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

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ISRAEL A WORLD'S MODEL.

BY REV. ALEXANDER PATTERSON.

Jehovah was Israel's sovereign. We call this form of government a theocracy, the reign of God. They on their part were His peculiar people (Deut. 14:2), and He asked and provided for allegiance solely to Himself. It was therefore a Church State and had a church state. All laws were God's laws, whether civil or religious. The whole people were a sacred people, their land consecrated, their time holy, their position to the rest of the world as a nation of priests or a priestly nation. We must consider the form of government in its ideal rather than its actual state as existing in Israel's history. What we should strive to ascertain is the actual state of things given by God to Israel.

1. The first principle that God gave them was liberty. Everything was submitted to their choice. Even Jehovah Himself submitted to the nation's choice as to whether they would have Him for their God and ruler (Ex. 4:29-31). Thus also He submitted the law for their acceptance (Ex. 24:7). When they wanted a king they were given one chosen of God but submitted to their choice (1 Sam. 10:24; 2 Sam.

2:4; 5:3). They had the right of suffrage and elected their subordinate rulers.

2. It was a constitutional government. The law of Moses was such a document as was necessary for this. With the Abrahamic covenant it bound both Jehovah and the nation. It safeguarded the rights of the people as well of the king. It was formally ratified by a covenant of blood after the rites of that day (Ex. 24:6-8). It will thus be seen that Israel had the two great fundamental principles of modern government, and that thousands of years ago. The political privileges of the freest and most enlightened nations today are based on these principles.

3. The twelve tribes formed a union of states independent within their respective boundaries in local matters, but all bound together by this great body of laws and the regulations which spring from it. Each tribe maintained its own tribal form and rule. There were princes and elders of each tribe. From these were formed certain national bodies.

(1) The Seventy Elders (Ex. 24:1-9; Num. 11:16) formed a central deliberative body, which we hear of as acting for the nation.

(2) A larger body was that sometimes called the congregation. This was not the entire nation, men, women and children, but selected representatives who could

Part of an address on "God's Social Lesson to the Nations in Israel," delivered Hebrew Day, at the Christian Alliance Convention, Friday, September 5, 1902.

site. The new deed was made out in the name of seven clans. The land measures some two hundred mows. It is the object of the society here to rebuild their synagogue as soon as their appeal has been responded to by our coreligionists in all parts of the world."

On the 18th of July last a correspondent from Kai-feng-fu wrote: "Have you heard anything further about the report of the Jews being in Thibet?" Wonderful indeed. It is supposed that there is a vast number of coreligionists in the unexplored parts of China. It is probable that as soon as a Jewish mission is set on foot to start for Kai-feng-fu, some startling discoveries may be made.

THE PRESBYTERIAN CHURCH
IN U. S. A. AND THE MIS-
SIONARIES TO
THE JEWS.*

BY REV. LOUIS MEYER.

No history of Jewish missions makes mention of the work which was done by the American Presbyterian church from 1846 till 1876. Prof. Dalman, in the *Encyclopædia of Missions*, makes the misleading statement, "the Presbyterian Mission mentioned in Freund *Israels* 1876, p. 146, represents the occasional labors of Rev. J. Neander." De le Roi, in his most excellent work, remarks of John Neander simply, that he later labored as a missionary of the Presbyterians in New York, and, under corrections, changes "missionary" to "minister." And Rev. A. E. Thompson, in his recent book, "A Century of Jewish Missions,"

does not mention it, although the work has existed for thirty years, and employed most excellent men, and brought much fruit.

The ministers and members of the Presbyterian church in the United States were always interested in the evangelization of the Jews, and three of the professors of Princeton Seminary, Drs. Green, Alexander and Miller, took active part in the organization of the society for colonizing and evangelizing the Jews on February 8, 1820, which society continued to labor as the American Society for Ameliorating the Condition of the Jews until 1866. Rev. S. N. Rowan, D. D., moderator of the General Assembly in 1825, was the editor of *Israel's Advocate*, the organ of the Society for Ameliorating the Condition of the Jews, from 1823 till 1827. Rev. Judah Isaac Abraham, the first American missionary to Jews in foreign lands, sent out by the Society of A. C. J., July 21, 1831, was a Presbyterian minister, and money contributed by the members of Presbyterian churches in New York and Philadelphia enabled the society to send him out. Thus the Presbyterian church in the United States was always, in a measure, conscious of her duty to preach the Gospel to the Jews. But when in 1838 Mr. Woodrow of Glasgow, addressed the General Assembly of the Church of Scotland on the evangelization of the Jews and awakened the great enthusiasm which caused the sending of a "Deputation to Palestine and other countries to visit and inquire after the scattered Jews," the waves of the enthusiasm crossed the ocean, and Presbyterian hearts in the United States were kindled with the desire that their church engage in the work of Jewish missions "as a church." Thus when the General Assembly, O. S., of

*Part of the address, "One Hundred Years of Christian Effort Among the Jews," delivered Hebrew Day of the Christian Alliance Convention, September 5th, 1902.

1839 met, the retiring moderator, Dr. W. S. Plumer, brought the subject of a mission to the Jews before its members. The motion that the Board of Missions be instructed to consider the question of work among the Jews prevailed without one dissenting vote, and the moderator, Dr. J. L. Wilson, led in a prayer of thanksgiving for God's goodness in permitting them to bless His people Israel.

In spite of the enthusiasm of the General Assembly, funds for the Jewish work were lacking and no suitable men could be found, so that the Board had to report "no action" to the waiting people from year to year. At last, in summer 1846, the Board was able to announce that one of the theological students had been appointed a missionary to the Jews *abroad*, and that a suitable associate for him was wanted. When no associate for the appointee could be found, the Board changed its plan and in December 1846 Rev. Matthew R. Miller, was appointed the missionary of the Presbyterian church in U. S., O. S., among the 20,000 Jews of New York.

I. MATTHEW R. MILLER.

Born in 1823, Matthew R. Miller was in the prime of life when in the closing days of the year 1846 he commenced the arduous work among the Jews of New York. He had made diligent preparation for the work and studied Hebrew and German, so that he was able to approach the Jews at once. It was not an unworked field into which he came, for the American Society for Ameliorating the Condition of the Jews had labored in New York since 1820 and in 1846 employed the Hebrew-Christian missionaries Lilian Bonhomme, John Neander, John H. Bernheim, Nehemiah Altman, A. D. Cohen, Pigot and

David, and the experienced Gentile missionary James Forrester, who visited Baltimore, Philadelphia and other Jewish communities occasionally, but made New York their headquarters. The society supported also a home for Jewish inquirers and converts during this year. The American Baptist Organization for Evangelizing the Jews had been organized in New York in December, 1844, mainly through the efforts of J. S. C. F. Frey, and was doing good work during 1846, as the few members of the Hebrew Messenger, the organ of this society, which escaped destruction, dearly prove. Miller labored in Christian love among the Jews from 1846 till 1852, when he resigned to enter upon pastoral duties in Washington, Ohio. He died in 1883 at Norwick, Ohio.

The difficulties which Miller met in his work among the Jews were great, and it often seemed to him as if he, the Gentile, was not able to do the work and ought to resign that a Hebrew-Christian might take his place. But, after all, God blessed his efforts, and in the six years of his missionary labors Miller was enabled to baptize 39 Jews, of which 32 were steadfast when he searched for them in 1880, either remaining still in the church or having died in faith.

2. JOHN NEANDER.

The successor of Matthew Miller was John Neander, who had been his associate since 1850.

Marcus Hoch, for such was John Neander's name before baptism, was born in 1811 in Neubruck, in the province of Posen. His parents were well-to-do orthodox Jews, who decided that Marcus should become a rabbi while the mother still carried the babe in her arms. When the child was eight years of

age he received diligent instruction in Hebrew and in the Talmud in the parents' house, until he was sent to the talmudical schools in 1825. In 1833 he returned to his parents that he might continue his studies privately, having received the title "rabbi" already; but the more he studied the traditions of the fathers the less satisfied he felt, so that he was a doubter when two years later he accepted the position as teacher of twenty Jewish children in Hagenburg Schaumburg-Lippe. Looking for peace the Jewish teacher became acquainted with a few Christians, but alas! they were nominal Christians only, and thus the doubting Jew became an unbeliever, and was in danger of being lost when God interfered.

The Jewish congregation in Leke, near Bremen, called him as rabbi, and Marcus Hoch gladly accepted the call. God's hand brought him in touch with the ministers of this little town, who, being true Christians, proclaimed the gospel to the Jewish rabbi. The Holy Spirit pressed home the message, and the Jew had to acknowledge in his heart that Jesus was the Messiah. Soon after strength was given him to make a public confession of his faith, and to give himself to Christ in spite of all the allurements and the persecutions of the enraged Jews. Marcus Hoch was baptized by pastor Ludwig Mueller in the church in Leke December 9, 1838, and received the Christian name, John Neander.

The Society of Friends of Israel in Leke, called Neander as its missionary to the Jews in June, 1839, and he entered upon the work at once, showing great zeal and ability. He labored in most parts of the Kingdom of Hanover, journeyed to the fair of Frankfort, traveled to different parts of Olden-

burg, Brunswick and Prussia, and in August, 1843, lived in Cassel, undertaking occasional missionary journeys. Highly esteemed by Jews and Gentiles, he was enabled to do a great work among the Jews, and numerous converts were the fruits of his labors. July 12, 1842, he met his father during the fair at Frankfort, and a partial reconciliation followed and a visit at home in 1843. The American Society for Ameliorating the Condition of the Jews called Neander as missionary September 9, 1844. Two months later he accepted, but decided to remain in Germany during the winter. April 15, 1845, John Neander sailed for New York, and June 15th he was introduced to the Jews of New York by Forrester, the oldest missionary of the society.

The reports of the years of missionary work which he spent in the service of the American Society for Ameliorating the Condition of the Jews are preserved in the Jewish Chronicle and are fascinating in their simplicity. Now in New York, then in Baltimore, then in Philadelphia, he sowed the seed which brought forth abundant fruit.

May 28, 1846, Neander was ordained a minister of the Ref. Dutch church, but joined the Presbyterian church in 1849. In 1848 he ceased to make occasional missionary journeys and remained in New York as the chief-missionary of the A. S. A. C. J., until in 1851 the Board of Foreign Missions of the Presbyterian church appointed him as an associate to Matthew R. Miller. In 1852, when Miller resigned on account of ill health and a call to a congregation, he became the chief-missionary of the Presbyterian church and served with great faithfulness until the discontinuance of the mission in

1876. In 1854 Mr. Neander became the pastor of the German Presbyterian church in Williamsburg, L. I., continuing as such till 1881. He died November 6, 1885, in Brooklyn, after 31 years of service. John Neander was a fine Hebrew scholar, an attractive and eloquent speaker, and a missionary full of zeal and the Holy Spirit. He was loved by the members of his congregation and highly esteemed by Jews and Gentiles. He was buried in Brooklyn's Greenwood cemetery, and was survived by two daughters and one son, his wife, a Gentile lady of Baltimore whom he had married December 27, 1846, having preceded him in death.

We have no room to give a list of the prominent Hebrew Christians who learned the truth from his lips.

(To be continued in next number.)

Hopkinton, Iowa.

HOW ROUMANIA TREATS HER JEWISH SUBJECTS.

The following table shows the principal laws at present in force against the Jews in Roumania:

1863. Law debarring Jews entering corporation of lawyers.

1866. Constitution making all Jews aliens by clause 7.

March 28, 1873. Law prohibiting Jews from selling spirituous liquor.

April 6, 1881. Law giving police rights of domiciliary visitation and expulsion (much used against Jews).

July 4, 1881. Law limiting money-brokering and commission merchant rights to Roumanians (excluding Jews).

January 18, 1883. Law prohibiting lotteries (deprived 1,000 Jewish families of livelihood).

March 17, 1884. Laws prohibiting hawking (ruined 5,000 Jewish families).

June 8, 1884. Law prohibiting Jews from pleading before Justices of the Peace.

March 1, 1886. Law confining electoral and membership rights of Chambers of Commerce and Trade to naturalized Roumanians.

February 16, 1887. Ministerial circular prohibiting Jews from being employed in collecting communal revenues.

February 28, 1887. Law confirming previous ministerial circulars excluding Jews from the tobacco trade, from the public service, public works and penalizing Roumanians employing Jews in retail trade.

May 10, 1887. Law limiting Jewish managership in limited liability companies.

May 12, 1887. Law limiting Jewish working-men to one-third of total employed in a factory under the act.

February 6, 1889. Law prohibiting Jews from being employed in important posts on railway works.

March 28, 1889. Law limiting Jewish working-men to forty per cent. of those employed in private railway works.

January 14, 1893. Law prohibiting Jews from being employed in any manner whatsoever in the public sanitary service and health department.

1894. Law prohibiting Jewish superintendents of estates from pleading before J. P.'s.

June 6, 1896. Law limiting free education to Roumanians, compelling Jews to pay and to be admitted in schools only if there is room.

March 23, 1898. Law excluding Jews from secondary and upper schools.

March 31, 1899. Law excluding