

# THE JEWISH ERA

Vol. 15.

CHICAGO, JULY 15, 1906

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 April 12, 1896, under the Act of Congress of March 3, 1879.

MRS. T. C. ROUNDS, EDITOR.

## THE MAN JUDAH.

BY W. J. FRASER.

Of the mighty men of the Hebrew nation the man Judah has been more overlooked and perhaps underrated than any of the long and splendid list. Few of us have at any time stopped to gather the items of the old record that pictures him. He is well worth study. He looms large enough after we once get the outlines. He is a man of destiny. The greatness of a brother has held our eyes so that we have not perceived this man's important place in the plan of the ages or the purpose of grace. The line of the promise is that of Judah and not that of Joseph. Why is this?

Jacob's descendants are called today by the name of Judah, and they are Jews, not Israelites, to most of us. Why?

Did you know that Judah made the most eloquent address in all the Old Testament? Have you noticed how truly human Judah was? Have you read the record of his sin and repentance, of his shrewdness and leadership, and of his likeness to one who gave himself for others? Have you ever given attention to this ancestor of our Lord? The account is given in mosaic and must needs be matched together—do it now.

Judah is one of the providential men. The overruling of supreme wisdom may be traced in the muddle of Jacob's matrimonial tangle. Gen. 29:31-35. The first son is Reuben—"see a son." Vs. 32. He is a child of selfish hope. "Now will my husband love *me*."

Next is Simeon—hearing. "Jehovah has heard that I was hated." Instead of the love hoped for was continued indifference that seemed to the heart of Leah like hatred. Jehovah begins to be in her thoughts as one who cared for her. Vs. 33.

The third is Levi—joined. "Now will my husband be joined to me." Desire for the affection of her husband is still uppermost in her mind. Vs. 34.

The fourth son is Judah—praise. "Now will I praise Jehovah." This is a new attitude of heart and mind. Self is forgotten in her new understanding of God's goodness.

The move of the family from Grandfather Laban's to Jacob's old home out west brought excitement and hard work to every one concerned, but nothing happened so strange as the change that came into the life of Jacob from the day when he found he must use a staff. Gen. 32:24-31. Surely all wondered what had happened, and perhaps Jacob told them of the stranger he met in the night.

tains and valleys, the one river and the lakes, and the Great Sea toward the going down of the sun, these and the sites of scores of the principal cities and villages have been made certain, and as to Bible customs, the habit of the people is so nearly unchanged that life in that land today is a constant commentary on the Bible. It is for these things that we explore Palestine.

And let us remember that this one short inscription on the Siloam tunnel is of some real worth, and fits accurately into our knowledge of the place and the time from which it has come down to us.

---

#### THE REDEEMED OF THE LORD.

BY REV. LOUIS WAY.

For Zion's sake I will not rest;  
I will not hold my peace,  
Until Jerusalem be blest,  
And Judah dwell at ease.

Until her righteousness return,  
As day-break after night;  
The lamp of her salvation burn  
With everlasting light.

The Gentiles shall her glory see,  
And kings declare her fame;  
Appointed unto her shall be  
A new and holy name.

The watchmen on her wall appear,  
And day and night proclaim:  
"Zion's deliverance is near,  
Make mention of her name."

Go through, go through, prepare the  
The gates wide open spread; [ways,  
The standard of the people raise,  
To glorious triumph led.

In ev'ry clime, through ev'ry land,  
Proclaim the joyful word:  
"The holy people are at hand,  
Redeemed of the Lord."

---

"Jesus is the Reservoir of 'all power.'  
Put Him in His place as the center of  
Israel, and you will have a nation filled  
with the Spirit and power."—*Blackstone*.

#### WHAT SHALL WE DO WITH OUR JEWS?\*

BY REV. LOUIS MEYER,

Field Secretary of the Chicago Hebrew  
Mission, 22 Solon Place, Chicago,  
Ill., U. S. A.

Ever since Pharaoh, almost in despair, said unto his people, "*Let us deal wisely with the people of the children of Israel,*" the question, "What shall we do with our Jews?" has been asked again and again by perplexed rulers and statesmen and peoples. Diverse have been the answers to the anxious question, but in almost every answer was revealed the fear which Pharaoh showed so plainly when he said, "*Behold, the people of the children of Israel are more and mightier than we,*" and almost all who asked the question, "*did set over them task-masters to afflict them with their burdens.*" Thus century after century the homeless Jewish people were oppressed and persecuted by the great majority of all the nations among whom the Lord had scattered them. Thus in our own days have arisen the bloody persecutions of Russia and Roumania, the Anti-Semitic movement of Austria, Germany and France, and the much-talked-of Alien Law of England. Thus the nations of today, looking on the Jews as an alien race who are ousting them from their inheritance and are threatening their very existence, like Pharaoh of old, afflict the unhappy people. And thus, we believe, it shall remain until the scattered and outcast of Israel be gathered from the four corners of the earth and return to Zion, a united host.

But the question which is assigned me for discussion tonight is not to be considered as the

---

\*An address delivered at the International Jewish Missionary Conference, held at Amsterdam, Holland, April 24 and 25, 1906.

question of perplexed rulers and statesmen and peoples, but it is to be taken as *the question of the Christian Church of today*, or rather, as *the question of individual members of the Christian Church who are anxious to know their duty toward Israel and to perform it*. Let us then see what should be the answer to the question: "What shall we do with our Jews?" I answer, I. *We should treat the Jews, either as a people or as individuals, with the same Christian love and kindness with which we treat other nations and races*. It cannot be denied that there exists a certain prejudice against the Jews in the mind of the great majority of Christians, which, if in no other way, is manifested by the persistent refusal of these Christians to bring the Gospel unto the Jews. And yet, did not the ascending Saviour say, "Go ye into all the world and preach the Gospel to every creature"? It is true that the Jews rejected and crucified the Lord of Glory. But their enormous and atrocious guilt has not excluded them from the commission of grace and mercy. Nay, the compassionate Saviour, before He left our world, expressly enjoined upon His apostles that "*repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem*." Paul, although the apostle to the Gentiles, went to the Jewish synagogue first, if a synagogue was to be found, and afterwards addressed himself to the Gentiles. The obligation which rested upon Paul, and which found expression in the yearning words, "*Brethren, my heart's desire and prayer to God for Israel is, that they might be saved*," rests also upon us, and Paul, greatest among the apostles in regard to the abundance of his revelations, the extent of his labors, and

the splendor of his triumphs, should be our example in our loving conduct towards the people of Israel today. But in what does this Christian love consist? Not so much in acts of charity, though Christian love never does shut up its bowels of compassion; not so much in showing friendship and good will and in speaking words of kindness, though all these things are proofs of grace working in the heart, as rather in best and kindest efforts to bring those whom we love to the faith of Christ, that they might be "*fellow-citizens with the saints of the household of God, built on the foundation of the apostles and prophets, Jesus Christ himself being the chief-cornerstone*."

Brethren, we admit, we feel, we act under the obligation to send the Gospel to the heathen, to the lapsed Gentile masses, and to the degraded Gentile population of the slums in our large cities. Can we maintain any consistency of principle or conduct, or attempt any justification of ourselves, either before God or before man, if we admit not, if we feel not, at least in an equal degree, the obligation to labor for the evangelization of the Jews? *It is not enough that we who call ourselves the followers of the meek and lowly Jesus should abstain from open persecution of the Jews, cleanse our hearts prayerfully from every prejudice against them, and show them little kindnesses in their sufferings and afflictions*. The spirit of Paul, nay, the spirit of our blessed Saviour himself towards his Jewish brethren, should be ours. To Him they were bitter and implacable enemies, relentless persecutors, and at last murderers. Yet He lamented their depraved state, and mourned over the calamities which they were bringing upon themselves. Repeatedly

He urged them to repentance, and in the midst of the extreme agonies which He endured upon the cross, He interceded with the Father for His murderers, because He loved their souls.

*On Christian principles the answer to the question, "What shall we do with our Jews?" must be: "We should treat them with the same Christian love and kindness with which we treat other nations and races, acknowledge them as a part of the human family, and pray and labor for Israel, that they might be saved" from their dispersion, their cruel oppression and persecution, and their irreligion and unbelief.*

But we would commit a grievous mistake if we thought that we had answered the question thus completely, for the Scriptures give unto us numerous reasons why our answer should be:

II. *We should treat the Jews, either as a people or as individuals, with greater Christian love than we manifest towards other nations and races.* Do not misunderstand me. *I do not mean to say that Christians should pet and fondle the Jews and thus create in their hearts the false idea that they are better than others. But I do mean that Christians should well understand that they are under greater obligation to give the Gospel to the Jews than they are to any other nation.* To this they should be led by the following considerations:

1. *We Christians have received great spiritual benefits from the ancestors of our Jews.* Every careful reader of Gal. 3:8, 9, 13, 14, must confess that Gentile Christians are comprehended in the covenant which God made with Abraham, only if they are partakers of the true faith. This confession should lead at once to our acknowledgment of a special amount of obligation, of a peculiar debt of gratitude,

*due to the living descendants of the great progenitor of the Jews, from Gentile Christians.*

Again, was it not the crowning glory of the Jewish nation that from them, as to His human nature, sprang Jesus of Nazareth, the Son of David, the Son of God, who is God over all, blessed for ever?

Were not the oracles of God committed unto the Jewish people? The holy men of God who spake and wrote as they were moved by the Holy Ghost, from the days of Moses to the days of Malachi, were children of Abraham according to the flesh. The sweet singer of Israel, David, the evangelical Isaiah, the faithful Jeremiah, the courageous Daniel, and all the other prophets who testified of Him who was to be "a light to lighten the Gentiles, and the glory of His people Israel," were Jews. The men who by the inspiration of God wrote the books of the New Testament, and who by the grace of God established the first churches and spread the doctrines of Christianity in the world, were of the Jewish nation. The Jews, though unbelieving, have transmitted to the Christian Church the Old Testament Scriptures, having faithfully guarded and preserved the Word of God in all its purity through many centuries. Truly, to the Jewish people Christians owe greater love than to any other people on account of the great benefits which they received from their ancestors, and therefore they should love their souls more than those of others.

2. *It is from nominal Christians mainly that the Jews and their fathers suffered persecution and cruel death.* Century after century the benighted Jews have suffered. They were oppressed and persecuted in England, France, Germany, Italy, Spain, Portugal, Russia,

and many other countries. Scattered and peeled, they have been ground to dust for ages by Heathen, Mahometan, Roman Catholic, and nominal Christians. Of all these bloody persecutions those are best remembered by the Jews in which the cry "Die or be baptized!" rang from the lips of the so-called followers of Christ. Do you think that such sufferings have softened and refined the Jewish character, have driven the Jewish people to repentance and to a reception of their rejected Messiah? Ah, no. Their prejudices have been riveted and confirmed, and their minds have been rendered more impervious to the truth as it is in Jesus. Christian love alone can level the mountains of prejudice created by the persecutions of nominal Christians, and that love to the Jews should be greater than the love to any other people.

3. *The future of the Jews is more glorious than that of any other people according to the light of the Scriptures.* God has revealed it clearly in His Word that this unhappy people shall not always remain scattered, despised, oppressed, ungodly, and rebellious, as they are today. The Jews shall be restored to the land of their fathers - they shall believe in the crucified Redeemer—and they shall be spiritually and temporarily blessed. Paul declares to us what it will be when that glorious day arrives. His words in Rom. 11:11, 12, 15, 25, 26, 28-31, are so familiar to all of you that I need not discuss them here. *The Holy Scriptures clearly teach, I believe, that the Jews shall be converted, and that their conversion shall be of advantage not only to themselves, but that the Gentile nations of the earth, yea, the world at large, shall be benefited. The Church of Christ, however, shall reap the greatest benefits and advantages from the conversion*

*of the Jews, for Israel's conversion will confirm the faithfulness and power of our God and also prove the truth of Christianity, and, best of all, converted Israel will become the most zealous and indefatigable proclaimer of the Gospel, and the security, peace, and prosperity of the Redeemer's kingdom shall be advanced gloriously.*

Shall we not love a people of such wonderful future with greater love than any other nation? Shall we not desire the conversion of the Jews more prayerfully and earnestly than that of any other race? *Our answer to the question, "What shall we do with our Jews?" is very simple. It is, "Love the Jewish people with that great Christian love which desires their conversion with all its power, on account of the great debt you owe them, on account of the unjust suffering which nominal Christians had caused them, and on account of the wonderful future which God has in store for them, and let that love be as great as the love of your Saviour for His brethren according to the flesh, and consequently greater than that to any other nation."*

But when you ask the question, "What shall we do with *our* Jews?" do not give a narrow interpretation to the "our." Let it mean not only those Jews with whom you come in direct contact in your city or your country, but let it comprehend the Jews of every country, and thus become interested in the evangelization of the whole Jewish people in Europe, Asia, Africa, America and Australia.

It is reported that a small passenger steamboat connected with the railway is now launched in the Lake of Galilee. Although not yet running, the passengers will be able to go from Semakh to Tiberias. —Palestine Exploration Fund.