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IN BEHALF OF ISRAEL

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"HE WILL EVER BE MINDFUL OF HIS COVENANT."

JANUARY 15, 1900

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"THE JEWS, THE GENTILES AND THE CHURCH OF GOD."*

BY REV. JOHN M. MOORE, WILKENS-
BURG, PA.

In 1 Cor. 10:32, Paul says, "Giving no occasion of stumbling to Jews or Gentiles or to the church of God." While this formal statement is found no place else in the Scriptures, the three-fold division of the human race suggested here, is recognized throughout the Word. Much confusion of thought has resulted from our failure to give to each of these classes its distinct place and apply it only to the scripture that belongs to it. It is to be feared that a good many of us fail rightly to divide the word of truth and mix up together the things that refer to Israel and those that refer to the church, failing to discriminate between things that differ. God has a distinct place and purpose for each of these three classes of men.

I. *The Jews.*

The entire Old Testament is concerned directly with this people, other nations being mentioned only in so far as they have to do with Israel. The beginning of the Hebrew nation is recorded in Gen. 12:1-3.

*Synopsis of an address delivered at the Pittsburgh Jewish Conference, Dec. 13, 1899.

In connection with this passage four things are to be noted:

1. Israel becomes the chosen nation by the direct and immediate call of God. It is none other than Jehovah who says, "I will bless thee and in thee shall all the nations of the earth be blessed." And the gifts and calling of God are without repentance. So Israel has not irretrievably lost her position as God's elect nation. Though Lo ammi, "not a people," has now for centuries been written upon her, it shall yet be said unto the children of Israel, "Ye are the sons of the living God." Concerning this people God has said, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."

2. In the call of Abraham the thought of *separation* is made prominent, "Get thee out from thy kindred and from thy father's house." And God built a wall about Israel to keep them separate from the nations of the earth. On the ground of this separation He appeals to Israel to be holy, "Ye shall be holy unto Me, for I the Lord am holy and have severed you from other people, that ye should be Mine." And that separation from the other nations continues though for 2,000 years the Jews have been scattered among all the nations of the earth. The

THE FRIENDS' MISSION AT RAMALLAH.

In the July number of the *ERA* we gave a short sketch of the founding of the Eli and Sybil Jones Mission, with illustrations. A letter since received from Mrs. S. S. Thompson, of New Bedford, Mass., who spent much time at this place, says: "The Eli and Sybil Jones Mission has done a great work among the people of the villages, and its influence extends far beyond its borders. Pupils have come there from beyond Jordan, so far that it was needful to wait for a caravan to accompany them on their journeys through regions where roam the wild Bedouin tribes. Some have come from Cana of Galilee, some from the fertile vale of Nablous, and some from the coast cities; while many have come from Jerusalem and from the narrow lanes of Ramallah. Many of them ignorant and needing to be taught all that pertains to right living, they have been taught to wash their faces, to properly care for their clothing and their surroundings; they have been lovingly trained in household matters, each one having her appointed duty, frequently changed; and in the school room they have learned not only the needful book knowledge in Arabic, but they are fair English scholars as well, and are apt little interpreters when English or American visitors have need of such.

"Best of all, they have studied the Bible, and have a good knowledge of the wonderful works of the Lord in the Holy Land, where so many of these events have taken place in the very country which they see around them; and the graduates of the school, Christians in heart and life, are seeking to

bring others to the knowledge of the blessed Saviour.

"There are other branches of work, six day-schools in Ramallah and other villages, mainly taught by graduates of the Training Home. Mothers' meetings are held, and the women eagerly listen as they hear the Bible read and explained, and learn texts from it which help them in their lives of drudgery. There are religious meetings and Sabbath schools and relief given to the sick, and the Mission with its Training Home and its other work is helping to raise the condition of those around it, and working not only for time but for eternity."

JOSEPH SAMUEL CHRISTIAN FREDERICK FREY.*

BY LOUIS MEYER.

We know of no organized efforts to bring the gospel to the Jews who were living in North America until the beginning of the present century. However, the Institutum Judaicum in Halle awakened an interest in the Jews everywhere during the second quarter of the 18th century, and the hearts of some Christian men in North America were stirred with zeal for the evangelization of the people of the Old Covenant. Rev. Benjamin Collmann of Boston, himself a warm friend of the Jews, bore testimony that many prayers were offered for the conversion of Israel (Jewish Exposition, 1821), and he had the honor of baptizing the first Jewish convert whose name is known to us, namely, Rabbi Judah Morris, about 1730 (?) (Dibre Emeth 1880). Morris was born in Algiers, educated in Italy, and was

*A paper prepared for the Third Annual Conference of the Chicago Hebrew Mission, held in Moody's Church, Oct. 17-19, 1899.

rabbi of a Jewish congregation in Boston at the time of his conversion. According to the usual custom he addressed his brethren in the flesh on the day of his baptism and published this address in the form of three tracts, "The Truth," "The Whole Truth," "Nothing but the Truth." Increase Mather wrote the preface, and an appendix to the last tract contains the confession of faith of the author. Morris became a teacher of Hebrew in Harvard and continued as such till 1761. He died in 1764, 81 years old, leaving behind the name of a true Christian (de le Roi, I. 433-35).

There were efforts of other Christian men during the latter part of the 18th century, and a few Jews were brought into the glorious light of the gospel, but no organization existed in North America to preach the gospel to the Jews. Their claims were disregarded until in 1816 divine Providence brought *Joseph Samuel Frey* to this country that he should open the eyes of Christians to their duty toward the neglected Jew.

Joseph Samuel Levy (for such was the original Jewish name of Frey) was born in Maynstockheim, near Kitzingen, in Franconia, in Germany, Sept. 21, 1771. His father was a Morah Tzedek, that is, a man who gives direction in difficulties arising from the observation of the innumerable religious ceremonies of the Jewish ritual, while his mother carried on the trade by which the family was comfortably supported, though it consisted of twelve persons (father, mother, five sons and five daughters). His mother was a most inveterate enemy to Christianity, because her brother had followed Christ and had lived and died a consistent Christian. When about three years old Joseph began the

Hebrew alphabet, and when but six years of age the whole of the five books of Moses was very familiar to him. When he was nine years old the Bible was laid aside and the Misnah and Gemarah were eagerly studied. At the age of eighteen he went to Hesse as a teacher of Hebrew, and at the age of twenty-one he received the degree of a chazan, or reader, in the synagogue, to which he added the title of Shochat (slaughterer) the next year. In 1795 our young Jewish teacher resolved to travel and made a tour through Westphalia to the borders of Holland, and then back again to Gottingen, Hanover and Hamburg. On the day of his departure his father accompanied him a little way out of the town, and at the moment of parting laid his hands upon his son's head to give him a parting blessing. The words of which the old man made use were, "The Angel of the Covenant be with thee," and the son was deeply impressed. Frey, in describing this solemn scene in his autobiography, says: "From the conduct of my dear father on this occasion, from his deadness to all worldly concerns, from his delight and study in the law of the Lord day and night, and, above all, from his secret devotion (see an answer to his father's prayers, see further in 'Narrative'), I have often been led to indulge the hope that he has been a believer in Jesus Christ; our blessed Saviour." From Hamburg he went with the stage to Schwerin, about three days' journey, to become a teacher in a Jewish family. He did not find the desired position, but the journey was not in vain. It was during this journey in the stage that he found Christ. Among the passengers from Hamburg to Schwerin was a Jewish teacher and a young

Christian, an agent for a tobacco factory in Hamburg. This latter gentleman spoke first to the teacher, who was a liberal Jew, telling him that he was neither a Jew nor a Christian. Then turning to our young friend, who by his conduct at meal times had shown that he was an orthodox Jew, he read Jeremiah 31:31-33. A deep and lasting impression was made upon the mind of the young Jew by the portion of Scripture, which he had never read before, and by the explaining remarks of his Christian companion. For some time he was wretched and miserable, then the light came and he resolved to follow his Christian friend to Rostock. It was the decisive step!

It is interesting to follow the struggles as Frey tells them in his autobiography, but it would lead us too far. In Rostock no Jew was permitted to remain for a single night without special permission, and the young Jew, who could not find the kind friend whom he had followed, was obliged to make known that he had come to Rostock "to inquire into the truth of Christianity, and to embrace that religion if convinced of its veracity." A Christian minister, to whom he was sent for examination, met him with suspicion and finally sent him to three neighboring towns, and if none of the ministers there would receive him he was told to return to Rostock.

So he went to Wismar, where he found a true friend and spiritual adviser in the Rev. Dr. Haupt. In the house of this true minister of the gospel the inquiring Jew saw the first copy of the New Testament, and he became soon convinced that Jesus is the Messiah. That he might not need any pecuniary help from the Christians, who regarded him with suspicion,

he learned the trade of a shoemaker. In 1797 he was advised to go to New Brandenburg, in Mecklenburgh Strelitz, and here he received thorough instruction in the doctrines of the gospel from Rev. Cortum, a Lutheran minister. On the 8th day of May, 1798, Joseph Samuel Levy was publicly baptized, and received, according to the common practice, three new names, Christian Frederick Frey, so that he was henceforth known as Joseph Samuel Christian Frederick Frey.

In December, 1798, Frey left the town that had witnessed his baptism and went to Prenzlau in Prussia. The hand of God was guiding him, for here he met Michaelis and Thorman, two experienced disciples, and, under their influence and guidance, he became indeed a follower of Christ. In the early spring of 1799, Frey lost his position and went with letters of recommendation from Thorman to Berlin, where he arrived on Saturday, June 22, 1799. He began at once to attend worship in a Moravian chapel and soon became a member of that denomination, while he earned his living as a shoemaker. But God called His servant to a special work and in February, 1800, he entered the missionary seminary of Jænicke, that he might be prepared "to preach among the Gentiles the unsearchable riches of Christ." He studied diligently, yet was a little discouraged when "toward the close of 1800, Mr. Jænicke received a letter from Dr. Knap, of Halle, requesting that the candidates might be examined and one of them chosen for the Danish Missionary Society, but that Mr. Frey should not be examined, as they did not wish for him *on account of his having been a Jew.*"

On June 11, 1801, a letter from

the London Missionary Society asked for three missionaries to be assistants to Dr. Vander Kemp in Africa. Palm, Ulbricht and Frey were chosen by Jænicke and left Berlin for England on July 11th. They went first to Hatzhausen, in Friesland, to learn the Dutch language, and on September 1, 1801, the three brethren embarked in Emden for England on three different vessels. Frey reached Gravesend on September 15th, finding to his disappointment that his fellow missionaries had just gone up to London and that he must wait for a passport from London. As he could not speak English, he did not know what to do, until he found an interpreter who took him to Rev. Kent. In the evening he was much depressed in mind, cast down and full of fears, but prayer strengthened him and he retired, trusting in his Saviour. About two o'clock in the morning he had a most remarkable dream. "I read in a newspaper that the two brethren, Palm and Ulbricht, as well as myself, were to preach in London; that the Jews in particular were (in a most affectionate manner) invited to the discourse which I was to deliver. The appointed day approached; an immense crowd collected and I was enabled to preach to them with great freedom and to lift up my voice like a trumpet. I thought that the effect of this discourse was, that I was afterward desired to stay in London to preach both to Jews and Gentiles; to which I replied, that I could not possibly part with my dear brethren, Palm and Ulbricht, and let them go alone, but, that if the directors would send for another missionary to accompany those brethren, I would consent; and with which the directors having complied, I resolved to remain in England." Having received a passport he

went up to London and was directed to a boarding-house, whose keeper was very kind to him and took great pains to help him forward in the knowledge of the English language. Frey visited frequently the Jewish synagogues and lamented often over the deplorable condition of his Jewish brethren. Five months elapsed without an opportunity for the three missionaries to start for Africa, and they began to manifest impatience and readiness to murmur at the dispensation of divine Providence. However, the directors of the missionary society, having learned that Frey was a Jew, asked him whether he would like to stay in London and preach to the Jews. Frey consented, remembering his dream and showing to the messenger of the directors what he had recorded in his journal at Gravesend. It was then thought best that he should attend the Gosport Missionary Seminary to learn English and prepare himself for his work, and on February 28, 1802, he left London and went to Gosport, where he was under the tuition of Rev. David Bogue, the celebrated friend of Israel. 1802 to 1804 were busy years of preparation and study and weekly visits were paid to the Jews in Portsea for religious conversation. In May, 1803, he preached his first sermon to the Jews in London at Zion chapel. A large number of Jews attended and listened respectfully to the sermon on Gen. 13:8.

In May, 1805, the directors of the missionary society called him to begin his regular labors among his Jewish brethren in London. Numbers of Jews attended the services and three were publicly baptized in September, 1806. Soon, however, difficulties arose between Frey and the directors of the missionary society in regard to providing temporal relief to Jews, and

in March, 1809, Frey preached his last sermon under the patronage of the London Missionary Society.

On the 4th of August, 1808, a society had been formed for the purposes of visiting and relieving the sick and distressed, especially Jews, and on March 1, 1809, this society was re-named, "The London Society for Promoting Christianity Among the Jews." Frey was the lecturer for this society and began a course of lectures in the French-Protestant church which attracted large congregations, among whom were from two to three hundred Jews. A considerable number of Jews publicly confessed Christ by baptism. But the society became soon involved in debt and Rev. Lewis Way offered to pay the debt of £10,000 if the cause should be given into the hands of the Church of England. The offer was accepted on February 28, 1815, the debt paid and the society was at once conducted in strict conformity to the liturgy and formularies of the Church of England. Frey had to step out, receiving an annuity of £100 for the first year and £50 for the next ten years. Thus ended Frey's nine years missionary labors in England.

Though Dr. Bogue and his friends proposed the formation of a new society, Frey resolved to go to America, and he left London on July 23, 1816. On September 15, 1816, the very day on which he landed on the British shore in 1801, he landed in New York, and on September 22nd he preached his first sermon on American soil. In June, 1817, he commenced to preach in a schoolhouse in Mulberry street; soon a church was formed, and Frey called as its pastor. He was ordained April 15, 1819, by the Westchester and Morris County Presbytery; but in 1820 he resigned to give all his

time to the preaching of the Gospel to his own brethren. A "Society for the Evangelization of the Jews" had been formed in 1816, but had quickly died. It was revived in 1819, but the Legislature of the State of New York refused the charter for which the society applied, because "the proselytizing of citizens is prohibited by the constitution." The name was therefore changed, and the "American Society for Ameliorating the Condition of the Jews" received its charter on April 14, 1820; the first society on American soil to bring the blessings of the Gospel to the Jews.

It is very interesting to study the list of officers and members of this society, as it is preserved in a remarkable book, written by some highly learned Jew against the effort to preach Christ among his brethren. The exact title of the book is: "Israel Vindicated: Being a Refutation of the Calumnies Propagated Respecting the Jewish Nation: in which the Objects and Views of the American Society for Ameliorating the Conditions of the Jews are Investigated. By an Israelite. New York. Published by Abraham Collins, 268 Greenwich street, 1820." The first president of the society was Elias Boudinot. Among the names of the vice-presidents we find John Q. Adams; Rev. Dr. I. Day, of Yale; Dr. A. Green, of Princeton; Colonel John Troup, Gen. Stephen Van Rensselaer, and others. The secretary for domestic correspondence was Rev. Dr. Alexander McLeod. The Jews were to be gathered into a colony, that they might earn their bread, and at the same time be instructed in the doctrines of Christianity.

In September, 1822, Frey became the agent of the society, and he traveled for several years,

preaching to the Jews wherever he found them, collecting money and forming auxiliary societies. May 21, 1824, a female auxiliary was organized in New York ("Evangelical Witness," 1824, page 528). The official publication of the society was "Israel's Advocate," in which the editor, Rev. Dr. Rowan, pleaded so successfully that the amount in the treasury was \$15,000 in 1826. Some of the converts were employed as missionaries among the Jews: Zadig, Harth and Jacobi.

In 1825 troublous times began for the society. Hopkinsianism began to exert its influence. Several Jews, who were called converts and had been taken under the care of the society, seceded from it, became its most violent enemies, and published tracts reviling the society and its methods of work. Efforts were made to destroy the society, and Frey resigned on April 1, 1826, to become in 1828 pastor of a Baptist church in Newark, N. J., having been immersed August 28, 1827. From 1830 to 1832 he was pastor at Sing Sing, N. Y. In 1832 he began again to travel and preach to Jews and Gentiles, continuing this until 1837. From 1816 to 1837 he traveled more than 50,000 miles, and preached 5,147 times. During these years he wrote a book, "Joseph and Benjamin; or, a Series of Letters on the Controversy between Jews and Christians," which was considered an excellent missionary agent, so that the "Society for Ameliorating the Condition of the Jews," resolved to send Frey to England as an agent to collect money for the printing and distribution of the book. For two years Frey remained in England, and had success in gathering funds, but when he returned to New York in 1839, he became involved in personal trouble with the

society. He began to lecture in the South Baptist Church to the Jews, undertook another missionary trip, from 1841 to 1843, and finally settled in Pontiac, Michigan, where he died January 5, 1850. The "Society for Ameliorating the Condition of the Jews" died slowly, occasionally employing Jewish converts to labor among their brethren. Its scheme of the colonization of the Jews was fantastic and impossible. We hear no more of the society after 1851, when Rev. John Neander, its last missionary, resigned. Joseph Frey published the following books:

"A Course of Lectures on the Scripture Types."

"Joseph and Benjamin."

"Judah and Israel," with his autobiography.

"Messiahship of Jesus."

"The Jewish Intelligencer."

A Hebrew and English Dictionary.

A Hebrew Grammar, and others.

Frey was a conscientious Christian, a faithful friend of the Jews, and a well-learned man. God honored him exceedingly by making him the father of Christian work among the Jews on both sides of the Atlantic.

"He being dead, yet speaketh."

The members of the Prayer Union and lovers of Israel are requested to pray *most definitely* that the Lord: First, would give a place for and industry whereby our converts might be supported and means supplied to carry it on; second, that the debt of \$1,750 remaining on the Mission House may be speedily wiped out; and third, and most important, that souls may be brought from darkness of Judaism into His light, the light of Christianity.