

THE JEWISH ERA

Vol. 19.

CHICAGO, JULY 15, 1910

No. 3

"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 February 25, 1892, at the Postoffice at Chicago, Illinois, under the Act of Congress of March 3, 1879.

MRS. T. C. ROUNDS, EDITOR.

WHAT DOES IT ALL AMOUNT TO?*

BY PRES. CHARLES A. BLANCHARD.

It is a great pleasure, dear friends, to be with you once more in this gathering for prayer, and I have listened with intense interest to all that has been said by Brother Marshall and others. I did not find it difficult to believe everything which he has reported concerning the dealings of God with him and his.

While I listen it seems to me as if such a Saviour working with us would convert the whole world in a very short time. But you know how it is around this church, around this mission station, around our church; there are scores and hundreds of thousands "who do not believe our report, to whom the arm of the Lord does not seem to be revealed." I am sure there is not one of you all that has not at times wondered why this should be. Oftentimes the cry goes up, "How long, oh Lord, how long?" It is wise that we take into account all the things that will help us to persevere. When we have done most and best we shall be weak enough, shall fail frequently enough.

*Outline of an address delivered at the Chicago Hebrew Mission House.

I wish, therefore, this afternoon to borrow a moment of your time to meditate on a portion of the Scriptures which is much less frequently before us than it ought to be. I speak of the Revelation of Jesus Christ as given by His angel to His prophet John. There are differences of interpretation, I know, and perhaps none of you will see this wonderful message from exactly my angle of vision. But you are all believers, and this book is one which you have received as the very word of God. Whatever it means, it means something, and it is important for us to know what that something is so that we can become better acquainted with it. It will encourage us in respect to the difficulty to which I have above referred.

A VISION OF THE TIME TO COME.

I think, from the fourth and fifth chapters onward, we have in broad lines a description of the wonderful period which will follow the rapture of the church. When the dead saints are raised, and the living saints are changed, and when altogether they are caught away to meet the Lord in the air, what will be the condition of the world? In it there will then be the dragon, that old serpent the devil, and Satan, who is the accuser of the brethren and the destroyer of whatever is good.

THE WORLD MISSIONARY CONFERENCE AND JEWISH MISSIONS.

BY REV. LOUIS MEYER.

A gathering of world wide importance which has been called the most remarkable assemblage of the people of God that this world has yet seen, has been held in the famous city of Edinburgh, the capital of Scotland, from June 14th to 23d, inclusive, and we have been privileged to attend it, the Lord providentially opening the way. Twelve hundred delegates, several hundreds of representatives and a large number of visitors have been gathered from every corner of the earth to talk of the present state of missions, of the progress of the kingdom of God, and of the necessity of greatly increased Christian effort to reach the uttermost parts of the earth with the Gospel. Three of the largest halls of the city have been crowded daily for the space of ten days with great audiences of Christian men and women eager to hear and learn what the representatives of missionary enterprise throughout the lands of heathendom had to say. Never in the history of Christian missions, it is admitted, has there been seen an assemblage so large, so earnest, so united, so full of practical knowledge and wise intent concerning the great subject brought under debate. When it came to an end in a scene of much impressiveness and solemnity, its delegates separated with the feeling that they had been privileged to take part in a gathering which, by the help of God, would mark the beginning of a new epoch in Christian missionary activity. The words of missionary triumph, with which Psalm 72

closes, and which were the closing song of the vast assembly, must continue to ring in the ears of those who were present, and must kindle in their hearts the fire of that passion for souls which will carry the Gospel to every creature in faith, in hope, in love and in patience.

But we do not intend to give our readers a picture of what our ears have heard, our eyes have seen and our hearts have felt during these ten days. Our space is limited, and we must confine ourselves today to a brief description of what this great World Missionary Conference has meant to Jewish missions. We shall give a concise statement of the facts that our readers may judge for themselves if the cry of some lovers of Israel is justified that Jewish missions were neglected and unjustly treated.

THE QUESTION OF REPRESENTATION.

When the plans for the great conference began to take more definite shape, a little more than two years ago, the committee in charge decided that only such missionary societies should be permitted to send delegates whose annual income exceeds ten thousand dollars, and that one delegate for each ten thousand dollars income should be allotted. We cannot discuss here if this decision was just and right, but we can only state that a similar condition of representation has been enforced at former great missionary gatherings, and that it was not directed against Jewish missions, as some are thinking, though it struck them pretty hard. But in spite of this condition Jewish missions were represented upon the floor of the Assembly as follows:

London Jews Society, 11 delegates.

British Jews Society, 2 delegates.

Church of Scotland Jewish Committee, 2 delegates.

United Free Church of Scotland Jewish Committee, 3 delegates.

To these must be added the conveners and some members of the Jewish Committees of the Presbyterian Churches in Ireland and in Canada (where the Jewish work forms part of the Foreign Mission); Sir Andrew Wingate, great lover of Israel, who was one of the delegates of the British and Foreign Bible Society; Sir John H. Kennaway, the President of the London Jews Society, who was a special delegate; Rev. A. E. Thompson of Jerusalem, who was a delegate of the Christian and Missionary Alliance; and the writer, who was the delegate of the Foreign Board of the Reformed Presbyterian Church. Thus Jewish Missions had quite a number of delegates upon the floor of the Assembly.

COMMISSION I. AND THE JEWS.

Our readers will remember that the Executive Committee had appointed eight large commissions two years ago, assigning each the investigation of a specific subject and making the printed report of each commission the subject of a day's consideration by the delegates. The most important of these committees and reports is that of Commission I, of which Mr. John R. Mott was the able chairman. Its title is, "Carrying the Gospel to All the Non-Christian World," and its purpose is to present the remarkable accessibility of the whole world and the need of carrying the Gospel to every non-Christian nation. It is accompanied by a Conference Statistical Atlas, the most complete statement yet given of the strength

and distribution of the missionary forces throughout the world. In the report of Commission I. the Jews, for the first time in such a document, have received a place. We must abstain from speaking about this more particularly, because we enjoyed the great privilege of writing it. The Atlas contains Statistics and a Directory of Jewish Missions, furnished also by the writer, which are as complete as it was possible to make them. Thus the report of Commission I. does full justice to Jewish Missions. When it came before the Conference for discussion on the morning of June 15th, the different fields were discussed by delegates, who were, as throughout the whole Conference, limited to seven minutes each. Rev. W. Ewing of the United Free Church of Scotland Jewish Committee, and the writer, pleaded for the Jews, and were received as respectfully and attentively, at least, as any others. Why were there not more speakers for the Jews? Because no others asked for an opportunity, since many of the delegates of Jewish Missionary Societies were not yet present and others present had failed to read the report before the meeting, though earnestly requested to do so.

To the writer, who sometimes thinks that he is quite familiar with public Christian sentiment concerning Jewish Missions, it seemed at the time as if the delegates of the Conference were more sympathetic even than is usually the case.

COMMISSIONS II, III, IV, V, VI, VII AND VIII.

The reports of all the other commissions are silent concerning the Jews and Jewish Missions, which is a most serious matter in

general, but unpardonable, almost as far as the report of Commission IV. is concerned. It deals with non-Christian religions and discusses Animism, Buddhism, Confucianism, Hinduism, Mohammedanism, etc., but it has nothing whatever to say concerning Judaism. We wanted to call public attention to the omission, but failed to get the floor, and had to be satisfied with interviews with Professor Cairns, the chairman of Commission IV, and other leaders. We understood Professor Cairns as saying that the question of treating Judaism had been considered, but it had been thought best to leave it out. Other leaders, however, did not hesitate to plead their ignorance of Jewish Missions as an excuse, and we must pardon them, especially since they promised to do better in the future.

However, we cannot help giving expression to our belief, that since the Jews had received recognition by Commission I. they should have received recognition by the other seven also, and if the members of these commissions plead ignorance, they call attention to a lack of co-operation between the different commissions, which must be avoided in the future.

MEETINGS FOR INTERCESSION AND THE JEWS.

But while the Jews were thus forgotten, to some extent, in the business meetings of the great assemblage, they were not forgotten in its prayers. Half an hour daily was given to intercession, half an hour snatched from the midst of business and deliberation, but half an hour which was so filled with spiritual calm and peace and consciousness of the presence of God day by day that it was the most

wonderful and precious part of the Conference to me and many others. The subjects for Thanksgiving, Penitence and Petition were printed in a booklet that was placed in the hands of every delegate.

For Tuesday, June 21st, the subject was "The Jews, Mohammedan Lands, and Unoccupied Fields," and the following subdivisions were given, as far as the Jews are concerned:

"Thanksgiving: for the priceless service that the Jewish people and religion have in time past rendered to the world. *Penitence:* for the treatment of the Jews by Christian peoples. *Petition:* for all workers among the Jews." Rev. J. O. F. Murray, D. D., Master of Selwyn College, Cambridge, was the leader, and he surely was Spirit-filled. As he led that vast assemblage in intercession for the Jews, taking for that purpose two-thirds of the whole appointed time, our heart was moved as seldom before, and we have not attended a more spiritual meeting.

Yes, the Jews were remembered before the throne of grace, and a sense of penitence and holy resolution pervaded the more than two thousand praying people. Surely much good must come from the united, fervent prayers for the Jews.

THE MEETING IN THE SYNOD HALL.

While the discussions of the report of the eight Commissions were thus going on in the great Assembly Hall, parallel meetings were held in the spacious Synod Hall, where representatives (different from official delegates) of missionary societies, missionaries and visitors formed the audience. Meetings on special spheres of missionary activity were held

there during the afternoons, and the afternoon of June 22nd had been set aside by the Committee for a Special Meeting on Missions to Jews. Our human expectations concerning that meeting were small, but much prayer in its behalf was made. The Hearer of Prayer answered, and about 1,200 people filled the lower part of the building so well that the galleries had to be opened, a thing that did not happen at any other afternoon meeting in the Synod Hall. The speakers were Professor Thomas Nicol, D. D., of the Church of Scotland Jewish Mission; Rev. S. Schor of the London Jews Society; Sir Andrew Wingate, President of the British Jews Society; Rev. S. B. Rohold of the Jewish Mission of the Presbyterian Church in Canada; and the writer. We cannot give an outline of the addresses, which were strong, to the point, and interesting. The audience became so enthusiastic towards the close that Sir John Kennaway, President of the London Jews Society, who occupied the chair, stated publicly afterwards that it was the best Jewish meeting among the many which he had attended. The Lord was present in that meeting. To Him all the praise!

After the Synod Hall meeting the friends of Jewish Missions met for tea and prayer and consultation in the Edinburgh Café, as the guests of the great London Jews Society. It was a most representative gathering, and was instrumental in bringing the friends of Israel nearer to each other. A resolution asking the Continuation Committee, appointed by the World Missionary Conference, to pay more attention and consideration to Jewish Missions was passed and forwarded to the Committee.

DOES THE CONFERENCE MEAN A STEP FORWARD TO JEWISH MISSIONS?

We answer to that question, "Yes," without hesitation. It may seem as if Jewish Missions have been slighted, and we believe that they have not been treated with full justice, but *they have been treated better than ever before*. Hitherto, at similar gatherings, they have occupied one of the side chambers, while many simultaneous meetings were going on. In Edinburgh they found a place, be it ever so small, in the main hall. The student of Christian Missions, to whom the report of Commission I. and the Atlas will be valuable aids, finds in them the Jews occupying at last a place of equality with other non-Christian peoples, and thus his attention will be directed to the neglected people. The prayers offered by the whole assembly in behalf of the Jews and all Jewish workers will be answered by Him who hears and answers prayer, and thus a mighty impetus will be given to the work of Jewish Missions.

The Edinburgh World Missionary Conference did not give to the Jews and the cause of Christ among them that place of importance that belongs to them, yet it shows so much progress and advance that we take courage, and are confident that the next great World Missionary Conference will show still greater progress. In the meantime, however, let us thank God for what we have already reached, and let us pray unceasingly for the future. Let us be grateful to those Christian leaders who have so graciously helped the Jewish cause at the Edinburgh Conference, and let us pity those who stood in its way.

SPECIAL MEETING IN BEHALF OF
JEWISH MISSIONS IN ST.
GEORGE'S CHURCH.

The undenominational Edinburgh Jewish Medical Mission used the opportunity to hold a special meeting in behalf of Jewish missions in general during the World Missionary Conference. Invitations were sent out to all Jewish Missionary Societies everywhere, but few sent representatives. The meeting was held in the spacious St. George's United Free Church on June 17th. A large crowd assembled and followed the addresses with greatest interest. Sir Andrew Wingate was president, and the speakers all were Hebrew Christians. They were Rev. Isaac Levinson of the British Jews Society; Mr. Marcus Bergmann, the translator of the Bible into Yiddish; Rev. C. T. Lipshytz of the Barbican Mission; Mr. D. C. Joseph, missionary in Palestine; Rev. S. B. Rohold of the Canadian Presbyterian Jewish Mission; Mr. Leon Levison of the Edinburgh Jewish Medical Mission; and the writer. The benediction was pronounced by Pastor Wagner of the West German Mission to the Jews. The meeting stirred up much interest in the cause.

On the day preceding the meeting, the Mission and its friends gave a tea and reception to the visiting speakers.

Mr. Claude Montifiore, the originator of the "Jewish Religious Union" in England, has recently published two elaborate volumes "containing a new and vigorous translation of the synoptic gospels, with a minute commentary dealing with the parallels and divergencies between the different sources and weighing their comparative reliability and authenticity according to the latest lights. These are to be followed by a third volume of additional notes to be contributed by Mr. Israel Abrahams and dealing with the rabbinic parallels and illustrations."—*The American Hebrew*.

THE SWINGING OF THE
PENDULUM.

— — —
BY CHARLES MUTSHNICK.
— — —

"... *These be thy gods, O Israel...*"
Exodus 32:4.

Homer tells us of the Olympians' "asbestos gelos" (unquenchable laughter), and if we could only know where a message could reach the author of Iliad we should like to dispatch to him the news of "gelos aionion" (everlasting laughter) as it is provoked by the Reform Rabbis of the laughing America and the Orthodox Rabbis of the laughed-at Russia. Great events do not happen singly. While in our ears still ring phrases of the papers and debates of the American Rabbis as they met in conference in the great city on the Hudson, we are reminded of the conference of the Russian Rabbis in St. Petersburg. However different in thought, antagonistic in belief and divided by culture the members of the two conferences may be, they had one aim in view—to strengthen (?) Judaism. To the initiated the Reform as well as the semi- and ultra-Orthodox Rabbis of the two countries represented in their demeanor at the respective conferences a veritable symbol of the giving of the Law on Sinai, according to the author of the "CHAIKY ODOM."* Says Rabbi Danzig: "While any portion of the Law is recited or meditated upon, the body should be swayed and made to shake, in commemoration of the fearful moment when the 'Torah' (Law) was given on Mount Sinai. As the bodies of the Israelites shook them with fear, so should they tremble even now" (Hilchoth, Talmud-Torah). At their conferences the Rabbis

*A condensed code of the Rabbinic laws, the guide of orthodox Jewry.