10.00
10907	1.00	10942	2.75	10977	.30	11012	25.00	11046	14.76
10908	1.00	10943	1.00	10978	.50	11013	5.00	11047	34.00
10909	.30	10944	37.00	10979	.50	11014	.75	11048	7.00
10910	16.00	10945	2.00	10980	10.00	11015	2.05	11049	.65
10911	2.00	10946	.25	10981	3.00	11015½	20.00	11050	7.30
10912	1.10	10947	100.00	10982	500.00	11016	50.00	11051	.05
10913	1.00	10948	5.00	10983	.30	11017	50.00	11052	29.18
10914	1.10	10949	1.43	10984	10.00	11018	5.00	11053	.50
10915	28.43	10950	6.00	10985	6.60	11019	.70	11054	.50
10916	2.00	10951	5.00	10986	4.00	11020	1.00	11055	2.75
10917	1.00	10952	4.00	10987	4.89	11021	1.00	11056	5.00
10918	5.00	10953	.50	10988	5.00	11022	1.00	11057	35.00
10919	5.00	10954	.15	10989	5.00	11023	5.00	11058	2.00
10920	1.00	10955	1.00	11090	45.00	11024	.75	11059	1.45
10921	.05	10956	.30	10991	5.00	11025	1.75	11060	50.00
10922	1.00	10957	5.00	10992	.15	11026	.75	11061	9.75
10923	.10	10958	.75	10993	1.00	11027	5.00	11062	5.00
10924	100.00	10959	.25	10994	15.00	11028	6.70	11063	5.00
10925	5.00	10960	50.00	10995	.75	11029	.60	11064	13.48
10926	2.00	10961	50.00	10996	2.00	11030	3.00	11065	5.00
10927	.30	10962	95.00	10997	1.00	11031	.75	11066	3.92
10928	6.00	10963	10.00	10998	1.00	11032	4.00	11067	16.10
10929	300.00	10964	1.00	10999	37.00	11033	9.75	11068	4.00
10930	.05	10965	1.00	11000	1.00	11034	18.00	11069	21.65
10931	7.50	10966	50.00	11001	.15	11035	5.00	11070	30.00
10932	.50	10967	.53	11002	10.00	11036	2.37		
10933	4.00	10968	5.00	11003	200.00	11037	5.00		
10934	.25	10969	3.00		2.08	11038	250.00		
10935	10.00	10970	6.00		3.00	11039	55		
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# THE JEWISH ERA

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No. 4

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

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MRS. T. C. ROUNDS, EDITOR.

## TYRE AND JERUSALEM.

BY REV. ALEXANDER PATTERSON.

A peculiar relationship exists between Tyre and Jerusalem. The former was a heathen city on the borders of Israel and not far from the latter. Yet it was never subjugated nor even attacked, nor did war ever exist between the two. Israelites lived safely in Tyre and David's census takers came and went unmolested. A close treaty bound the two powers and Hiram, king of Tyre, it is recorded, "was ever a lover of David." All this seems to have had divine approval, for no reproof is given Israel, and Tyre is even called upon for material and artificers for the construction of the temple. Both cities prospered together and the fate of Tyre followed closely the overthrow of Jerusalem. The same period of desolation, seventy years, is prophesied for each, and successively they pass together under the same foreign conquerors.

The two cities were wholly unlike and represent two distinct ideas. The city among the hills was distinguished as the center of true faith. Religion was its great feature and attraction. The city by the sea was purely secular. Commerce was Tyre's great distinction. She was visited by

traders from the limits of the known world. Her fairs were celebrated in song by the sailors of Spain and famous among the merchants of the far east. Her construction was correspondingly grand and her culture far advanced—Ezekiel describes both in the most remarkable language: "They have made thy beauty perfect." "Thou art wiser than Daniel." "Thou has been an Eden." "Thou was upon the mountains of God." Here, then, are two distinct types and conditions. Perhaps the terms religion and civilization best describe them. The relationship of them is beautifully shown in these two cities.

1. They are essentially different in nature and operation. Christianity is supernatural and spiritual. Civilization is simply the product of natural agencies and is purely psychical. These two operate in different spheres. They are supplemental and not substitutional. This truth lies at the foundation of all true philosophy and theology. No true system of science, morals or religion can be constructed without this. Culture can never take the place of piety, nor science of revelation. An un-Christian civilization can no more save mankind than can pagan barbarism.

2. But these two are friends. Civilization follows where Chris-

tianity becomes established. We see the last results of science in the construction of our churches and in disseminating the gospel, and the Christian minister is equipped with the best secular scholarship. Those who array science against religion are friends of neither. There is no conflict between them.

3. The fate of these two is wrapped up together. The same enemies confront both. The threatened uprising is as opposed to the church as to the social system. The beastly element would spare neither. The overthrow of Christianity would mean the anarchy and chaos. It would be a sad day for the world if "no God" should become the creed of the masses.

Those who attack the Bible, the churches and the Christian faith are undermining the very foundations of society. No true friend of mankind will countenance such attacks. The religion of Christ is the only barrier against the rising evils which threaten our age. Self defense, if no other motive, would urge business men, educators and scholars to defend and strengthen religion, the churches and their agencies.

4. The two cities are prophetic also of the future. Jerusalem becomes the harlot of the Apocalypse and Tyre expands into Babylon. In the seventeenth of the Revelation the harlot meets her fate and in the eighteenth, Babylon falls. So it will be if the true church changes into the apostate church, then will Babylon fall.

However there is a restoration. The true Bride comes into her place, the New Jerusalem also. All that is valuable in our modern civilization will be surpassed in

the kingdom of God. We will have all of Tyre's grandeur without Tyre's sin. The glory of the nations will be brought into New Jerusalem. As David's Philistine bodyguard aided to place him on the throne and stood by him when all else forsook him and placed his son Solomon upon the throne, so the Gentile Church will be with Christ when He takes the kingdom. Tyre will get aid in building the Greater Temple.

*Morgan Park, Ill.*

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IMMANUEL'S LAND.\*

MRS. ANNIE ROSS COUSIN.

The sands of time are sinking,  
The dawn of Heaven breaks,  
Then summer morn I sighed for,  
The fair, sweet morn awakes!  
Dark, dark hath been the midnight,  
But dayspring is at hand,  
And glory—glory dwelleth  
In Immanuel's Land.

The King there in His beauty  
Without a veil is seen;  
It were a well-spent journey,  
Though seven deaths lay between.  
The Lamb, with His fair army,  
Doth on Mount Zion stand;  
And glory—glory dwelleth  
In Immanuel's Land.

O Christ! He is the fountain,  
The deep sweet well of love;  
The streams on earth I've tasted,  
More deep I'll drink above;  
There to an ocean fullness  
His mercy doth expand;  
And glory—glory dwelleth  
In Immanuel's Land.

O I am my Beloved's  
And my beloved's mine,  
He brings a poor vile sinner  
Into His house of wine;  
I stand upon His merit,  
I know no other stand,  
Not e'en where glory dwelleth  
In Immanuel's Land.

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\*Samuel Rutherford was a sanctified Scotch Presbyterian pastor. It is said: "He was always praying, preaching, visiting the sick, catechizing, and always writing and studying, and was one of the most moving and affectionate preachers, perhaps, in any age of the Church." His rapturous dying words were, "Glory—glory dwelleth in Emanuel's Land."





FRUIT AND VEGETABLE STANDS IN THE GHETTO MARKET, JEFFERSON ST., CHICAGO.

The bride eyes not her garment,  
 But her dear bridegroom's face;  
 I will not gaze at glory,  
 But on my King of Grace;  
 Not on the crown He giveth,  
 But on His pierced hand;  
 The Lamb is all the glory  
 In Immanuel's Land.

I've wrestled on toward Heaven,  
 'Gainst storm, and wind, and tide;  
 Now like a weary traveler  
 That leaneth on his guide,  
 Amid the shades of evening,  
 While sinks life's lingering sand,  
 I hail the glory dawning  
 In Immanuel's Land.

Deep waters crossed life's pathway,  
 The hedge of thorns was sharp;  
 Now these lie all behind me—  
 Oh, for a well-tuned harp;  
 To join the hallelujah  
 With yon triumphant band,  
 Who sing where glory dwelleth  
 In Immanuel's Land.

—Selected.

## GOD'S UNFAILING WORD.

—  
 A TRUE STORY.  
 —

Some few years ago, a Christian lady, having decided that she ought to try and put into practice her faith in the efficacy of God's Word to bring souls into the true light, bought some marked New Testaments to circulate among some of the Jewish ladies in her town.

Several of these little books had gone out with kind personal notes inside them, and one day the last of the series was ready. The lady started on her errand. The walk lengthened beyond her strength; so bidding her friend "good-bye,"

she sat down in a shelter on the sea-front to rest awhile. Only one other person sat there with her, and that one was sitting white and still with closed eyes. A few moments passed, then the tired lady timidly inquired: "Are you ill? Can I do anything for you?"

The eyes opened; they were dark and despairing; the lips moved, and a voice, hollow and sad, said: "Yes, I am ill—I am ill—I am dying, but no one can help with that."

Swift as thought came the gentle answer, "Christ only; but what a comfort that He can!"

Suddenly new life seemed to vibrate through the frail form. Anger, that almost paralyzed her hearer, rang in the scornful tones of the stranger; the dark eyes blazed with brilliancy. "Do not mention that name to me! The impostor! The enemy of our race. The accursed one!"

With each nerve throbbing with anxiety to help, the Christian woman paused, uncertain how to answer.

Faltering, she began: "Have you ever read the New Testament?"

"Never!" came the sharp response in the same scathing accents.

"Is that quite fair? To us who know the Book and love it, your conduct seems like condemning a person unheard. You are dying, you say—the New Testament tells of a beautiful life beyond this. Oh, do read it"—holding it out to her.

"Oh, do read about Him!" And again she held out the small parcel.

A weird smile lighted up the sad, thin face. "Well, nothing can hurt me now. At any rate, you mean well." And the Jewess

took the packet, slipping it into a bag by her side.

\* \* \* \* \*

A year went by, and again the Christian lady was on the sea-front. As she walked along, someone eyed her curiously, but with an unfriendly gaze which made her feel uncomfortable, though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking, abruptly: "Are you Miss——?"

"Yes."

"Then I have a message to give you. Do you remember giving a New Testament to a sick lady in a shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying, I promised her if I ever met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it, and I have kept my word; but I curse you for giving the Book to her; you have destroyed her soul."

She was turning to go, when the Christian lady stopped her. "The Testament—where is that?"

"I have it, I promised her to keep it; but no one shall ever see it—it shall do no more harm."

Quickly she walked away, leaving no chance of an answer; and her hearer went home, so shadowed by the terrible looks and words of hatred, that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory.

Many months sped on their way, marked only by the silent prayer for that Jewish sister still in darkness. Then, one morning, a letter arrived in a strange handwriting, with a strange post-mark. It was brief, and unsigned. It said, "Your Jewish sister thanks

and blesses you. I, too, have read that New Testament, and found the true Messiah.

Pray that I may be Faithful; all here are against me, especially my husband. He has taken the Book from me—pray for him also. Yours in the love of Christ.”

More months sped away—then another missive came. “When this reaches you I shall be with my sister before the Throne. I am dying, as she did, of consumption, but I want you to know that I have been kept true, and that I have my dear copy of the New Testament again. Last week my husband gave it to me. He has said no word, but he is all kindness and love. I asked him if he had read it; he only said: ‘Ask no questions,’ so I am praying on in hope. Continue your prayers for him.”

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew, and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: “My Word shall not return unto Me void,” a text which speaks convincingly of the hidden power which lives in the inspired Word of Divine Truth.

This story is published to cheer the hearts of those who are lovingly “sowing the seed beside all waters.”—*The Christian*.

A recent letter from Mrs. Fanny Whitney in Japan informs us that the Rev. Mr. Southwell, who holds the secretaryship of the Prayer Union for N. S. Wales, is being able to hold meetings in various churches. Thus much good we hope is being done for Israel.

## ANCIENT PALESTINE DISAPPEARING.

PROGRESS THERE OBLITERATES THE RELICS OF THE PAST.

Dr. John P. Peters, the well-known Oriental archaeologist, in the course of a review of a book on Palestine, gives some interesting facts concerning the modern development of Palestine. He expresses his belief that before long, so rapid has been the progress of the Holy Land, nothing of the customs and habits, of which already so much light has been thrown on the pages of the Bible, will remain. We have no doubt that our readers will be interested in Dr. Peters' reasons for arriving at such a conclusion:

“Spending some months in Palestine in 1890, and again revisiting the country twelve years later, I was much impressed with the great changes which had taken place in the intervening period. That period had witnessed the real commencement of excavations in Palestine, and those excavations, together with the demand for antiquities on the part of tourists, who had greatly increased in number in the interim, had infected the population of the whole country with an antiquity mania, resulting in the destruction of an enormous amount of ancient ruins. Large districts looked like the warrens of some huge breed of rabbits, as a result of the excavations of ancient tombs, conducted by the natives, naturally in the most unscientific and destructive manner. Moreover, much building has been undertaken in those years, and the demand for stones had led to the utilization of old monuments for building material. In some places the whole aspect of a town had been changed, and

especially was this true of Jerusalem, where valleys and pools had been filled up, and the new city without the walls become as important and populous during those twelve years as the old town within.

"I found in 1890, a peasantry as a rule ignorant of the camera, absolutely unaware of the existence of America and Americans, quite unacquainted with steam, in a land without railroads and containing only one serviceable carriage road—that from Jaffa to Jerusalem.

"Twelve years later, it was impossible to find a village or a hamlet where the people were unfamiliar with the camera. In the northern part of the country in every village I found persons who had been to North or South America themselves, or had relatives there with whom they were in constant communication by letter. This communication with friends and relatives in America and the continual returning to Palestine of men and women who had seen a new country and learned new and modern ways, was making a profound impression on the every-day life of the common people. During that period, also, one railroad had been constructed and another had been built, while others were nearing completion. At the time of my second visit one could travel by wagon in not a few parts of the country, and even the poorest people in Jerusalem were constantly riding in cabs or omnibuses from Birah on the north, to Hebron on the south, and from Jaffa on the west, to Jericho on the east, or from Acre and Haifa to Beisan, Nazareth, and Tiberias. Steam mills were everywhere in evidence. In the distant south land, the Biblical Negeb, at Beer-sheba, a town had

sprung up which reminded one somewhat of an American frontier town; and even here in a land absolutely without fuel, a steam mill was running at full blast. The German colonists, with their industry and thrift, had prospered greatly and were now spreading from Haifa down the plain of Sharon, teaching the people of those regions new methods of agriculture and of home construction. In that period also foreign educational and missionary institutions had developed at a rapid pace, covering the whole land with a network of rival schools and foreign influences. Jewish agricultural colonies, a dozen or more in number, and Jews from Russia had poured into the country in such numbers that Jerusalem, Safed, Tiberias, and Hebron had become Jewish cities, while Jewish merchants could be found everywhere. Descendants of the ancient population, these modern Jews were utter aliens to the ancient customs and traditions of Biblical Palestine, which had been handed down from generation to generation in the life of the peasantry of the country."—*The American Hebrew*.

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#### LETTER FROM JERUSALEM.

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An unheard of excitement reigned from Saturday until Monday in the streets of Jerusalem. The reason was the proclamation of the new Turkish constitution, which was proclaimed Saturday, August 8th inst., at noon in the great court of the Serial. The day before numerous decorated wagons were seen bearing festively dressed officials, army officers or Effendis. But Saturday the mass of humanity moved towards the Serial led by numberless Turkish,

or rather Young Turkish, flags. In front of each standard Arabs or Turks danced sword dances, shot off their revolvers and cried, "Cheurie" (liberty), or "Allah jinsuh il Sultan" (God keep the Sultan). Many a son of the desert wore in his button-hole the cockade of the French Revolution. Amongst the flags a Thora curtain from a sephardim synagogue was also borne aloft. A young sephardim scarcely distinguishable from Arabs danced before the same having naked swords in their hands and shot off revolvers in spite of its being the Sabbath. Many strange figures of the very cosmopolitan Jerusalem were noticed in the march. Especially the many beautiful forms of the American priests, a number of representatives of nations contented themselves by raising their flags, so also the house of Bezalel waved the blue white flag of our people. In a special manner did the temperament of the Jewish people and the Zionists carry them away. They not only participated in the singing of national songs, but took prominent parts in the same. Of course ridiculous things also happened. A leader of the Poale Zion (Socialistic wing of Zionists) was seen running through the streets wearing a flag, and it happened that a Jew about to speak to the multitude took off his Streimul cap with fox skins and put on the Zarbusch (red Turkish cap).

Interesting was the meeting of the old and new Judaism. These great demonstrations, marching with the Zionistic flag in front through the most dirty streets and dark alleys or through the distant Jewish Colonies every where singing the "Hatiknah" (the National Zionist hymn), or speaking in the

open air were bound to make a strange impression on all. Each evening they went from the noisy streets or the Turkish Garden into the Bet-am, where also came representatives of the various nationalities, and here spoke frequently with the Zionists. Jews in "Streimel and Kapote" (cap and coat Jews were compelled to wear during the middle ages to distinguish them from the Gentiles. These clothes are now worn by the very orthodox in Russia and Palestine as a thing of merit. Translator), young men who long to get out of "Jeshivah" (Rabbinical school).

A remarkable scene took place in front of the house of the Chacham Bashi. A vast multitude of Jews carrying the Zionistic flag had marched to the house of the Chief of Jewry, and he, wearing his official robes, spoke from the balcony of his house. He found it necessary to say that the observance of the Sabbath and the laws were the most important consequences of the newly acquired liberty; but a young Zionist on the opposite wall responded to him and reminded of the Jewish expectations and hopes. More severe expressions of the opposite opinions were hindered by more temperate minds and a dignified dispersion of the multitude took place. But it was the first time in long centuries that two such powers were opposed to each other. Zealously preparations are being made for the election. Among the *three* representatives to be sent from here to the Parliament, one is to be a Zionist, Dr. Levy, manager of the Branch of the Anglo Palestine Co. (A small group is booming Antebi, the director of the Alliance School.) Dr. Levy is the natural representative, being formerly a high Turkish official. He is very much at home

with the political conditions of the land and will be a good representative of the Jewish cause.

The new Constitution guarantees the freedom of the Jews, and Mr. Ben Jehuda, editor of the "Haschkafa," again publishes the Hazwi, an organ for the young people. This paper was stopped several years ago by the government, and the editor was imprisoned on account of a Zionistic article.

#### CELEBRATION OF JEWISH COLONIES IN HONOR OF THE CONSTITUTION.

JAFFA, Aug. 12, 1908.

After the entire Arabian and Jewish population of Jaffa had celebrated their constitution by parades and meetings, the Jewish colonists in the neighborhood of Jaffa, and through them representatives of Arabian villages, came yesterday to Jaffa to celebrate.

The colonists from Pethach, Tikwa, came first at 3 p. m. in a grand march of twenty wagons and twenty horsemen with their blue and white flags with the shield of David thereon, and half moon flags of the Ottoman Empire as well. From the opposite side came, partly on horseback, partly in wagons with music and flags through Mikveh Israel, the colonists from Rischan, Wadichanin, Rechawat and Ekron entering into the city. Even the distant Katra and the far distant Kastina sent delegates to the celebration. With the Jewish colonists came the Sheiks of the neighboring villages riding fiery Arabian steeds arrayed in festive Bedouin costumes. All met on the great space which unites the two Jewish quarters N'weh-Zedek and N'weh-Shalom. Here the procession was formed headed by a band of music. They marched through N'weh-Shalom and the main street to the Serial,

saluted the Kaimkam (Governor of a district), and invited him to take part. The Kaimkam, with a number of high officials, civil as well as military, joined the parade. They marched back to the market space, where in the meantime a mighty multitude had gathered around the grand stand. Several Jewish and Arabian leaders spoke showing the importance of the movement and expressed the hope that the different nationalities composing the Ottoman Empire would now live peaceably together.

The Jewish flags bore the inscriptions:

LONG LIVE THE SULTAN!

LONG LIVE THE ARMY!

LONG LIVE LIBERTY!

—Translated from DIE WELT by  
J. R. Lewek.

#### PALESTINE.

A Reuter telegram from Jerusalem, dated August 9th, stated: The re-establishment of a constitutional regime in Turkey was celebrated here yesterday with the most enthusiastic rejoicings. The streets, buildings, and vehicles are decorated with branches, festoons and flags, and at night the city was illuminated. This afternoon the townspeople assembled in the vast square within the military barracks adjoining the David's Tower, where Ekrem Bey, the Governor, son of the late Kemal Bey, a famous litterateur and great Liberal leader, announced the Constitution had been granted. The crowd cheered wildly while the band played the National Anthem; the scene was indescribable. A curious mixture of sheiks, priests and rabbis delivered speeches denouncing the old regime, and Moslems, Christians, Jews, Samaritans, Turks and Ar-

menians all fraternized and then formed up in procession, preceded by banners with emblem of liberty—the Jews by the Torah covered with gilt embroidery. The inhabitants wanted to manifest their joy sooner, but the Governor, who is a pessimist, was formerly a secretary at Yildiz Kiosk and would not take the news of the proclamation of the Constitution seriously till it had been fully confirmed.

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### THE DAY OF MIRACLES IN TURKEY.

BY WM. J. OHAN.

What a wonder working power has our God! Who could have believed that in less than eight days such a sweeping change would come over Turkey? Who could have believed that the volcanoes of love of country, liberty and equality, which had been dormant for so many centuries, would in a day, yea, in an hour, give such free vent to their emotions as to startle the whole civilized world? Who could have believed that the blessed names of Country, Society, Constitution, Equity, Liberty and Fraternity which had been buried in the deepest recesses of the citizens' hearts would in a few minutes assume such a mighty force as to seize the reins of affairs and be enthroned in the hearts of all.

The month of July will, henceforth, occupy a place in the heart of one more nation besides America. For twenty-one days after the Glorious Fourth, the Sun of Liberty which had been hid behind the dark clouds of tyranny, despotism and religious bigotry for so many centuries, arose once more in the splendor

of his beauty and sent peace and joy into the hearts of weary souls. On the 25th of July Constitutional rights were openly proclaimed, freedom of the press, religious toleration and equality. The people were beside themselves with rapture. The manifestations of joy were amazing. For days the whole Turkish Empire was converted into a chorus of voices singing that ever dear song, "Liberty Fraternity, Equality."

#### CONSTANTINOPLE

saw sights not dreamt of. The parades were simply amazing. First marched 20,000 students led by a Turkish lady bearing a Turkish flag with the words "Liberty, Fraternity, Equality" written upon it.

These were followed by a parade of 30,000 Christian, Jewish and Mohammedan business men. Then followed the band of Liberals or young Turkey party. They were led by Fuad Bey. Their number was over 100,000. They were distinguished from the rest by the red cravats which is their badge. They all marched to the palace of the Sultan and demanded to see their suzerain. He being slightly indisposed and overcrowded with work, sent the Prime Minister to greet them in the name of the Sultan and the Constitution. The Prime Minister publicly took an oath that as long as he lived he would stick to the constitution and see that it was carried out in full.

The manifestations were seen in every town or city.

THE "CITY OF PEACE, JERUSALEM," seemed never to have deserved that beautiful name as now. For the things that have been wrought there are simply miraculous. When the great tidings reached the city, the Mohammedans took the Turkish flag and ensign. The Chris-

tians, led by their robed priests carrying crosses and Bibles, followed, and then came the Jews carrying the Torah—Old Testament. They all marched down the streets and as one sect met another they fell on each other's necks and embraced one another. The Jews embraced the Mohammedan, and the Christian embraced the Mohammedan and the Jew. When one realizes the bitter enmity that existed between these, and the hatred which one section had for the other, then may be fully appreciated the greatness of such a miracle. Why, it seemed as though the prophecy of Isaiah was being fulfilled to the letter: "The wolf shall lie down with the lamb," etc.; and to the distant observer as though David's dancing before the ark as it was brought to Jerusalem was being enacted again, for the whole procession marched down the Tyropean valley until they came to the Temple gate, and then the genuineness of these brotherly feelings were tested. The temple gates, which had been closed against the Christian and the Jew for so many hundred years, were now flung wide open. The Temple, where the American tourist could only get in after a circuitous route of securing officials to conduct him and, of course, skin him of some money, is now done away with. Instead of the Jews wailing outside the city wall they can now stand on the spot where Solomon's Temple once stood. They can offer prayers to Him for the restoration of their land, and He will do it provided they plead in Jesus' name.

In the afternoon the Mohammedans held a reception to the Christians and Jews outside the Flower Gate. Seats were provided for some 30,000 people,

lemonade, coffee and sweets were served round extensively.

The next day the Armenians invited all into their convent (St. James) and there they showed their loyalty and true generous and brotherly spirit.

The day after the Protestant Churches got together they met at the Public Park, led by the German Lutheran brass band, and another from Bethlehem. They entered the Jaffa Gate and came to the barracks, or the Tower of David, then a platform was raised and an eloquent address was delivered. The Turkish band then came out and welcomed them. From there, led by the bands, they came to the Court House. All along the way the Protestants were singing "The National Hymn." At the Court House they were greeted by the Governor, Akram Pasha. Then followed an eloquent and enthusiastic address on "The Church and State," followed by several speeches. After this a hymn prepared for the occasion was sung and then an invitation was extended to all present to resort to the Public Park, where refreshments and delicacies were provided and more speeches were in order. The officers came down with their uniforms. The bands then led the way to the appointed place. In short the manifestations are such as ought to set the heart of every Christian and every lover of freedom on fire. For there never has been as good an opportunity offered to the Church of Christ to do her share in bringing about God's Kingdom as now. Freedom of religion has been granted so that our missionaries need not feel disheartened when they do not see direct results of their labors. The word has been sown but thorns have entered,



choking its growth. These have been plucked and we, therefore, plead that God's Holy Spirit may be poured down in abundance so as to nourish and sustain the spiritual growth.

Let me give you but one more of these miracles taking place in Turkey. In a little town in

#### ARMENIA

a band of Moslem officers got together and marched to the place where, in 1896, a number of Armenians were massacred in cold blood while pleading for liberty. They sent after an Armenian priest, then asked him to hold a funeral service over the remains of their "departed Armenian brothers." While the service was going on the Mohammedans stood with bent heads and the tears running down their cheeks. The service being over they raised some money on the spot and determined to raise up a monument in honor of those who had fallen during the massacre.

*McCormick Theological Seminary, Chicago.*

#### THE "YOUNG TURKS" AND THE JEWS.

In the Adrianople paper, *Jeve Edweni*, the young Turk captain, Ing Bashi Newrew, publishes an appeal to the Jews in connection with the 9th of Ab (which commemorates the destruction of Jerusalem), in which he says: "On this day, the 9th of Ab, on which your forefathers fought for their liberty and their fatherland, you will surely be able to value the new liberty of the whole Ottoman empire. On this day you were thrown out into the whole world, where often enough the doors have been locked against you, but we always have opened our doors widely to you. You have valued this boon

and have always been our best friends. We also owe you friendship, which we will not forget. I recollect the deed of a Jew during the war with Greece through which the lives of many of the soldiers of our army were saved. Our cavalry were about to cross the bridge of Jeni Shür when a Jew came galloping as fast as he could, wounded by a bullet from the enemy, and reported that the bridge was undermined and so saved the cavalry from destruction.

"History teaches us that the relationship between Turks and Jews were fraternal and sincere. Let us now, as before, go forward as a united people on the way of progress."

On another occasion the young Turks showed their sympathy for the Jews. At a banquet in Smyrna in honor of Nazim Bey, one of the most prominent leaders of the "young Turks," Selim Effendi Misrachi, spoke in the name of the Jews. An associate of Nazim Rusehim Bey replied in a long address and amongst other things said: "There are people who assert that the highest ideal of the Jews is to make money. I believe Jews do not make any exception to this, but no people know so well as the Jewish people how to spend their money for ideal purposes, and our triumphs today owe a great deal to the natural sacrifices of the Jews," and he added that Jewish activities, Jewish drains and Jewish money helped the movement a great deal.—*Translated from DIE WELT by J. R. Lewick.*

The Jewish Agricultural and Aid Society of New York has decided to commence a monthly paper—*The Jewish Farmer*. Thus our attention is called again to the fact at least in America an increasing number of Jews are taking again to farm life.

## THE MISSIONARY DEPARTMENT.

EDITOR, REV. LOUIS MEYER.

22 Solon Place, Chicago, Ill.

NEWS FROM THE JEWISH MISSION  
FIELD THROUGHOUT THE WORLD.

### I. GREAT BRITAIN.

The *London Society for Promoting Christianity Amongst the Jews* urgently needs additional missionaries for the stations at Warsaw, Smyrna and Safed. The need at Warsaw is especially great. There faithful Dr. Ellis has been working for thirty years, amidst difficulties and opposition, and surrounded by dangers during the past year. He asks for the help of an experienced and capable man who could have looked forward to taking charge of the important work in the near future.

From Rotterdam the missionary reports that the year 1907 has been a year of much labor and abundant blessing. The number of visitors to the mission hall amounted in all to 37,864. During the closing months of the year many could not be admitted for want of space, and this at a time when a Jewish committee had been formed for the express purpose of counteracting the work of the Mission. From Amsterdam Rev. L. Zeckhausen sends the news that a young Russian Jew, twenty years old, was admitted into the church by baptism on Whit-Monday in the presence of a numerous and sympathetic congregation of Dutch friends of Israel. From Rome also comes the glad news that a Jewish girl of twenty-four years, who for many years attended the missionary school, professed her faith in Jesus Christ in public baptism on Trinity Sunday, while from other stations the news of the inquiries of many Jews after the

truth brings encouragement to every Christian heart.

In London open-air meetings were held in Victoria Park during the summer on Saturday afternoons. They were in charge of the house father of the Wanderers' Home, who speaks most favorably of them. Jews were there reached who never would enter a church or a mission, and many portions of scriptures and tracts were distributed. The most important matter which is undertaken in London is, according to the missionary in charge of the work there, visiting in the Jewish homes. He says: "There is almost a whole Jewish colony in Bethnal Green. Within the last few years entire streets have been bought up by Jewish landlords and the old small houses pulled down and large ones with workshops and extensive factories erected. Each of the houses, without exception, is occupied by several Jewish families, middle-class people, mostly tradesmen. There we go from house to house, giving out literature and speaking a word for the Master. The tracts are everywhere received, with a very few exceptions. Many hundreds of visits are thus paid during the year and much literature distributed."

In Leeds the Jews appear to show much interest in the preaching of the Gospel. Some of the men read the New Testament and seem to think about the Gospel as they hear it. The women at the mothers' meeting, so hard to reach, listen attentively to the address given by the missionary and apparently appreciate it.

In their reports of the work the members of the staff in Montreal speak again and again of the ever-growing desire amongst the Jews for greater knowledge and the deepening spirit of enquiry that is manifesting itself. The better-class Jews seem to be more accessible and to receive the message of the Gospel more readily than heretofore. The steadily increasing stream of Jewish immigrants increases also opportunities to preach the Gospel and to hand Christian literature to the newcomers.

Thus the work of the London Jews' Society in the different parts of the earth is steadily going on. There is much light and also much shadow, but the encouragements are far larger than the discouragements, and now, after a hundred years of faithful sowing of the seed, the days of the harvest seem near at hand to its workers.

The *British Society for the Promotion of the Gospel Among the Jews* celebrated the opening of the Wingate - McCheyne Memorial Mission House on June 18th. Located in Soho, London, W., the building contains a commodious hall on the first floor, while on the next the reading room and the medical room are found. The third story has a sitting room for the workers and also rooms for the lady helpers and a store room, and on the fourth floor is the accommodation for the caretakers.

The work among the women and the young in the East London Mission of the British Society has been most encouraging during the past months. The children's sewing class, newly started, has been a success from the start. Over twenty older girls gathered week by week and often petitioned for "a lot of hymns" and a "real long meeting." While the work-

ers frankly acknowledge that many of the women come simply for material help and are very ignorant, yet they feel that they are doing the Master's bidding and are hopeful of the final success of the work. The Gilead Medical Department, also in the East London Mission, frequently is obliged to close its doors on some who seek admittance, owing both to the lack of accommodation and the small number of helpers. The help given to the sick and suffering opens their hearts, so that they listen to the Gospel message without the prejudice and the mistrust of former days.

The work of the excellent missionary of the British Society in Liverpool is bearing precious fruit, especially in the regular missionary services in the Crown Street Mission Hall and in the Medical Mission. Many children are coming to the Sabbath school and are gradually overcoming the "prejudices caused by their entirely anti-Christian home training." The work among Jewesses is also progressing.

In Dublin open-air preaching to the Jews, conducted on the canal bank close to the Jewish quarter, has been attended by Jews in goodly numbers, who listened attentively. The distribution of tracts has also brought encouraging results.

In Vienna, Pressburg, Kovno, Konigsberg and in the other stations of the British Society in Britain and upon the continent its missionaries are meeting with much encouragement and considerable success.

The *Jewish Mission of the Presbyterian Church of England* reports that the work has been prosecuted during 1907 by the workers in the various fields with persistent faithfulness and that evidence of re-

turns from the sowing is not wanting. In London at 58 White-chapel Road, where Rev. Mark Polan continues in charge, the work in the reading room is foremost in influence and usefulness. Evening by evening it is filled with a motley company of Jews and offers much opportunity for that individual dealing which tells so greatly among them. The Bible class, the prayer meeting and the evangelistic meeting are well attended. The house-to-house visitation is much blessed, and the inquirers' meeting is often attended by forty Jews, of whom many are secret believers. The factory girls' class kept by the Women's Jewish Missionary Association has nearly seventy members, while two separate classes of boys meet every Saturday. In Notting Hill, where no other Jewish Mission labors, new opportunities come almost daily. The medical work there is especially blessed. In Aleppo, the second station of the Presbyterian Jewish Mission, the work is moving forward also. The schools for boys and girls continue their work, but boys are more difficult to get than girls. No baptisms of Jews are possible in Aleppo on account of Jewish fanaticism, but some Jews led to Christ there have been baptized in other places.—It pained us to read in the annual report that only 205 of the 348 congregations of the church contributed to this work in 1907 (225 in 1906) and that a deficit of \$1,300 was incurred.

The *Mildmay Mission to the Jews* may open a new depot at Feodosia, Crimea. Messrs. Elijah Samuel and Solomons expected to visit during the month of August the cities of Rotterdam, Amsterdam, Breslau, Posen and Frankfort, to reach the Jewish population with the witness of Jesus by word of

mouth and by the distribution of the Scriptures. Mr. Leon Rosenberg of Odessa has made another blessed missionary journey in South Russia. Cheerful and encouraging news comes from Dr. and Mrs. Goldstein, who are commencing work among the Jews in Tangier.

The *Barbican Mission to the Jews, London*, is able to announce that a generous friend of Israel has cleared off the last liability of \$10,000 in connection with the purchase of Goringe Park House as a home for inquirers. Thus all the valuable property of the mission is free from debt, thanks to the goodness of the Lord and the consecrated service of the director, Rev. C. J. Lipshytz. The work in White Chapel is progressing most favorably and the meetings have been well attended even throughout the heated season. The reading room, with its polyglot papers, continues to attract scores of men every afternoon. Many of these men remain for the daily Bible class and listen eagerly to the instruction given. The Saturday gospel service in the chapel has attracted large and attentive congregations, one in part to the open air service held on the adjoining preaching ground before the indoor service begins. The provision of this preaching ground, with its neat and dignified stone pulpit, is a great blessing, as we ourselves saw during one unforgetten visit in 1906. Rev. C. J. Lipshytz made his annual mission tour through Central Europe from July 30th to the end of September. He visited several important centers of Jewish population where very little, if any, gospel work is done, and he was well received personally. Attention was paid to his message and New Testaments and tracts, which

he distributed, were gladly accepted.

The *Wild Olive Graft Mission*, to which its founder and superintendent, Mr. Colin Young, has given time and means for many years, and finally given up its shelter in Vine street, London, where more than forty thousand young Jewish men were sheltered during the nineteen years of its existence. The lease of the Vine street rooms expired in midsummer, and thus Mr. Leader, who was engaged for twenty years in the work of distribution of gospels and tracts, became unable to continue for the present the work in which he had been engaged twenty years, having given out 50,000 copies of gospel literature among the Jews. The work of the mission is now limited to Friends' Farm, Great Wakering, near Shoeburyness, Essex.

Mr. Joseph of the *Haifa Mission to the Jews*, is on an extended visit to Great Britain. His object is to awaken a greater interest in the Jews and in his own work. He needs a suitable helper—a medical man, and also help for his Convalescent Home. He appeals especially for garments, bedding, and material for clothing the sick and poor sons and daughters of Abraham who come from Russia to Palestine in the greatest distress and poverty.

The *Jewish Mission of the Church of Scotland* reports that the school at Beyrout continues well attended in spite of the opposition of the school of the Alliance Israelite, which offers gifts of clothing, free dinners, and other attractions. The girls' school at Salonica had to be closed, because the long continued fierce opposition of the Jews kept away all pupils, but the evangelistic work at that place is more hopeful than

a year ago. The station at Smyrna had the joy of producing two converts, though both were forced to leave Smyrna on account of bitter persecution. Professor Thomas Nicol, D. D., still continues in his consecrated service as convener.

The *Jewish Mission of the United Free Church of Scotland* lost its convener at the last meeting of the General Assembly. Dr. Hastings retired, and Rev. Ewing, formerly of Tiberias, became his successor. We admired very much the tact, and the power of persuasive speech and energy of Dr. Hastings at the General Assembly of 1906. He has done much for the Jewish mission of his church. At the meeting of the General Assembly, 1908, the institution of a Jewish Mission Sabbath was advocated, that the claims of Israel be placed before all congregations on one day.

The *Jewish Mission of the Presbyterian Church in Ireland* was founded on July 10, 1841. Its first missionary reached Damascus in the beginning of 1843, and from that day on missionaries of the church have labored faithfully among the Jews and the Arabs of that city, in spite of difficulties, trials, and bitter persecutions. The school for Jewish girls was established sixteen years ago. It has at present 120 pupils, who "with minds stored with Christian truth are dismissed each evening to repeat the gospel story in more than a hundred Jewish homes." The Sabbath school is often attended by as many as 250 Jewish women and girls, and the Jewish boys' school has an attendance of about fifty. Bible women find a ready entrance into the Jewish homes, and the Jews of Damascus are listening to the gospel as never before.

Hamburg, the other station of

the Jewish Mission of the Presbyterian Church in Ireland, was founded in May, 1845. It is today in charge of faithful Rev. J. C. Aston, D. D., and his well-known spiritual son, Rev. Arnold Frank. Its Inquirers' Home and Workshop are known among the Jews of Europe as a place where to get acquainted with Christianity and are almost always crowded. More than twenty of the converts, which might be called the fruits of the Home, are today engaged in pastoral or missionary work in Europe and America. A colporteur is employed to bring the gospel into the Jewish homes, and Jewish emigrants, who pass through Hamburg in large numbers, are provided with tracts and New Testaments. Three years ago a home for deaconesses was founded, that they go out to nurse sick Jews and Jewesses. In this Home inquiring Jewesses also are kept and instructed. The work in Hamburg is most prosperous and blessed.

## II. GERMANY.

The *Berlin Society for Promoting Christianity Amongst the Jews* has published its eighty-fifth annual report. Written by its able and learned chief missionary, Pastor R. Bieling, it is a most interesting and instructive document. The society now labors in four places, viz: Berlin, Posen, Vienna, and Sautschbulak (in Northern Persia). We regret to hear that our honored friend, Pastor Gelfert, has withdrawn from active missionary work in Berlin and taken charge of a congregation. He and the chief missionary, and for the closing months of the year a colporteur, have visited many a Jewish home in Berlin, testifying to the Lord Jesus Christ everywhere, and have given careful instruction

to inquirers and deep Christian training to believers of Jewish birth. During the year twenty-seven Jews were baptized (of seventy-one inquirers) and ten remained under instruction at the close of the year. The missionaries in Berlin also care for the Hebrew Christians in Berlin and its neighborhood, that they might help and deepen them spiritually, and are thus looking after 600 or 700 souls. In Vienna the missionary, Mr. Lowen, edits pamphlets for free distribution among the Jews, which he calls "Orechim" or "guests." They are gladly received and read. Beside this literary work Mr. Lowen does much individual work. He had the joy of leading a number of Jews to Christ in 1907. In Posen Pastor Herzka continues his blessed, but on account of other duties limited, activities among the numerous Jews. In Sautschbulak, in Northern Persia, Mirza Schmul bears faithful testimony to Jews, and Turks, and Persians, and he meets with encouraging success. The missionaries of the Berlin Jews Society baptized fifteen Jewish men, fourteen Jewish women and four Jewish children during 1907. The income from all sources was \$8,700.

The *Central Organization of the Evangelical Lutheran Church for Work Among the Jews, Leipzig*, published its thirty-seventh annual report, which gives an interesting picture of its activity. The most interesting and encouraging fact is that Pastor L. Rosenstein has become the missionary of the organization in Lodz on July 1, 1908, so that it has now entered upon active work in Russian Poland. Rev. Rosenstein is to be under the oversight of the Jewish Committee of the Lutheran Church of Poland. In Leipzig Miss

Elizabeth Delitzsch commenced work among Jewish women and children with good success, but the other work in reading room and Bible class has met with little encouragement, probably because the location of the rooms was not suitable. The colporteur sent out to Przemyśl in Galicia a year ago, as aid to the Danish missionary there, was *persona non grata* to the government and was forced to withdraw after a blessed activity of five months. Miss Delitzsch, according to latest reports, is being sent to Altona to work there among the Jewish women and children. The income of the organization from all sources was \$4,955, the expenses were \$3,470.

The *Institutum Judaicum at the University of Berlin* will celebrate its twenty-fifth anniversary on November 13th. Founded and carried on with greatest consecration by the great friend of Jewish missions, Professor H. L. Strack, D. D., it has done much good in stirring up interest in the cause and in preparing faithful missionaries. With our congratulations we join our prayers that the Lord bless the Institution, its founder, and its members, and enlarge its usefulness!

The *West German Society for Israel, in Cologne*, announces the appointment of an additional laborer, Rev. Anton Arbeiter, who has been a Moravian missionary in Central America for twelve years.

### III. THE NETHERLANDS.

The *Netherland Society for Israel in Amsterdam* has bought the old missionary church of the United Free Church of Scotland, which it expects to use as a reading room and a home for inquirers. We trust that the friends of Israel in Holland will speedily pay the

debt incurred by the acquisition of the well suited building.

### IV. DENMARK.

The *Danish Jewish Mission* continued its work in Przemyśl and Stanislaw, Galicia, during 1907, meeting in both places with encouragement and success, and has kept its missionary in Jassy, Roumania, as an aid to the Swedish missionary in his excellent work. The income of the Society was \$5,132 in 1907.

### V. RUSSIA.

The *Asylum for Jewish Girls in St. Petersburg* celebrated its 45th anniversary in May, 1908. Founded by the pious Pastor, G. W. Schulze, who interested a number of Christian ladies in the work, it has done a great work among the otherwise neglected Jewish girls of the poorer class. About 200 children have passed through the Asylum and 25 were baptized during the first 22 years. Many others were baptized after they left the Asylum, and in the lives of all who attended it the blessed influence of the Gospel became manifest, since the girls remain under Christian influence until they are thirteen years or more.

### VI. AUSTRALIA.

From *The Friend of Israel*, Australian edition, we learn that work is still carried on among the Jews of Melbourne and of Australia, but that silence must still be kept concerning it. "A brother beloved has the entry to Jewish homes and hearts, and with God's help he is telling out the story of Jesus. Jewish ears are listening, and the messages have been owned by God. The story will doubtless be published some day and will be of fascinating and encouraging character." The income of the Prayer Union for Israel which

supports this work was only \$400 in 1907, while small amounts were collected for work among the Jews of other lands.

## VII. AMERICA.

### I. UNITED STATES.

BOSTON, MASS. Rev. F. C. Gilbert, founder and superintendent of the *Good Tidings of the Messiah Mission*, has sent out invitations for the dedication of the buildings and estate of the Industrial Home and Training School at Concord, Mass., on September 27. He reports that the summer has been very busy and that the open-air meetings in Boston, Lowell and other places attracted large crowds of Jews. Much Christian literature was distributed by the colporteur who, however, has had some hard experiences. The work among the Jewish children at the Home during the summer has been blessed, though a limited number only could be reached. It is hoped that a mission room will soon be opened again in Boston. The actual amount received in cash for the Industrial Home and Training School has been \$6,912, so that still two thousand dollars are being asked for.

The *Hebrew Messianic Council*, through its founder and president, Dr. E. S. Niles, has issued a new and complete statement of its principles and aims. This new statement seems to us entirely free of objectionable features and thus happily opens the way for more complete co-operation between the Hebrew Messianic Council and other Jewish Missions of this country. We have no room to reprint the statement today, but may do so in a later number. Mr. Mark Levy is no longer connected with the Council.

### NEW YORK.

After the summer's complete

rest or limited activity, the Jewish Missions of New York are just entering upon the winter's work with renewed energy. We postpone writing about the work in New York, Philadelphia, Baltimore, Washington, Cleveland, St. Louis, Los Angeles, and San Francisco, until our next number.

### PITTSBURG, PA.

The *New Covenant Mission* will celebrate its tenth anniversary in December. Mr. Maurice Ruben, its founder and faithful superintendent, expects to make the occasion one of a great effort to stir up the Christians of Pittsburgh in behalf of Jewish Missions. We expect to aid him in the work. The new Mission Building, corner Reed and Crawford streets, proves itself wonderfully well located for the work. The Open Air Services, held in front of it regularly, drew large numbers of attentive Jewish listeners, while all branches of the indoor work are well attended. A new department, work among Jewish girls and young women, is being opened, and the work among men is making constant progress. The debt upon the new building has been decreased substantially.

### II. CANADA.

TORONTO, ONT. The *Toronto Jewish Mission* continues to prosper under the care of consecrated Henry Singer, who has the confidence of Jews and Gentiles in a marvelous manner. The meetings are crowded, and many of the Jewish hearers are led to believe in Christ.

The *Mission to the Jews of the Presbyterian Church in Canada*, though opened only a short time ago, is developing well under the guidance of its superintendent, Mr. S. B. Rohold. The free dispensary is well attended, while the night school draws a goodly crowd



of Jewish men and an increasing number of women. Ex-rabbi H. Bregman, who is now connected with the Mission, has proved himself a Bible teacher of considerable drawing power. The "Sunday Afternoon Bible Class for Young Men," which he has started, had an attendance of thirty most earnest students of the Word after two months.

October 1, 1908.

22 Solon Place, Chicago, Ill.

### A DETECTIVE STORY FROM PALESTINE.

During the Egyptian occupation of Palestine, between 1831 and 1840, Ibrahim Pasha, governor of the country, happened to be in Jaffa when a certain goldsmith came to him complaining that his shop had been broken into during the night and many of his wares stolen, and demanded that he should receive compensation for his loss. "While we were under the shadow of the Sultan I never lost a thing," he said. "But now, with you Egyptians, who talk so much about good government, in the first month I lose half my substance. It is a shame to you and a great loss to me and I think that you owe me compensation, for your own honor."

Ibrahim was amused at the goldsmith's wrath, calmed him and said that he should have justice. Then he sent a crier through the streets calling upon all who loved strange sights to be at the goldsmith's shop at a certain hour on the following day.

Naturally the people's curiosity was whetted by this mysterious announcement, and when the appointed hour arrived the street in front of the shop was densely crowded.

Then Ibrahim appeared, attended by his officers and the public executioner. He began by lecturing the people on the virtue of trustworthiness, and said that the Egyptian Government was determined not to overlook the smallest act of dishonesty, even if it were committed by a senseless and inanimate object. "Even this door," he said, turning to the door of the goldsmith's shop, "shall be punished for failing in its duty, which is to keep out thieves, unless it tells me who it was that passed it the night before last, and stole things out of the shop.

The door gave no answer and Ibrahim ordered the executioner to administer one hundred lashes.

When the punishment was ended, Ibrahim again exhorted the door to speak and said that if it feared to say the name aloud it could whisper in his ear—he leaned his ear to the door as if he were listening, then sprang up laughing scornfully. "This door talks nonsense." He said, "Executioner, another hundred lashes."

After the second beating Ibrahim listened again, while the people whispered to one another that they thought Ibrahim must be mad. "The same stupid tale" cried Ibrahim despairingly. "The door persists in telling me that the thief is present in this crowd of honest people and still has some dust and cobwebs from the shop on his Feshush."

At these words a man was seen to hurriedly brush his fez and Ibrahim, on the watch for some such action, had him arrested. He proved to be guilty of the theft and was punished.—*The Jewish World*.

Of the 11,000 lawyers in New York City more than 5,000 are of the Hebrew race.

# THE JEWISH ERA

THIRTY-SIX PAGES

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY  
THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions, and correspondence for the ERA to THE JEWISH ERA, Mission House, 22 Solon Place (Margaret St.), Chicago, Ill.

## EDITORIAL.

### THE TURKISH SITUATION.

The attention of the civilized world is fixed on the condition of affairs in that immense territory ruled over by the so-called "sick man" known as Abdul Hamid II, Sultan of Turkey. At the beginning of his reign (1876) a constitution was drafted and a parliament summoned and the prospect of the people sharing in the governing power was a light in Turkey's darkness. A war with Russia arising about that time, the critical state of the country was made a pretext to retrace these steps and the entire sovereignty was retained in the Sultan's hands. Since this every effort towards liberality in government has been stoutly and savagely resisted. But

#### "THE YOUNG TURKS"

have now come to the front and they are beginning to be openly active and a new era is dawning. The plans of this new vigorous party have been long maturing and seem well laid. What they wanted was a constitutional government. The first action was to wisely capture the army and then the work was comparatively easy. "In Resin," writes the Rev. Wm. P. Clarke of Monastir, "an officer got possession of the ammunition there and took it to the mountains, with some three hundred

soldiers, and armed the Turks of the town. \* \* \* In Monastir notices were posted up one morning by the 'Young Turk' party calling to action. Last Tuesday a pasha was killed. He had been sent here in command of a *tabor* of soldiers to pursue the Resin band, but the soldier refused to go on that errand and he was shot." Others have since been treated in like manner. Halim Pasha, the inspector-general, was informed that if he would join the movement he was all right, but if not, he was in danger. He yielded. Then the Sultan was informed by telegram that they demanded a constitution and a free government. He demanded 24 hours to consider. They replied that they "would give him no time." He must *then* decide the matter. At 2 a. m. Friday, the 24th of July, the answer came: "The Sultan has issued an *irade*,\* restoring the constitution of 1876 and summoning a parliament to meet November 1st." Prisoners to the number of 15,000 are said to have been liberated. But there may be a dark side to even this.

It looks now as though Turkey were going to have freedom of speech, freedom of the press, free-

\*This decree is not in the form of a *firman*, which may be revoked, but that of an *irade*, which is said to be as unalterable as the laws of the Medes and Persians.

dom of education and many other privileges.

But what is this going to mean to the Jews? What to Palestine? In other parts of the magazine will be seen the way the news was received all over Palestine and how Moslem and Jew forgot their old hatred and buried the jealousies of centuries in the tears they wept on each other's necks.

So that the first apparent gain is fraternity of feeling never known before; and news comes that the government is occupied with the compilation of a list of such Jews as could be utilized in the service of the state, as there are many openings for able and intelligent men.

Another benefit is that the Jews themselves seem to be drawing nearer to one another and Zionistic activities are proceeding cautiously but energetically.

The cordial reception of newly elected Kaimakam, Rabbi Haim Nahoum, chief rabbi of Turkey, by the Sultan on the 33d anniversary of his accession to the throne. He advised the rabbi "to conform to the constitution in all its actions and to work for the welfare of his flock, which should form his principal occupation." This seems to be the rabbi's purpose, for he informed a special correspondent that he "should devote himself to promoting fraternal relations between Sephardic and Askenazic Jews, to represent Jewish interests to the government, to and securing governmental co-operation in the work of immigration colonization in Palestine and to arouse the interest of the Jews therein," and as the development of Zionist work will largely depend upon his attitude, from a human standpoint everything promises to be working towards the occupancy of the land at no

distant future by the only people who have a God-given right to it.

All of which shows us that when God begins to work He can in an incredibly short time level all class distinctions, scattering the proud in the imagination of their heart, pulling down the mighty from their seats and exalting them of low degree.

When will come Russia's time of rejuvenation?

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### THE ZIONIST CONFERENCE.

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The annual conference of the Zionist Greater Actions Committee was held in Cologne, Aug. 11th to 13th, for the consideration of the affairs of the movement. The annual conference is an intermediate gathering between the biennial congresses, and while the latter are attended by especially elected delegates, the conference represents a convention of the representatives of the various countries appointed at the last congress.

The progress of the cause during the past year is considered by those responsible to have been satisfactory. It is now the accepted theory of Zionist circles that the Jews "must earn in order to possess" Palestine, and though this process, is inevitably laborious and painfully slow, the actual state of affairs is now fully realized. Hence we find that the Zionist organization has turned its immediate attention to the furtherance of the Jewish influence in Palestine, and the idea of a "pacific penetration" has now largely taken the place of the former conception of a charter originated by Dr. Herzl.

The Anglo-Palestine Co. in Jaffa, with branches in Jerusalem, Hebron and Beyrouth, has turned out

a financial success, and new branches are likely to be opened in other places in the near future, as the Jewish colonists and artisans have been found to have largely profited by this Zionist undertaking.

The executive elected at the congress seems to have done its work smoothly and well. Herr Wolffsohn has not only proved himself once more a man of energy and tact, but his recent journey to St. Petersburg has much enhanced his reputation, while it will prove of great practical benefit to the cause. The Zionists in Russia, who after all form the bulk of the movement, have been languishing because of the repressive tactics of the government on the one hand and the economic distress and moral upheaval among the Jewish population on the other. The present tolerant policy of the government will undoubtedly give them a new lease of life and the "hope that reigns supreme in the human breast" will soon apparently have a glad fruition.

#### "THE RELIGION AND WORSHIP OF THE SYNAGOGUE."

In the closing days of the "times of the Gentiles" our interest in Israel increases as we see the scattered nation, all unconsciously, fulfilling prophecy and preparing to return in unbelief to the land of its "fathers."

The book entitled "The Religion and Worship of the Synagogue," by Mr. W. O. E. Oesterley, B. D., and Mr. G. H. Box, M. A., is a reference library in itself for those who desire to know more of the past and present beliefs and customs of this God-chosen and God-preserved people. The volume is an attractive one, with large type, heavy cream-colored paper and a number of suggestive illustrations

such as "The Search for Leaven," "The Passover Table Spread," etc.

Part I is introductory and deals with the history and sources of Judaism. Part II considers "Dogmatic Judaism" under these chapters-headings: "The Law ("Torah"); "The Jewish Conception of God;" "The Jewish Doctrine of the Messiah;" "Eschatology," etc. In Part III, "Practical Religion," we have a detailed description of the religious life of the Jews; the synagogue; the Sabbath; the festivals; solemn days and fasts; rites and customs and their origin.

The following statement from the pen of an educated Jew who belongs to the "Reform Movement" reveals the insidious influence of "Higher Criticism": "The position I am bound to assume is, I regret to say, not only absence of sympathy with, but actual repugnance to, the whole scheme of Judaism. I cannot accept the chief dogmas which underlie historic Judaism. I cannot comprehend the 'chosen people.' It is a phrase that has no meaning to me. The divine revelation at Sinai is to me a legendary epic of unknown authority. The miraculous element is to my mind injurious to piety and creates in me the sentiment of repulsion. . . . Judaism rests on the 'Book' and on tradition—neither support can be regarded at the present day as valid."

Chapters X and XI, "The Jewish Doctrine of the Messiah" and "Eschatology," are peculiarly fascinating and enlightening. The teachings of the Talmud and of the New Testament are found to strangely harmonize regarding the "signs" that "will herald the approach of the Messianic age."

"The Jewish Doctrine of Sin" is one of the most absorbingly interesting chapters in the book. The

authors claim that through reading the "Service for the Day of Atonement one can understand the feeling that prompts a Jew to claim for Judaism that it has a truer conception of the sinfulness of sin than any other religion." May the eyes of Israel be opened to see not only the fact and character of *sin*, but the fact and character of a sin-bearing Messiah!

The writers of this volume certainly seem to have supplied us with what they claim is needed—"a popular handbook dealing with Judaism in a comprehensive way, in a manner adequate to the theme and to the attainments of modern research."\* A. A. P.

HEINE'S FATHER'S "LONGEST SPEECH."

My dear son, your mother lets you study philosophy with Rector Schallmeyer. That is her affair. For my part I don't like philosophy, for it is pure superstition, and I am a merchant and need my brain for my business. You can be a philosopher as much as you like, but I beg you don't say openly what you think, as you would harm me in my business if my customers learnt that I had a son who didn't believe in God. The Jews particularly would not buy any more velveteens from me, and they are honest people, pay up promptly, and have a right to cling to religion. I am your father, and therefore older than you, and thereby also more experienced. You can believe me when I take the liberty of telling you that *atheism is a great sin.*—*Heine's Memoirs.*

\*For sale at the Bookstore of The Chicago Hebrew Mission. Price \$3.00.

JEWISH CALENDAR.

5689—1908-1909.

New Years.....	Saturday, Sept. 26, 1908
Fast of Gedaliah.....	Monday, " 28, "
Day of Atonement.....	Monday, Oct. 5, "
Feast of Tabernacles.....	Saturday, " 10, "
Shemini Atzereth.....	Saturday, " 17, "
New Moon, Month Cheshvan	{ Sunday, " 25, "
	{ Monday, " 26, "
New Moon, Month Kislev	{ Tuesday, Nov. 24, "
	{ Wedn's'd'y, " 25, "
Feast of Dedication.....	Saturday, Dec. 19, "
New Moon, Month Tebet	{ Thursday, " 24, "
	{ Friday, " 25, "
Fast of Tebet.....	Sunday, Jan. 3, 1909
New Moon, Month Shebat	Saturday, " 23, "
New Year for Trees.....	Saturday, Feb. 6, "
New Moon, Month Adar	{ Sunday, " 21, "
	{ Monday, " 22, "
Fast of Esther.....	Thursday, Mch. 4, "
Purim.....	Sunday, " 7, "
New Moon, Month Nisan	Tuesday, " 23, "
Passover, first day.....	Tuesday, April 6, "
Passover, seventh day.....	Monday, " 12, "
New Moon, Month Iyar	{ Wednesday, " 21, "
	{ Thursday, " 22, "
Lag B' Omer.....	Sunday, May 9, "
New Moon, Month Sivan	Friday, " 21, "
Pentecost.....	Wednesday, " 26, "
New Moon, Month Tamuz	{ Saturday, June 19, "
	{ Sunday, " 20, "
Fast of Tamuz.....	Tuesday, July 6, "
New Moon, Month Ab.....	Monday, " 19, "
Fast of Ab (Destruction of Jerusalem).....	Tuesday, " 27, "
New Moon, Month Ellul	{ Tuesday, Aug. 17, "
	{ Wedn's'd'y, " 18, "
Selichot (week before New Year).....	Sunday, Sept. 12, "
New Years 5670.....	Thursday, " 16, "

MESSIANISM AND ZIONISM.

It is not very easy to determine the precise relationship which the Messianic idea, or the belief in the coming of the Messiah, which was crystallized by Maimonides into an official and authoritative Jewish creed, bears to the remarkable modern movement called Zionism. There is no doubt, however, that many Zionists, judging from their citations of Biblical passages in confirmation of their system, regard Messianism and Zionism as practically identical, and look upon attachment upon the latter somewhat in the light of a religious obligation. On the other hand, it is well known that there exists a not inconsiderable class of conscientious Jews who hesitate to cast in their lot with Zionism on the ground that that movement seems to them to imply a sort of presumptuous forcing of the hand of Providence.—*Jewish Herald*, Melbourne.

# THE GHIGAGO HEBREW MISSION

ESTABLISHED 1887. INCORPORATED 1891.

22 SOLON PLACE (MARGARET ST.), COR. FOURTEENTH PLACE (2 BLOCKS EAST OF BLUE ISLAND AVE.)

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MISS ANNA HEISTAD, *Visiting Nurse*  
MRS. A. E. MERRILL, *in charge of Bookstore*

### READING ROOM.

Preaching to Jews—Saturdays at 3 p. m., and Sundays at 3 p. m. and 7.45 p. m. at 497 S. Halsted Street

W. Division Branch—Wednesday and Saturday Evenings at 8 p. m., at 326 W. Division St.

### MISSION HOUSE.

Sunday School—10.00 a. m.

Kindergarten—Monday to Friday.

### CLASSES AT 22 SOLON PLACE

Junior Sewing Class—Monday, 4 p. m.

Industrial School—Tuesday, 4 p. m.

Daughters of Zion—Wednesday, 4 p. m.

Mothers' Meeting—Thursdays from 2 to 4 p. m.

Prayer and Consecration Meeting, Friday Evening, 7:30 o'clock

Industrial School, 326 W. Division St., Tuesday, 4 p. m.

### TEACHERS OF INDUSTRIAL SCHOOL

Mrs. A. M. Utley  
Miss Charlotte Laing  
Miss Winifred White  
Miss Judith Lehman  
Miss Fannie Baumgartner  
Miss Virginia D. Erpelding

### KINDERGARTEN DEPT.

Miss Winifred White  
Miss Charlotte Laing

### INDUSTRIAL SCHOOL W. Division St. Branch

Miss M. C. Groman  
Miss Hester Regan  
Mrs. R. N. Stafford  
Miss Anna Heistad  
Miss Marguerite MacArthur  
Miss Della Roth

### DAUGHTERS OF ZION

Mrs. A. M. Utley  
Miss Charlotte Laing  
Miss Winifred White  
Miss Judith Lehman  
Miss Virginia D. Erpelding

### MOTHERS' MEETING

Mrs. F. Voigt  
Miss Judith Lehman  
Miss Winifred White  
Miss Anna Heistad

### JUNIOR SEWING CLASS

Mrs. A. E. Merrill  
Miss Winifred White  
Miss Charlotte Laing  
Miss Lehman  
Miss Virginia D. Erpelding

## SUMMER AT THE READING ROOM.

Again we can report to the glory of God a summer of great blessing amongst the adults attending the Reading Room. It has indeed been a remarkable summer. The writer has seen twelve years in this work, but never before has he witnessed such manifest tokens of God's blessing and presence.

The work has gone on without interruption during the whole summer and we have seen scarcely any difference in the attendance from the winter. It did not matter whether it was a week day or meeting time, whether it was sweltering hot or cool, the Read-

ing Room was always full. Crowds of people eagerly listened to the Word as it was preached.

Several Sunday afternoons in particular the hottest days of the season our place was so full that we had to close the doors for want of room and the majority of the people stayed throughout the whole service. God has blest our efforts and given us some souls.

At the northwest side the work amongst the adults has been uninterrupted. But here the adversary was greatly stirred up, the Jewish authorities publicly denouncing us and warning the people against us. But in spite of these machinations of the evil one against us we have had a blessed time even here. Our

## OPEN-AIR MEETINGS

were very good, large crowds of Jews standing around listening attentively to the messages given by hearts overflowing with love to God and earnestly desiring that Israel may be saved.

When the Jewish holidays are over we will begin our winter's campaign. Our earnest expectation is from God, and we trust He may be glorified amongst us the coming winter, not only by giving us large attendances at all our meetings, but by giving us many souls from amongst His own people. May God grant it. Will you not, dear reader, stand with us and pray much for us and help us in this way in the work of the Lord?

J. R. LEWEK.

STIRRING TIMES AT THE  
W. DIVISION BRANCH.

On August 11, about four o'clock, the usual time for the assembling of the Sewing Class at 326 W. Division street, a number of people gathered in front of the building for the purpose of hindering the children from attending the school.

A few teachers had arrived and a few children. As the teachers stood at the door assisting the scholars in, the crowd increased, until hundreds of Jews of all sizes and ages—men, women and children, appeared on this scene, shouting, jeering, using blasphemous and obscene language, until the air rang with their commingled voices. Soon some, more venturesome than others, began to throw stones and mud until a window was smashed in and a screen door broken.

At this juncture the police, who had been called up, appeared on the scene and put a stop to the destruction of property, which

otherwise might have been considerable. If ever faith was tested it was during the *three hours* this infuriated mob raged around the building—in the *front*, at the side and in the *rear*, with *five* unprotected women and a few children within. But their eyes were upon the "God of Deliverances," and as they "looked their faces were lightened."

As it came time for the children inside to go home, two of the teachers volunteered to go with them, if the officers would attend them. This they agreed to do, but left them after they had gone half a block. So these two brave women with a shouting mob at their heels, throwing stones and other missiles, went over the blocks with the children to their homes. When they arrived there the mother of the children talked loud and strong to the mob, telling them that she knew her children were going to the school and that it was her own business, and used language of her own in talking to them.

With this a young married Jewess put in an appearance and told the crowd that they "ought to be ashamed of themselves," that "these people were all right," that she herself had attended the Sewing School at Solon Place and they never taught the children anything but what was good and right.

As the teachers started back to the Mission building, the crowd followed again, and by the time it was joined to the crowd that remained around the building it had assumed gigantic proportions, and though they remained more than an hour did no further damage, the Lord graciously hearing and answering the prayers going up at the Branch and at headquarters (as we were in constant com-

munication with them). So what might have been a serious incident ended only in the loss of the window glass and damaged screen before mentioned. His word was indeed most fully fulfilled, "I will keep him in perfect peace whose mind is stayed upon me, for he trusteth in me."

A day or afterwards the following circular was printed in English and Yiddish and was scattered by the hundreds throughout the neighborhood:

N. W. SIDE TALMUD TORAH AND HEBREW  
INSTITUTE COMMITTEE FOR PROTECTION  
OF JEWISH CHILDREN.

*To Thy Tents, O Israel!*

Your homes, friends, are in danger!  
Your tents, O Israel, are in peril! Danger,  
grave and serious, is lurking round about  
your home! Seducers, vile and crafty  
missionaries, lie in wait for your homes!  
Your children are being lured away by  
soul catchers!

At 325 West Division street there is a mission maintained by misguided Christians, who hire these renegades to lure the Jew from his moorings and the Jewish children from parent's home. Under the guise of teaching your children how to sew they urge them to embrace Christianity. Under the mask of love, your children are taught by these vile and detestable soul catchers to mock and ridicule the religion of their fathers. By ridiculing your religion your children will come to ridicule and hate the bearers of that religion, their fathers and mothers. "The son will disgrace the father, the daughter will rise against her mother \* \* \* a man's own family will be the enemies of his house."

For a time we looked upon the practice of the missionaries with equanimity of spirit, believing that they will get tired if we ignore them. But patience has ceased to be a virtue. Under the hard times this summer some characterless individuals, being too weak to struggle against adversity, have been caught in the meshes of the missionary who promised easy money for no work.

Up then, and to thy tents O Israel!  
Take care of thy children, thy sons and thy daughters, that they fall not a prey in the snare of the missionary. We have established a Sewing School free of charge at our Talmud Torah. Do not permit them to go to their sewing schools! Stay away

of the mission house yourself, and keep your children away.

Yours for the love of Judaism,  
*Signed by a prominent Rabbi and Presidents of different organizations N. W. Side.*

After the Jewish holidays we expect to again open the School and we trust that God's blessing shall rest and abide upon the work. We earnestly desire that all friends of Israel will unite with us that this opposition may be broken down and the Lord be magnified in our midst.

### THE KINDERGARTEN OUTING.

The Plymouth League of the First Congregational Church of Oak Park gave our little kindergartners a delightful day at Garfield Park August 7th, providing from first to last everything to make the little ones and their teachers happy, from the transportation in the street cars to the ice cream which finished the generous luncheon which they furnished. The young ladies who carried out the plan were Misses Stella and Esther Packard, Miss Grace Allen and Miss Tatten, all of Oak Park. Leaving the Mission at 9 o'clock, they did not return until 5, which gave the little "tots" full time to enjoy the playground, the swings and games which these dear young ladies spared not themselves to make use of to entertain them. In the accompanying cut these little ones may be seen in the new and congenial surroundings of the park.

One accustomed to trees and grass and flowers can have little conception of what that day meant to these "little folk" of the ghetto.

We feel that we can claim for these dear young ladies the words of our Lord: "Inasmuch as ye have done it unto one of the least of these my brethren (the Jews) ye have done it unto me."





KINDERGARTEN PICNIC AT GARFIELD PARK.

### THE WORK OF OUR FIELD SECRETARY, REV. LOUIS MEYER.

The labors of our Field Secretary have been quite varied during the three months from June 15th to September 15th. He was privileged to attend the meeting of the Synod of the Christian Reformed Church, whose faithful ministers and members have stood so loyally by the Chicago Hebrew Mission during the past nineteen years. Of the wonderfully kind and gracious reception which was given Mr. Meyer by the members of the Synod and by the members of the four Christian Reformed congregations in Muskegon, Mich., where the Synod met, we are unable to give an adequate description. But we gladly use this opportunity to thank once more these warm-hearted friends of Israel and pray the Lord's richest blessing upon them and all their work.

While in Muskegon, Mr. Meyer was treated with true Christian love and courtesy also by the pastors of the congregations of the Particular Synod of Chicago. He addressed a large and most attentive congregation in the spacious First Reformed Church, Rev. Luxen, pastor, and had the pleasure of being one of the guests of Rev. Luxen when he and the active ladies of his congregation entertained the Reformed ministers of Grand Rapids and their wives. Mr. Meyer recalls with greatest pleasure that day, and he looks back upon the two weeks spent in Muskegon among the Christian and the Dutch Reformed brethren as a blessed privilege, with glad thanksgiving.

After the Christian Reformed Synod was ended our Field Secretary spoke in several congregations of Michigan, and after a few days of rest at home went to New York, where he commenced his

interesting round of Bible Conferences. As last year, he was gladly welcomed by the audiences at Nyack, at Old Orchard, and at Northfield. Then he followed an invitation to speak of Jewish missions at the Bible Conference at Grove City, where he was much pleased with the influential audience, chiefly composed of ministers and teachers. A week full of labors, but also full of spiritual blessings, followed among our German faithful friends of the Mission Church, who met at Pandora, O. Mr. Meyer is no stranger among these friends and uses every opportunity to speak of their loyalty and consecration and to give expression to the glad satisfaction which it always gives him to be among them.

From Pandora our Field Secretary went to Winona, where Dr. Chapman had granted him the much coveted privilege of addressing the great audience these last three years. The grand audience which greeted Mr. Meyer on the Sabbath afternoon was most inspiring and, it seemed, greatly interested. The next day found our worker on the train that was to carry him to Montrose, Pa., where Dr. Torrey was holding his first great Bible Conference. Mr. Meyer spoke twice and, as the Montrose *Democrat* expressed it, "made a big hit with the large audience." He himself was much pleased with what he saw and heard and with the opportunities so graciously given him.

Montrose was the last Bible Conference at which our Field Secretary spoke, and after it was over he visited some congregations in Ohio which had invited him and then went home to Cincinnati for a few days' joyful visit with his wife and family of three little children. At this date he is

on his way West, where he has a number of engagements for the coming weeks.

The summer's work has been very trying on Mr. Meyer, partly because it involved much travel and hardship and a great amount of speaking and partly because Mrs. Meyer's health continues to be bad, that it is trying for the husband to be away, but throughout it has been most blessed, the Lord giving him the necessary strength of body and that calm trust and faith without which he could not have undertaken this work. He has also blessed him most abundantly in his intercourse with Christian brethren of all branches of the Church of Christ. The interest which the audiences have taken in the addresses which he has thus delivered during the summer have manifestly showed that the Lord is working in behalf of Israel and is stirring up the Christian people.

We trust that the fruit of Mr. Meyer's labors will appear soon, and we gladly take this opportunity of thanking all those friends of Israel who have made his extensive work during the summer possible. God bless them all!

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#### AMONG THE SICK.

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During our short experience of three months as a visiting nurse among the sick poor in connection with the Mission, we have found some very interesting cases, where they were not only worthy, but very grateful for assistance given them in time of need.

One case found by Miss Regan in her work of visitation—a mother and her little one only a few hours old excited our deepest sympathy. Owing to her not being able to pay a large fee to the

doctor, he left her with no one to care for but a little child of eleven years of age. And when the nurse came to take care of her, she most gratefully exclaimed that she felt "that God had sent her to her at that particular time"—and we were more happy to do what we could for her, for which she was more than grateful and a way was opened for future visits and conversations upon the truths of eternal life.

Another case is that of a woman with a dreadful cancer whom we found in a wretched condition with only a little thirteen-year-old girl to care for her—who however keeps the place most beautifully clean. We visit her every day and she is very free to say that she "believes in Jesus"—and when we find her free from the effects of morphine, which she takes to ease her pains, we have most interesting conversations. And she is comforted to have us read the word of God to her and pray with her.

Not long since one of our Sunday school children asked us to call upon a poor boy who had for many years been suffering with an awful sore on his leg. As this was a case requiring both surgical and medical skill we were able to secure hospital treatment for him of the best sort.

We might mention still another case of the many. In a family where the daughter had been under the influence of the gospel, but who was greatly opposed by her mother, the mother became afflicted later with a terrible ulcer on her ankle, which we were called to nurse. Our daily visits have given her confidence and the whole family converse freely upon the subject of Christianity. Some hearts are waiting upon God to give us the souls of all of them.

We have been enabled to make

over 300 visits upon the sick and do much house-to-house visitation and tract distribution and in this way also we have been permitted to speak a word for the Master.

The work among the poor sick could be helped very materially if those "whose heart God had touched" could assist by contributing bed linen, old linen, or money with which supplies could be purchased when many times most sorely needed. This is urgent.

Yours in the ministry among the poor and the sick.

ANNA HEISTAD.

MRS. W. H. CONLEY.

With deepest sorrow we record the death of our dear friend and sister, Mrs. Conley, at her home in Bellevue, Pa., October 1st, after illness of about a year. She was a woman of great liberality. Few, if any, knew the extent of her charities, so modestly and unostentatiously were they bestowed. She was one the few who did not let their right hand know what the left hand had done. But many a missionary has gotten a generous outfit from Mrs. Conley's large storehouse, and the poor always knew the place of her abode.

Her generosity made it possible for us to purchase our Reading Room property on S. Halsted street, which the Lord has made such a blessing to our work. In various ways, like Phebe of old, she has "been a succourer of many" and the writer might add "and of myself also."

Her real and personal property, valued at over \$500,000, was bequeathed to two local charitable institutions which she founded and large endowments provided for their maintenance. So she being dead will yet live in many hearts and lives.

## FROM LOS ANGELES.

*Dear Sister Rounds and Readers of  
of the Era.*

Greeting once more from the Pacific coast. I find I am too late for a letter, so just a line to keep in touch with you, and assure you that I am constantly experiencing the goodness of the Lord and His watchful providence over my steps. The summer was crowded with constant labor, for which God gave me strength. I was privileged to visit my aged sister and her husband in any boyhood home at Adams, N. Y. She is seventy-eight and he is eighty-seven, yet they keep house in the old homestead where I first saw the light. You can judge what memories filled my mind as I walked the familiar streets, living over the experiences of half a century ago. I preached once more in the old church where I was converted (fifty-seven years since) to a union congregation. I thank God for the privilege of another testimony there.

Proof reading for the new edition of my little book, "Jesus is Coming," has been constant all summer long and I have only just finished since I returned here. And now begins the task of securing 11,000 names of theological students and missionaries for the distribution. Please pray that the presidents and secretaries of the various institutions and societies may kindly help me in this undertaking.

I had a number of services during the summer, some of them very profitable for the work of evangelism among both Gentiles and Israel. After much prayer I have decided to settle for the winter, at least, in this city of Los Angeles. Dear Mrs. Harrison picked out a house for me which I took

on the first inspection and her friend of years, Mrs. Mary A. Locke, consented to keep house for me.

We decided at four o'clock and moved in at five on the day I arrived. And now I want to welcome any of you who may come this way.

It is a very pleasant house fronting Hollenbeck Park, only twelve minutes from our Bible Institute, 264 South Main street, where I begin my lectures on Friday next. I expect to unite with the First M. E. Church here and may have some Bible work there also.

Yesterday I spoke at the Prayer Union for Israel service in Pasadena and we did have rich blessing. Also preached at the New Testament Church on the morning of the 27th ult. Many doors are open for me and I praise our Lord and Master for these opportunities. Have received word of the conversion of a young Jew in Japan as the result of united prayer, and the Holy Spirit's use of some literature we sent him. Please pray that he may be much used among the Jews there.

Last night at Mrs. Horton's large class of young ladies from stores I met a young Jewess who was converted some years ago and has been instrumental in the conversion of her mother and others of the family. She has already had considerable experience in Christian work and we hope to put her into house to house work among the thousands of Jews here. I expect to write you more of her. Do pray for her. Beloved! none but those who know by experience can realize anything of the loneliness which often oppresses one whose God-given companion has passed on before, especially after forty-two years of the most

loyal, intertwining companionship.

I have been much encouraged by the words of our Lord, "Father, I have finished the work thou gavest me to do," and I have confidence He will uphold me to finish any work He has in store for me to do here. Words of sympathy and comfort have come from a multitude of friends. I thank you all, and I "thank God and take courage."

My heart is with you in every detail of our mission work. God bless each one of you. Let us ask for and expect great things from Him.

Ever your friend and brother,

WM. E. BLACKSTONE,  
420 S. St. Louis St., Los Angeles,  
California.

#### A CURIOUS BIBLE.

In a famous library in Hesse is a unique copy of a Bible. In the passage in Genesis where God tells Eve that Adam shall rule over her the German translation is "Und er soll dein Herr sein." Herr, which means master, does not occur in this copy of the Bible, but instead there appears the word Narr, which means "fool." In the year 1580, when this edition of the Bible was printed, a quarrel occurred between the printer and his wife, and the wife stole into the composing room in the absence of her lord and changed the word Herr into Narr. Orders were given for the whole edition to be destroyed, but one copy escaped. There have been, of course, many Bibles noted for one peculiarity or another, all of which have been snapped up by seekers after similar curiosities before the eagle eyes of the responsible authorities detected anything extraordinary in their contents.—*Jewish Chronicle*.

#### A NEW MESSIAH?

At Kolomea, Galicia, there has arisen a would-be deliverer of the Jewish race. He offers Christianity a new religion, while all that he asks of the non-Jew is that the rights of the Hebrew should be respected and that Christians should abstain from violence towards Jews, for which he promises them in return, we are told, "everlasting joy and happiness in the beyond." Maiseh Schwerds-harf, for such is the name of the new Sabbatai Zevi, begs his followers not to declare him a saint or a hero, "nor to say that I have a beauteous face." Modesty thy name is Maiseh!—*Jewish Chronicle*.

#### NEW YORK JEWS IN A BIG UNION.

NEW YORK, Oct. 11.

The first of a series of conferences having for their object the formation of a great union of every sort of Jewish organization in this city was held tonight in Clinton hall. The Central Alliance so to be formed looks toward promoting a better feeling among different classes of the denominations of Jews as well as toward bringing Jews as a whole and the larger community into a closer and more sympathetic relationship.

The Conference is brought about by an appeal, sent out a few days ago by a committee of prominent Jews, which points out evidence of "the disorganized condition of New York Jews," in recent charges of Police Commissioner Bingham.

"Jews are almost 1,000,000 strong in this city," the appeal goes on to say, "and yet our position is so weak we are almost powerless against attacks from without and dissolution from within."—*Chicago Tribune*.

## JEWISH NOTES.

THE NEW SULTAN AND THE  
JEWS IN TANGIER.

On the morrow of the proclamation of the new Sultan in Morocco, the governor of Tangier sent a dispatch to the chief rabbi, requesting him to proceed to the Alcazaba, where the governor's offices are situated. In the afternoon Rabbi Mordecai Bengio, the chief rabbi, a venerable man who is universally respected in Morocco, arrived at the Alcazaba, accompanied by the leading members of the community, including Messrs. Isaac N. Nahon, Menahem Abecasis, Solomon M. Pariente, Judah M. Cohen, Moses M. Bengio and Joseph S. Nahon. Rabbi Bengio's arrival was greeted with cheers in honor of the new Sultan as well as the Rabbi's honor.

A most picturesque scene followed. All the Moors and Jews bore flags of different colors and a band played.

The governor, Hadj. Abdeslam Ben Abdessadak, with his secretaries, were sitting on the floor of the drawing room, which was covered with rich carpets. It is there that he received Rabbi Bengio and the members of the community. He offered them ordinary chairs and informed them that Morocco had a new Sultan who would continue to the Jews the family tradition of justice and kindness. Rabbi Bengio thanked the governor most warmly and then chanted the blessing for the new Sultan. The blessing, which was given in Hebrew, was listened to with deep attention by the governor, the entire Jewish deputation standing.

On their withdrawing the governor shook hands with each

member of the deputation and thanked them for their visit and for their assurances of loyalty to the new ruler of Morocco. The governor spoke for a considerable time with Mr. Isaac M. Nahon, a worthy member of the community with whom he is on friendly terms, and he told him again that the Jews would not be molested anywhere during the reign which had just begun.

Rabbi Bengio was escorted to his house by a large portion of the population and by the musicians who had greeted him on his arrival. During the entire afternoon the Jews made demonstrations through the chief streets in favor of the new Sultan, singing "Alla insor Muley Hafid."—*The Jewish Chronicle*.

From January 1 to June 30, '08, the following number of Jews have emigrated to Palestine from Odessa, Russia: 565 males, 359 females, 205 children under 15 years of age, 235 people between the ages of 30 and 50, 190 over 50 years of age. Altogether the 924 brought the sum of 560,100 Rubles (\$280,000.)—*Die Welt*.

## DREYFUS' SHOOTER FREE.

PARIS, Sept. 11.—With the acquittal tonight by a jury in the Assize Court of Louis A. Gregori, who fired upon and slightly wounded Major Dreyfus during the ceremonies last June incident to the placing of the body of Emile Zola in the Pantheon, the Dreyfus affair, which has divided France into two camps for the last twelve years, may be said to have been buried beyond all possibility of resurrection.

The government, it was evident from the remarks of the advocate general in the summing up, did not want a severe sentence which would make a martyr of M. Gregori, but merely a correctional sentence which would allow the matter to die out. It was generally anticipated that the court would condemn Gregori to six months im-

prisonment, and his complete acquittal partook of the nature of an anti-climax.

Those present in the courtroom gave vent to their feelings according to their political views, and the courtroom resounded with mingled hoots and cheers. The president of the court, however, soon quelled the disturbance by ordering the courtroom cleared. An attempt was made to start a manifestation outside the building, but this also was frustrated by the police.

The day's proceedings in the court were uneventful, and only once was there a possibility of a sensational incident. This was when Colonel Du Patty de Clam passed Dreyfus on his way from the witness-stand to his seat in the body of the house. As he reached Dreyfus the colonel paused perceptibly. A thrill ran through the court, and there was an audible muttering of "He's going to strike him," but the colonel suddenly drew himself to his full height, shrugged his shoulders contemptuously and passed on to his chair.

#### HAPPY HOLLAND.

The Ruling House of Orange has always set its subjects an example of tolerance and friendliness towards the Jews. This circumstance explains why numerous Jews fleeing from Spain before the horrors of the Inquisition hastened to hospitable Holland. The many Portuguese Jews whom I met in Amsterdam reminded me vividly of this anxious period of Jewish history. As an example of the philo-Semitic attitude of the late King of Holland and the noble traditions of the House of Orange, a Dutchman related to me the following episode: A Jewish deputation waited one day on the king to offer him the homage of the Dutch Jews and to solicit his good will. The king responded with the noble words: "So long as a member of the House of Orange reigns on the throne of Holland, no Jew shall have a hair of his head touched on account of his faith." Of the present mistress of Holland's fortunes, the kind, amiable Queen Wilhelmina—"ons Wilhelminetje" ("our Wilhelmina"), as the Dutch proudly call her, I have heard so much eulogy, so many touching examples of true humanity and love of her Jewish subjects, that I learned to understand the absolutely lyric enthusiasm of the Dutch for their ruler. It seemed to me like a fairy tale when I was told that the Queen orders her meat from a Jewish butcher in the Hague, and as the shop is closed on Saturday, the court takes a double supply the day before! Truly a touching and exemplary example of lack of prejudice.—*Dr. G. Löffler in the "Israelitisches Familienblatt," Frankfurt.*

#### THE AIR-SHIP A JEWISH INVENTION.

In connection with the marvelous success attained by Count Zeppelin with his navigable airship, it is worth while noticing that the publicist, Adolf Gelber, published in a Vienna paper the statement that the first originator of the idea which Count Zeppelin carried out was a Jewish merchant of Vienna, Adolph Schwarz, with whose widow the Count entered into partnership in the exploitation of her husband's invention. The latter had died in poverty and unknown, like many other inventors.

#### ROTHSCHILD QUEEN VICTORIA'S MESSENGER.

In the "Letters of Queen Victoria," recently published in England, King Leopold, who had been carrying on a correspondence with his royal niece, gave expression, in one of his letters, to the opinion that third persons were opening the letters sent to him. After Queen Victoria had made an investigation through Lord Palmerston, she assured her uncle that his suspicion was entirely unfounded. She wrote: "My letters to Brussels and Paris are quite safe, and my letters to Germany, those that have any real importance, I always send through Rothschild, who is always trustworthy and very punctual."

#### THE JEW AS A FARMER.

We used to hear a great deal about the impossibility of the Jew cultivating the soil. But the President of the "Ica," M. Narcisse Leven, assures us that the Jew takes to the soil as the duck to water. In the course of the last year the population of the "Ica" colonies in the Argentine has increased from 11,974 to 13,212 souls. So satisfied is the "Ica" with the possibilities of Jewish colonization that it is seeking new territories, and has had several regions in the East explored by its expert. The Jewish farmers in America are multiplying daily, and there is even an agricultural organ called the "Jewish Farmer." In Canada there is a positive earth-hunger among the Russian Jews, as Mr. d'Avigdor Goldsmid told us when he came back from his philanthropic visit to that country. And every week I read of some new little colonizing experiment, or project started by the Jews—now in Mexico, now in Western California, and now in Brazil. In fact, there is quite an agricultural renaissance among our people, an ever-increasing cry of "Back to the Land." Never in Jewish history was there a time so hopeful for the creation of a great Jew-

ish agricultural colony as the present.—  
*Mr. Zangwill, in the Jewish World.*

Mr. Moses Zangwill, the father of Israel Zangwill, the novelist, President of the "Jewish Territorial organization," died recently in Jerusalem at the age of seventy. The deceased was born in Russia and emigrated to England as a youth. When nearing the age of sixty he migrated to Jerusalem, where he became the center of piety and benevolence and where no pilgrim of note failed to visit him.

His last wish was that a "Moses Zangwill" bed should be founded in his memory, a wish which will be carried out by his children.

The Zionist movement to settle Jews in Palestine has received the formal approval of the Russian Government (says the *United Press*) as the result of a visit paid to St. Petersburg by David Wolffsohn, President of the Zionist movement.—*Jewish Missionary Intelligence.*

The interesting interview with M. Khomyakov, President of the Duma, throws a somewhat novel light upon the attitude of the Right towards Jewish Emancipation. The key to this, as everyone knows, would be the abolition of the Pale of Settlement, which coops up the Jew in the governments of Western Russia and Poland. According to Khomyakov, the Right are in favor of abolishing this for the curious reason that their constituents, the Christian inhabitants of the Pale, are anxious to get rid of the Jews. Their patriotism is evidently a local patriotism.—*The American Hebrew.*

The orthodox merchants and laborers of Poland have begun to complain of the continually increasing difficulty for Jews to observe Saturday as a holiday. The factory-owners no longer respect the feelings of our co-religionists, and they compel their Jewish employees to work on Saturday. The merchants, on the other hand, are gradually being compelled to keep their shops open on Saturdays, owing to the keen competition of the Real Russian Co-operative stores.

The Svobodnoe Slovo, in a strongly worded article, severely criticises the action of the Government in delaying their promises to remove the unnecessary restrictions against the Jews.

The Rabbinical Conference at Mlava sent a telegram to the Tsar, to which his Majesty cordially replied, thanking the assembly for their wishes.

A Jewish gymnastic organization is being formed at St. Petersburg.—*The Jewish Chronicle.*

## BOOK REVIEWS.

"*The Coming of Christ, Both Pre-Millennial and Imminent*," by I. N. Haldeman, Pastor First Baptist Church, New York City. Charles C. Cook, 150 Nassau street, New York; Bible House of Los Angeles, 524 Tisser Building, Los Angeles, Cal.

We doubt whether any one, unbeliever or part millennialist, can read this stirring volume with its solemn warnings and not be strangely moved. The pastor of the First Baptist Church of New York City has expressed his convictions with no uncertain sound. We might call the book dramatic, so startling, so vivid is its style. We know at the present time of no volume better fitted to rouse the sleeping virgins. The Christian who desires to give a reason for the hope that is in him cannot afford to overlook this collection of facts based upon Scripture. We quote a few suggestive sentences from the last chapter:

"Israel is to be looking for 'signs.' Signs! signs! signs! signs! Signs in the heavens! Signs in the earth! Signs in the sea! Signs under the sea; from the depths of the underworld whose threshold is under the sea! Israel is to be looking for the sign of the Son of Man in heaven; for His appearing as Messiah and King... The church is not to be looking for signs. Nay! She is to be waiting for a *sound!* A sound! a sound! a sound! Aye, she is to be waiting for *three* sounds that shall be as *one*: The Shout of the Lord. The Voice of the Archangel. The Sounding of the Trump. The church is not to be waiting for the *brightness* of His Presence, but for the *Presence*; not for the *glory*, but the *Lord Himself*." A. A. P.

*Chanuke Light and the Great Light*, by Rev. E. N. Heinman.

This pamphlet of 32 pages is written in Yiddish and is a very valuable addition to Jewish missionary literature. It is well written, both as to language and style. Seldom do we find in Yiddish publications a dialect readily understood by *all* Yiddish-speaking people, but the author of the above tract has used a language dignified but still easily comprehended by all even the most unlearned.

The author begins by showing that although he is of a different opinion from the majority of the nation, still he is flesh of their flesh and bone of their bone, their Kinsman. That their God is his God and the scriptures which they believe in are as dear to him as life; in fact that he is their brother, and for this reason he asks their attention. He then compared the story and miracle of the wars of the Maccabees



and dedication of the Temple with the story of Christ and proves by sound and reasonable arguments from the scriptures the truth concerning the Lord Jesus Christ, that He is "the light of the world."

This tract is one of the best lately written for Jews and we recommend it highly and heartily to all who are interested in Yiddish-speaking Jews and distribute tracts among them.—*J. R. L.*

*The Life of John Wilkinson, the Jewish Missionary.* By his youngest son, Samuel H. Wilkinson. Price, \$1.50. For sale at the Bookstore of the Chicago Hebrew Mission.

"The good men do live after them," says one, and "dying behold we live," says another; and both apply equally to the subject of these memoirs. We have here a name that will go down to many generations because of what its possessor has wrought by patience and perseverance and reliance on the invisible One who never failed him, physically, mentally, financially or spiritually.

It is a matter of great thankfulness that Mr. Wilkinson left so much good material out of which the story of his "labors more abundant" might be gathered and written, and his son has shown both wisdom and grace in the selection.

The secret by which he accomplished so much is given on the 140th page and is a good example for all Christian workers. It lay in the *methodical use of his time*. The biographer says: "One of the strong sides of our father's character was seen in the way in which, by due economy of time, he secured regular and patient study of the Scriptures, regular bodily exercise—generally a daily constitutional—and a liberal share of his evenings for domestic relaxation with his wife and children. It was thus he preserved his vigor of body, cheerfulness of mind and disposition and calm faith in God. \* \* \* He was a patient and productive student, but never an impractical recluse; he was a great walker, but never strained his powers of effort or endurance; his daily paper kept him *au courant* with all the happenings of the day, but they never absorbed him; he took the keenest enjoyment in the musical evenings of his wife and children or the game of bagatelle, yet was never a time-waster; he was conspicuously a man of prayer—yes at times of prayer and fasting—yet there was nothing of austerity or asceticism. John Wilkinson was an illustration—all too infrequent among Christians—of a whole man, with each part of his nature fully and proportionately and wholesomely developed."

We believe that this biography will be a

stimulus to active Christian endeavor in the Jewish field and we wish that a copy of it might be in the hands of every Jewish missionary. R.

*The Tithe in Scripture.* By Henry Lansdell, D. D. 8vo, 192 pages, cloth, gilt lettered. Price, \$1.00. Can be obtained through our Bookstore.

A few years ago, Dr. Lansdell brought out a masterly and exhaustive book in two large volumes on the subject of systematic religious giving, several chapters of which appeared from time to time in the ERA, presenting the subject from every point of view, in a way to appeal to the conscience of his readers.

It became plain that the expensive books with their mass of valuable information were not in the reach of all, so our author, at the suggestion of friends, was led to 'publish apart, at least those portions thereof which are directly concerned with Holy Scripture,' with the hope, as Dr. Lansdell expresses, "that these Scriptural Studies may help many inquirers to 'perceive and know' what is the mind and will of God respecting their giving, and that they may have 'grace and power faithfully to perform the same.'" R.

## PAPERS AND MAGAZINES RECEIVED.

- Berith Am.
- Bethesda Herald.
- \*Bible Lands.
- Bible Society Record.
- \*Canadian Supplement to Jewish Missionary Intelligence.
- Chizzuk Emenah.
- Church and Synagogue.
- \*Das Prophetsche Wort.
- \*Daughters of Syria.
- \*De Hope Israels.
- \*De Ladder Jakobs.
- Der Freund Israel's.
- \*Der Missionbote.
- Dibre Emeth.
- \*Dibre Hayomim.
- Faith's Record.
- \*Friede uber Israel.
- God's Revivalist.
- \*Go Forward.
- Good Tidings.
- Gospel Messenger.
- \*Healing Wings.
- \*Immanuel's Witness (London).
- \*Israel's Hofnung.
- \*Israel's Missionen.
- Israel's Van.
- \*Joyful Tidings Quarterly.
- Kingdom Tidings.
- \*L'Ami d'Israel.
- \*Le Reveil d'Israel.
- \*Life and Work.
- Living Truths.
- \*London City Mission Magazine.
- \*Messiasbote.
- \*Missionary Herald of Pres. Ch., Ireland.
- \*Missions-Blad for Israel.
- Missions Blatt.
- \*Missionsbote.
- \*Missions-Tidings for Israel.
- \*Monthly Messenger of Pres. Ch., England.

- \*Nathaniel.
- \*New York City Mission Monthly.
- \*Notes and News from South America. Notes for Bible Study.
- \*Olive Trees, On and Off Duty Our Helper.
- \*Our Hope.
- \*Our Sisters in Other Lands. Prayer.
- \*Saat auf Hofnung.
- \*Son Israelite. The Assembly Herald. The Central American Bulletin.
- \*The Christian Messenger.
- \*The Christian Mission Herald, Barbadoes.
- \*The Christian and Missionary Alliance.
- \*The Christian Nation.
- \*The Ch. of Ireland Messenger for Israel.
- \*The Eleventh Hour and Jungle Yeed. The Friend of Israel.
- \*The Friend of Israel (Australian Edition).
- \*The Glory of Israel.
- \*The Hebrew Messenger.
- \*The Hope of Israel.
- \*The India Alliance.
- \*The Institute Tie.
- \*The Jewish Evangelist.
- \*The Jewish Missionary Advocate.
- \*The Jewish Missionary Herald.
- \*The Jewish Missionary Intelligence.
- \*The Jewish Pioneer.
- \*The King's Herald.
- \*The Last Days.
- \*The Message and Deaconess Advocate.
- \*The Missionary Link.
- \*The Missionary Record of United Free Ch., Scotland.
- \*The Missionary Review of the World.
- \*The Morning Star.

- \*The Missionary's Voice.
- \*The Mission World.
- \*The People, the Land and the Book.

\*These papers and magazines are especially sent the Rev. Louis Meyer as Editor of the Missionary Department of the ERA and Assistant Editor of *The Missionary Review of the World*.

DONATIONS.

Mrs. L. W. C., 1 refrigerator, old linen, envelopes, pieces of new goods, trunk of clothing, 1 barrel of crockery, 1 toilet set, 1 barrel kitchen utensils and kitchen supplies, various household goods, 9 cans fruits; through Mrs. Rockwell, Oak Park, Ill., 2 kimonoes, 1 fur cape, 2 pairs drawers, 6 shirts, 3 dresses, 7 waists, 1 box ties, collars, shoes, rubbers, 1 bag stockings, pieces, 1 boy's suit, 1 pair pillow cases, tidies, 3 caps, 1 pair boy's trousers; Mrs. L. J., 10 glasses of jelly; L. M., bakery goods; through T. C., Aspen, Colo., 5 shirts, 1 coat, men's underwear, children's underwear, 1 pair overalls, flour bags, cotton batting, 1 black shawl, 3 bars soap, 2 cakes, 1 pair child's rubbers, 3 boxes candies and nuts, 1 pair men's drawers, 1 men's undershirt, old linen, 5 handkerchiefs; Friends in Pandora, 120 cans of fruit and vegetables; K. S. & Co., Aspen, Colo., 26 suits of boys clothes (new), 1 coat (new), 9 trousers (new), 64 summer trousers (new); American Bible Society, Bibles, Testaments; Miss R., 7 cans fruit, dried corn; Mrs. L. J. S., 10 glasses jelly; Mrs. L. D. and Mrs. R. D., Seven Mile Ford, Virginia, butter, apple butter, apples and preserved cherries; Mrs. S., Oak Park, 1 basket ripe tomatoes, 1 bushel green tomatoes, flowers; Mrs. C. W. C. C., 1 peck pears; L. M., bakery goods.

CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION

FROM JULY 1ST TO SEPTEMBER 30TH, 1908.

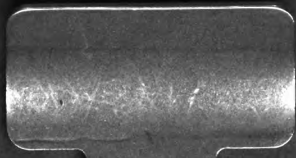
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