

THE JEWISH ERA

Vol. 12.

CHICAGO, APRIL 15, 1903

No. 2

"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 AT THE CHICAGO POST OFFICE

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WHY PRAY FOR ISRAEL?

REV. ERNEST A. BELL.

In reading that inexpressibly tender declaration of GOD'S love for Israel, so familiar to our hearts and so dear,

"Yea, I have loved thee with an everlasting love,"

how many of us have observed that GOD Himself joins with His prostration of eternal love a request for prayer for Israel? In the very same utterance He exclaims:

"Publish ye, and praise ye, and say,
O LORD, save Thy people, the remnant of Israel." Jer. 31:7.

The first and great reason for unceasing prayer for GOD'S ancient people is,

I. GOD'S OWN REQUEST.

The infinitely tender heart of JEHOVAH, breaking over the unbelief and consequent sin and suffering of His people, asks us to pray that they may be saved. Lest we might feel unable to pray, or too ignorant to pray aright, He gives us the very words which will be most suitable and acceptable and available. A child can learn them in a minute. The dullest memory surely cannot forget them. The lips of the unlearned can utter

them readily. How easily may any praying soul literally fulfil this divine request, and say,

"Praise ye, and say, O LORD, save Thy people."

Let us only realize that it is the tender heart of GOD, melted with an infinite pity for His sinful and afflicted people, that asks us thus to pray,—and then can one of us restrain the simple, earnest entreaty? Just as JESUS, seeing that the harvest is plenteous but workers few, asks us to pray the Lord of the harvest to send workers into His harvest,—that the Lord of the harvest may do His own work, so JEHOVAH Himself asks for intercession that He may save His own people.

This is a strange and wonderful thing—GOD asking His saved people to pray for His unsaved people, that they may be saved. Doubtless there are reasons enough for such prayers, reasons deep in the divine nature and in human nature, reasons in the nature of personality, reasons in the divine-human fellowship to which as believers we are admitted. But reasonings aside, let us face this marvelous fact—GOD ASKS US TO PRAY FOR ISRAEL'S SALVATION.

When the Babylonian captivity was impending, GOD tells us that He sought for a man, an intercessor to stand like Moses in the gap,

HEBREW CHRISTIAN BROTHERHOOD IN AMERICA.

The first was started by Jadownicky and Frey in 1823, but contained Gentiles; the second by Titian Bonhomme in 1844; the third by Rev. McGregor, a Gentile, in 1850; the fourth by Lederer in 1859; the fifth by Goldberg (now in Providence) and Kristeller in 1864, which contained Gentiles; the sixth by Harris, now in Brooklyn, in 1867; the seventh by Lederer, Ryder, Schwartz, Van Noorden, Lotza, etc., in 1867, May 1st, in Chicago (Western Hebrew Christian Brotherhood); the eighth by Meyer Lerman, in New York, in 1885; the ninth by Jacob Freshman in 1886; the tenth by C. T. Lucky in 1887, containing mostly Gentiles. All these efforts were failures, and none existed more than two years.—*Rev. Louis Meyer.*

THE PITTSBURG MISSION TO THE JEWS.

A letter from Brother Maurice Ruben informs that through the generosity of E. C. Corey a beautiful Mission house, suitable for a Training School and other departments, has been purchased for them. The home of the work is now at 333 42d street, where both Brother Ruben and the Rev. Thomas M. Chalmers may be addressed. Mr. Chalmers is now associated in the Pittsburg work, and is the editor of the organ of this work, entitled *The Glory of Israel.*

We are asked to join them in prayer for "a building down town for Mission Hall, printing and publication plant," etc. We do most heartily join with them in thanksgiving for what the Lord has done for them, and unite in

prayer and faith for all that may be still needed to make this Mission the effective work that those interested in it desire that it may be.

It was the privilege of the editor to visit the Pittsburg Mission last February. We were happy to pay our respects to the beautiful little black-haired, black-eyed Ruth, who has come as a streak of sunshine into the home of Brother and Sister Ruben and to share their joy. We found Brother A. R. Kuldell busy with a class of young Jews, instructing them in the way of salvation more perfectly. Brother Kuldell is a convert to Christianity of the stock of Abraham, who, though a pastor in one of the city churches, is glad to give as much of his time as he can to bring his "brethren, according to the flesh," to "the light of the knowledge of the glory of God as revealed in the face of Jesus."

We desire gratefully to acknowledge the grant of \$20.00 of literature from the American Tract Society, through our esteemed friend, Rev. Dr. Brooks, Sec'y. Also, \$10.00 of Bibles and Testaments, the gift of our kind friend Mr. Joseph Earl, through whose kind benefactions the Mission has been supplied with the Word of God for several years past. Dear friends, pray with us that the precious Word contained in these tracts, and the Word itself, may not return void.

SPECIAL NOTICE.

If any of our readers have copies of the JEWISH ERA, double number, Oct. 1894-Jan. 1895, we would be pleased to exchange with them by sending a two years' subscription of our journal.