

THE JEWISH ERA

A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL

זכר לעולם בריתו [תהלים קיא ה.]

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

OCTOBER 15, 1899

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

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THE OPENING ADDRESS OF THE THIRD ANNUAL CON- FERENCE OF THE CHICAGO HEBREW MISSION, OCT. 17-19, 1899.

BY WM. E. BLACKSTONE.

In God's good providence we meet this morning to begin the Third Conference of the Chicago Hebrew Mission.

Two years have passed since we last met in this capacity, years which have been filled with most momentous events.

Twice during these years have the Jewish delegates from all over the world met at Basle, Switzerland, and engaged in solemn deliberation concerning the restoration of the Jewish state in Palestine. A great trust with millions of capital, has been successfully formed and the whole movement has gained tremendous momentum. Zionist societies have multiplied everywhere, including the United States, and even here in Chicago, utterly refuting the oft-repeated declaration that the Jews of this free country have no desire for the restoration of a Jewish state.

These years have also witnessed the visit of an emperor to Palestine, and the violent commotion of a great nation, whose unscrupulous officers had condemned and im-

prisoned an innocent Jew, whose second trial resulted in a verdict so scandalous as to provoke a world-wide indignation, powerful enough to secure his immediate pardon.

The years have been fraught with violent anti-semitic outbreaks, not only in France, but in Algiers, Austro-Hungaria and Persia, with lesser troubles in other parts.

Among the greatest events of these years was that at Manila, where Dewey's guns shot the United States right into the center of international complications from which there seems no prospect of her withdrawing. Who can measure the importance of this revolution in the policy of our country in its possible relation to the on-coming complications concerning the Jews?

With the events of these two years fresh in our minds, we look into the future with a quickened assurance that events of cumulative importance loom up before us with astonishing rapidity, for the God of Abraham hath promised to "hasten it in His time." We meet to pray for the Jews, for Israel, and for all who seek their good. We meet to study God's Word and take counsel therefrom, as "a light that shineth in a dark place." We meet to rejoice in the ever-increasing testimony to the inspiration of our Holy Bible given in the divine

abode of God's people, and the great ingatherings are yet to come in other ages.

The world will be a great gainer under this rule. It will be sore experience for the world's proud people to have to accept the rule of the despised Jew. But there will be no help for it. A superior power will compel subjection. It will be a blessed rule for earth's suffering millions. It will be like the theocracy in the olden days, but God will be nearer and all the world will be the subject of the rule of heaven administered by His people. Such is the prediction of scripture and all under the covenant. But the spiritual blessings will be greater. It will be as Paul said, "as life from the dead," as a resurrection compared with all that has gone before in the way of ingatherings. Or as the first sheaf of harvest as compared with the harvest itself. All depends on the restoration of Israel.

The church is a participator in Abraham's covenant. Paul tells us Abram had the gospel preached to him, that he was the first to believe and "the father of all them that believe." He calls him "the father of us all." Jesus said Abraham saw His day and was glad. We are told that he "looked for the city which has the foundations." Paul teaches that "if ye be Christ's then are ye Abraham's seed and heirs according to the promise," that is, the covenant. He points the Galatians back to Abraham's covenant as the source of blessing. He sweeps away the whole Mosaic structure down to the Abrahamic foundation and on that builds his doctrine of the believer's faith and experience. Abraham's covenant is doubtless in mind in the scripture about the "blood of the everlasting covenant." That refers to a covenant

of which Abraham's is an earthly transcript, the covenant of God with His Son to give unto Him a people made in the eternal ages. As earthly things are copies of heavenly, so Abraham's covenant is a copy of that greater one. So that the whole church comes under the Abrahamic covenant for all it is or will be, and when we enter heaven it will be through a gate on which is written the name of one of the tribes of Israel.

THE EVANGELIZATION OF THE JEWS.*

BY REV. LOUIS MEYER.

My subject, "The Evangelization of the Jews," divides itself naturally into three parts: 1, Necessity; 2, Methods, and 3, Success of the efforts to evangelize the Jews.

I. *The Necessity of Evangelizing the Jews.* Is it necessary to speak in a conference like this of the necessity of preaching the Gospel to the Jews? You all believe that the Jew is included in the last command of our risen Saviour. But while you believe this, and while Christians in general agree to the fact that "every creature" means *both* Jew and Gentile, little active interest is taken by the church of today in the Jew. He is welcome in almost any Christian church, but if he does not come it is his own fault, and no more attention is paid to the poor benighted Jew. This is wrong, my brethren! We are commanded to *go after* ALL men, Jews and Gentiles! I myself believe that it is not enough to go to the Jew to preach the Gospel to him, but that in a certain sense "to the Jew first" is a command as

*Outline of Address delivered at the 3rd Annual Conference, Chicago Avenue Church, Oct. 17-19, 1899.

binding today as eighteen centuries ago. The place of the Jew is in the front rank of the multitude to whom the Gospel is to be preached, and not in the rear! But you will ask, "how shall we reach the Jew?"

II. *Methods of Evangelizing the Jews.* You will scarcely agree with me when I say there ought to be little or no difference in the methods employed for the evangelization of the Jews and those employed for the evangelization of the heathen, but I hope you will agree with me when I am through with my address.

1. The first requisite is *the preacher* — a well-trained, thoroughly consecrated missionary. While we all are missionaries in a certain sense, and especially those of us who are preachers of the Gospel, we need for every difficult work men especially trained for it. This is the case perhaps in Jewish work more than in any other. Special training ought to be given to our workers in a *training school* (perhaps after the manner of the Institutum Judaicum Delitzschianum in Leipzig), and the training must be the thorough training of years, not of a few months. If the missionary is well trained and at the same time full of the Holy Spirit then he will do good work. I consider it a serious mistake to think that none but converted Jews are useful as workers among the Jews. Training, knowledge and the Holy Spirit make the Gentile perhaps more useful in the Jewish work than the Jew. Facts prove this, for at least half of the best workers were Gentiles! Both Jew and Gentile need training and knowledge and the Holy Spirit for efficient work among the Jews, and a man is not at once a missionary because he is a converted Jew. We complain about failures in Jew-

ish work. One reason of our many failures is the fact that we think *any* converted Jew is a missionary.

2. The second requisite is *the Bible*. We must preach the Gospel in all its purity. The Judaism of today is neither the Judaism of the Bible nor the Judaism of the Talmud, though the latter is found in some places yet. The difference between Judaism and Christianity today is not so much that Christianity believes the Messiah has come, while Judaism still looks for His coming; not so much the question if all prophecies are fulfilled in Jesus of Nazareth. The *real* difference is that *Judaism* teaches *salvation by works*, while *Christianity* teaches *salvation by faith*. Judaism exalts human merit; Christianity humbly adores divine mercy. Christianity looks for a mediator in the Messiah; Judaism looks but for political and national glory in God's anointed. It is *not enough* to prove to the Jews from the Old Testament and the traditions of the fathers that Jesus is the Messiah. The gospel must be preached straightforward and salvation by faith must be proclaimed.

Missionaries often waste valuable time in arguments about the Talmud, or by magnifying and glorifying the national hope of the Jews.

3. Other requisites are *literature*, to be freely distributed; *New Testaments* and *Old Testaments*, in Hebrew, Jargon, etc.; *concise tracts*, etc., which are absolutely necessary for Jewish work.

Street preaching, house-to-house visitation, schools for the young, free dispensaries, are all helpful to the efforts among the Jews.

And then *inquirers* must be *provided for*. Caution is necessary, for men are going from mission to mission after the leaves and the

fishes, but the young Jewish convert is entirely cut off by his own people, and he is surrounded by greater dangers and temptations than converts of other nationalities. We must therefore start either *industrial schools* for our converts or *employment agencies* that we can give them work among good Christian people.

There is no reason why Jewish work should not prosper if we have well-trained, thoroughly consecrated missionaries, who preach a straight Gospel and are furnished with plenty literature and liberal means for all exigencies.

But let us not forget that the Gospel ought to be preached to the Jews *now* and that it ought to be preached *everywhere*, at home and abroad!

III. *Success of the work done at present.*

1. SOCIETIES in 1899 (original figures of speaker):

	SOCIETIES LABORERS STATIONS		
<i>Europe—</i>			
Great Britain..	31	472	126
Germany.....	18	12	11
Other Europe..	16	24	15
	65	508	152
<i>America—</i>			
United States..	30	78	33
Canada.....	2	2	2
<i>Africa.....</i>	2	2	2
<i>Asia.....</i>	4	8	7
<i>Australia... </i>	4	4	4
TOTAL - -	107	602	200

\$750,000 spent annually.

If we accept the statement that there are ten millions of Jews, our statistics would mean that there is one laborer for 17,000 Jews, which would be quite encouraging. But in reality there is in France 1 laborer for 35,000 Jews; in U. S. A., 1 laborer for 18,000 Jews; in Russia 1 laborer for 176,000 Jews; in Galicia, 1 laborer for 225,000 Jews.

2. *Baptisms.* John de le Roi published a short time ago a tract,

“Jewish Baptisms in the 19th Century.” His figures are:

72,740 baptisms in the Evangelical Churches; 57,300 in the Roman Catholic Churches, and 74,500 in the Greek Catholic Churches. 204,540 Jews were baptized during the present century.

The average number of Jewish baptisms is 1,500 a year (excluding the Roman Catholic Church). Of these 800 are baptized in the Lutheran and Episcopal Churches, 200 in the other Protestant churches, and 500 in the Greek Catholic Church. How many are true converts we cannot say, but I believe that we must be very careful with these statistics and not overvalue them.

De le Roi mentions further the children of mixed marriages, and states that from 1875 to 1897 in Prussia alone were born 11,578 children of mixed marriages, one-fourth of which went to Judaism.

3. *Hebrew Christian Ministers.* More than 600 of them are in Europe, 350 in Britain alone; and 214 Hebrew Christian ministers in the United States preach the Gospel at present.

4. *Distinguished Converts.* The Herschells, Neander, Edersheim, Saphir, Margoliouth, Paulus Casel, Howard Crosby, the Bishops Auer, Alexander, Helmuth, Schereschewsky of the P. E. Church, and others too numerous to be named here.

5. *Indirect results.* The prejudice of Jews and Christians against each other is overthrown, and the Jews are becoming familiar with the Old Testament and the New. The evangelization of the Jews is a difficult problem. But, when a work is important, the greater its difficulties the stronger its claims. If it is a thing that ought to be done, and must be done, we feel that we must brace ourselves to a

very intense effort, for the cause is worthy of it.

Let us then have patience!

Let us then have supreme confidence in the Truth!

Let us then preach the Gospel to the Jews!

IS THE RESTORATION OF THE JEWS TO THEIR OWN LAND TO BE LITERAL?*

REV. A. M. AYRES, KANKAKEE, ILL.

In conversation with a lady the other day, she remarked, "O Christ has come already, He has come into my heart." I was glad to learn that this was her experience and added, "But He is coming again even as the angels said, 'This same Jesus which is taken up from you into heaven shall so come as ye have seen Him go into heaven.'" "Oh," she said, "that doesn't mean anything, I can explain all that away."

I then observed that Christ had not come to her at all, for His coming into a heart confirms, not explains away His word.

He says, "My word shall not pass away."

Emanuel Swedenborg has few followers, some say this is a mistake; the leaven, and I use leaven in its scriptural sense, has permeated the whole lump and everywhere are professed believers in the Bible who explain away everything which in any way conflicts with their preconceived ideas.

Such a plan of scriptural exegesis often puts its defenders in a sad plight.

I heard this summer one of the most careful and critical exegetes in the country, make a masterly expo-

sition of one of the New Testament books.

In a conference that followed some one asked, how he interpreted the two resurrections of the 20th chapter of Revelation. He seemed some embarrassed and then said, "The first is spiritual and the second is literal." The brother who made the inquiry, asked if he should go home and tell this to his people. The professor replied, "I don't see any reason why you should not."

Now the literal reader of God's Word may have some difficulty, but I never knew one to handle the words of God in such a fashion.

Now, of course, when we speak of the Scripture as being read as it is written, we are not expected to make poetry read like prose.

We do not understand, for instance, that the Bride in the Song "has a neck like the tower of David," nor "teeth like a flock of sheep."

But when the Bible says that the Lord at His Second Coming will stand on the Mount of Olives, we are persuaded with John Bunyan that this means the Mount of Olives which is on the east of Jerusalem.

Now the subject assigned to me, "Is the restoration of the Jews to their own land to be literal?" has in it a greater application.

The question at issue is the Word of God. Does it mean what it says?

Now, brethren, do not understand me as undervaluing the spiritual mode of interpretation of the Bible. I believe most firmly that every bit of history in the Word of God will under the divine Spirit glow with tremendous spiritual truth.

As for instance, the "River of God" which Ezekiel saw flowing out from the sanctuary, eastward and westward. This yields to a

*Address delivered at the Conference of the Chicago Hebrew Mission at the Chicago Avenue Church, Oct. 17-19, 1899.