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

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MRS. T. C. ROUNDS, EDITOR.

## THE WORD CONFIRMED.

REV. J. H. SAMMIS, D. D.

Peter's second letter (that letter is, also, Peter's, no liar ever clothed himself in such light) affirms that the gospel of the power and coming of Christ is no fable. That he with others was an eye-witness of the Messianic Majesty, and an ear-witness of the Voice Divine, and adds, "We have the prophetic word made more sure."

This confirmation of the Word occurred "on the holy mount." The event on the mount was the Transfiguration. It is recorded by the three synoptics, Mt. 17:1-6; Mk. 9:2-7; Lu. 9:28-35. The account in each is immediately preceded by the prediction: There are some standing near who shall not die till they see the Kingdom of God come with power, the Son of Man in His glory, and opens with the statement that after certain days He took Peter, James and John into a mountain and was transfigured before them. There is no doubt the prediction referred to this event, and Peter so understood, for he says he saw the power and parousia (coming) on "the holy mount." How did this confirm the prophetic word?

1. By demonstrating to his senses, corroborated by those of co-witnesses, the reality of the glorious cloud, the glorious Per-

son, the glorious Voice, and the glorified saints, risen and translated (Moses and Elijah), associated in the prophetic word with the coming King and kingdom, the goal of prophecy. What further confirmation could possibly be needed to make the prophetic word sure?

2. By demonstrating that the word was equally reliable in the record of past supernatural manifestations of a similar nature. Neither cloud, nor Lord, nor Voice, of glory were new and unheard of. Their presence among the records of the past is a great stumbling block to such as are slow of heart to believe Moses, even if they believe Peter. Here is stupendous theophany vindicating the sacred record. It eventuates not in remote, possibly mythical, ages, but in comparatively modern times, witnessed by men whose testimony is open to, and has been subjected to, the severest sifting, and can be impeached only at the abandonment of all that commonly certifies an event past or present.

Here we see the cloud of glory that led Israel of old, rested on Mt. Sinai, descended from time to time and stood at the door of the tent of meeting, overshadowed and filled the Tabernacle and the Temple, and moved majestic over the plains of Mesopotamia in the sight of Ezekiel. Here we see the Lord of Glory who looked out of the cloud

and fully as much is the private and unoccupied land of the various religious orders. Subtracting from what remains that on which stand the churches and other buildings not used as homes, and it leaves something less than 100 acres of ground to furnish the homes and the places of business for a population approximating thirty thousand. There may be more people than this number within the walls; there are no means of knowing the exact population, as no census is ever taken. A conservative estimate, based on as complete a count as can be secured, gives the entire city a resident population of fifty-five thousand and divides it almost equally between the Old and the New Jerusalem outside the walls.

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MOSES.

BY MRS. E. M. EXTON.

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead."—Deut. 34:1-4.

Alone with God the prophet stands  
And views the scene on either hand,  
Which Pisgah's glorious heights afford,  
Of Canaan's land, with blessings stored.

A beauteous sight was Palestine,  
A land that flowed with milk and wine.  
Rich, too, in wealth of oil and corn,  
While fruits and flowers its hills adorn.

The prophet cried, "Lord, let me go  
Beyond where Jordan's waters flow,  
To see the goodly mountain there,  
And Lebanon without compare."

To Moses' heart that "goodly land"  
Meant more than we can understand.  
Still in the wilderness of sin,  
He'd lost the right to enter in.

This favored servant of the Lord  
Had there rebelled by act and word,  
And thus must bow beneath the rod  
Of the just government of God.

Yet, blessed fact! by grace we find  
Him honored more than all mankind.  
The Lord did choose his place of rest  
And laid him there, supremely blessed.

And then, in that transfigured scene,  
Moses upon the mount was seen,  
Conversing with our Lord and King  
About His death and suffering.

No greater prophet ever wrote,  
No greater prophet ever spoke,  
Than him whom God knew face to face,  
Till Christ appeared in matchless grace.  
*Fairbury, Neb.*

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LEWIS HENRY SALIN.\*

BY REV. LOUIS MEYER.

The numerous small Jewish communities scattered over the kingdom of Bavaria at the opening of the 19th century, were composed of Jews of the most orthodox type. Tenaciously they clung to the burdensome and narrow enactments of the Talmud, and thus naturally gave great power and influence to their rabbis. Many of these teachers of the people were men of knowledge and of considerable talmudical learning, whose names were known far beyond the confines of the villages, towns, or cities in which they dwelt. One of these well-known rabbis was the rabbi Salin, who ministered to a small Jewish congregation in the northern part of Bavaria during the years which followed immediately after the great wars. A Levite, he lived after the most orthodox manner, and was considered one of the few men who were acquainted with all the intricacies of the innumerable Jewish laws and prescriptions. His wife was a descendant of the Aaronic priesthood and of one mind with the husband, to whom she clung with sincerest love, concerning the necessity of living as strictly as possible according to the commands of the ancient rabbis. Thus the couple lived happily, in

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\*Comp. Christian Experiences of Lewis Henry Salin, a converted Jew. By himself. St. Louis, Mo., 1877, pp. 297.

spite of the fact that the salary of the rabbi Salin was so small that frequently they had to do without the least luxuries.

Into this home Lewis Henry Salin was born on July 2, 1829. Little is known of his childhood, except that he was brought up in the faith of his father, received a good Hebrew and talmudical training, and at the age of thirteen was made "a Son of the Law" according to the Jewish custom. Soon after this solemn ceremony he became apprentice to a dry-goods dealer in his native town and patiently waited upon customers, without ever dreaming of another career. He was thoroughly contented with his religion and prayed and longed for the coming of the promised Messiah. To consider the claims of Jesus of Nazareth, or to read the New Testament, he had no desire, because from earliest childhood he had been taught that Jesus was an impostor and that His followers were the enemies of the Jews. His own experience—for Jews in those days were much hated and persecuted by their Christian neighbors—confirmed the teaching of his father, and it was not strange that the young Jew could not be induced to read the New Testament. Thus he had become sixteen years old when God made him read the book against which he was so prejudiced.

"One evening," so he wrote thirty years later, "while visiting a family in our neighborhood, who were Lutherans, I was requested by a young lady to read a chapter in the New Testament, as she would be unable to read a chapter, as was her custom, on account of her work, which it was necessary to finish that evening. I answered her request with a smile, for I had declined reading that book on several previous occasions, believ-

ing conscientiously that it would be sinful for me to spend my time in reading about one whom I was taught to consider a deceiver, a pretender, and an impostor. Politeness, however, compelled me to do, on that occasion, what my conscience often forbade my doing being before. I read, for the first time, Christ's sermon on the mount, and who can imagine my feelings, the wonder and surprise the reading of that sermon produced on my mind? Well may the officers of the self-righteous Pharisees exclaim, 'Never man spake like this man,' for I wondered and was amazed at the doctrine therein taught and the spirit of candor and fidelity manifested. This produced a yearning to learn all the New Testament's teaching. But preconceived notions and prejudices suggested different things to me; they would not permit me even to acknowledge the conviction of my mind. I sought to find objections which produced a lengthy discussion, which lasted several years."

First, the young Jew naturally denied the Messiahship of Jesus of Nazareth; secondly, he contended that the doctrine of the Trinity is in opposition to the Mosaic law, and to the spirit of God's entire revelation. The Spirit of God led him to commence the work of investigation in earnest by diligently searching the books of the Old Testament. Certain passages, which he had read often before, but whose deeper meaning he had not understood, because the veil was still upon his eyes, were critically examined again. "In my youth," he says in speaking of this time of searching the Scriptures, "I was required to study the Bible, but only to support my preconceived opinions. Now I commenced honestly and prayerfully to search the Scriptures in order to

form correct opinions and to obtain treasures lying hid in their depths. In performing this arduous duty I learned much of the experience of the Apostle Paul, when he said: 'I was alive without the law once, but when the commandment came sin revived, and I died.' Before this decision I had lived a Pharisee, was righteous in my own eyes, and relied alone upon the external performance of duty, and concluded my state to be very good and safe; but in searching the Word of God to learn its teachings truly, I learned to know myself."

Soon the zealous inquirer realized his sinfulness and his exposure to the wrath of a sin-avenging God. This condition taught him how to pray. The daily reading of his Jewish prayers appeared to him a mere formality, in which his lips moved, but the heart was wanting. Now he learned to pray with the heart, because he really felt that he was a sinner, a guilty rebel before God. At the same time, by the grace of God, he was enabled to see the fulfillment of the prophecies of the Old Testament in the person and character of Jesus of Nazareth, yet, he could not believe in the divinity of that man. Thus time passed on, without the full light coming into his soul. He was almost brought to despair. The future looked gloomy, and to erase the subject, the cause of all his troubles, from his mind, was impossible. He groped his way in darkness, when his Lutheran friend caused him to turn once more to the scriptures and to compare the New with the Old Testament. Soon he discovered the truth, and, like Thomas, he cried out, "My Lord and my God." Henceforth he felt that he was converted. He believed with all his heart that Jesus was the Messiah. Gradually his troubles

disappeared, and his heart filled with ecstasy, comfort and delight. The New Testament became his daily companion. With delight he studied its precepts in order that he might learn what the Lord would have him do. Soon he discovered that in order to be a true disciple of the Lord, he must be willing to part, if necessary, with all earthly comforts, and take up his cross and follow Him.

Young Salin was satisfied that by making a profession of his faith in Christ he would bring down upon himself the hot displeasure of parents, brothers, sisters and numerous relatives. He loved them all. His heart sickened at the thought, and his feelings almost overpowered him. But divine help was given in answer to importunate prayer, and he determined to do his duty under all circumstances.

To confess the Lord and to join the Church of Christ, in order to obey Him in His ordinances, was Salin's first decision and intention. But, alas, here he met great difficulty. From the New Testament he learned that the Church of Christ is made up of converted members, and, therefore, is entirely separated from the world. This characteristic he did not discover among the Roman Catholics and Lutherans, the only two denominations of which he had any knowledge. There were other characteristics of the Church of Christ, which he thought scriptural, and which he could not discover in Lutheran and Roman Catholic church. Thus he decided not to unite with either of them, but to patiently wait till the Lord saw fit to lead him where he might find the beloved of the Lord. He contented himself with reading the Word of the Lord, and in meditation and prayer, studying daily the

Holy Scriptures for clearer manifestations of the character of His kingdom.

Thus the year 1848 came. A rebellion broke out in Germany, and Lewis Henry Salin espoused the cause of German independence. He was selected as the standard bearer of a company and diligently prepared by daily exercise in drilling for the battlefield. However, the rebellion was quickly subdued. Salin, being yet a minor, was punished less severely than the older ones, yet his mind turned immediately to America, with a determination of emigrating to the land of the free as soon as practicable. On September 7, 1849, he bade adieu to his native home amidst sobs and tears of loved ones, and after a long and perilous voyage at sea he landed at New Orleans on November 4th.

After a few days spent in New Orleans and in Cincinnati, he joined his older brother at New Castle, Ky., and on his advice he went soon to Owen county, Ky., that he might learn the English language as quickly as possible. After a severe sickness, which revealed to him the Christian kindness and love of the people among whom he had cast his lot, Salin settled himself in Owenton as a dry goods merchant.

At once the question of making a public profession of his faith in Jesus and uniting with the Church occupied his mind again. As far as practicable he attended the public services of the various denominations, but he could not make much progress, as he understood but little of what was said. He was amazed, however, when he found that there were so many denominations in America, of which he had never heard in Germany. There were in Owenton and neighborhood Baptists, Reformers,

Methodists and Presbyterians. He had no special love for or hatred toward any of them. He only wondered if the Church of Christ could be found among them.

As soon as he could read a little English, he bought a church history and an Encyclopaedia of Religious Knowledge, that he might learn something about these strange denominations. He examined the claims of every denomination with which he became acquainted, until at length he decided that according to his understanding the Baptists were the true witnesses of God. After this decision trouble again filled his heart. Should he join the Baptist church? The conflict was great. Thus he himself describes it: "Storm and tempest seemed to gather their forces, and like a tornado burst upon me. My excitement was so great that for a moment I was lost in my own thoughts. My mind was so highly wrought upon that I imagined I could see and hear my father speak, 'Son, beware of what you are doing! Count the cost before you make the leap! Remember it is the making of a gulf between you and your dearest relations and friends!'

"These thoughts pierced my very soul and I wept most bitterly. I sat down to quiet myself, and taking the Bible, I thought I would read, when all at once I spoke out and said, 'Read! No! How can I read in this book which only reveals to me my condemnation? Am I ready to comply with its injunctions? If not, let it ever be a sealed book to me. Let me forget its precepts, its promises, and its threats. The blood of the martyrs for the truth was before me. Their suffering, affliction, sorrow and distress, all as so many preachers, rose before my mind. I felt almost life giving way; heart-broken with

grief, when the thought, like the bright rays of the sun when bursting forth from behind a angry cloud, came to me, If these all so loved the Saviour as to be willing to seal their love to Him with their own blood, am I not willing to make all necessary sacrifices in order to serve Him acceptably?

‘I paused a moment, and then with tears in my eyes I said, ‘By the grace of God I will!’” Thus the final decision was made, and the following Lord’s day Salin attended the services of the Baptist church of Long Ridge, Owen county, Ky. Dr. Farmer Rees, the pastor of the Owenton church, preached a stirring sermon. At the close of the sermon the usual invitation was extended to anyone who might feel it his duty to make a profession of religion, to come forward. “None can describe my feelings when I heard the invitation,” says Salin, in his autobiography. “All my relatives, from my father to the remotest cousins, like a panorama passed before my mind. I imagined I could hear them curse my very soul, while a frown of hot displeasure was resting upon each countenance. A struggle as between life and death began in my bosom. The solemn and weighty words of our Saviour, with greater force than ever, came rushing to my mind, ‘He that loveth father or mother . . . more than me is not worthy of me.’ Twice I rose to go forward to make a public profession of my love to the Saviour, but my strength gave way and I sat down. My excitement was intense, when all at once I said: ‘I will go, and if I perish, I perish there.’ I rose for the third time, and, with great difficulty, I went forward and united my destiny with the Baptists.”

Two weeks later, on the first Lord’s day in July, 1852,

Lewis Henry Salin was baptized by immersion through Rev. Elijah Threlkeld, the pastor of the Long Ridge, Ky., Baptist church. He was disinherited by his father (his mother had died in October, 1847), and forsaken by all his brothers and sisters, as soon as the news of his baptism reached them.

The years after his baptism were years of quiet spiritual growth to Salin. He continued to conduct the store which he had opened soon after his arrival in Owenton, and soon became widely known on account of his faith and his Christian activity. Foremost in every good work, he gradually became a leader in the church, so that in February, 1857, the Mt. Pleasant church called on the Long Ridge church for his ordination. It was a solemn moment when, on the third Saturday of March, 1857, Lewis Henry Salin was ordained to preach the everlasting gospel. On the same day the Greenup’s Fork church united with the Mt. Pleasant church in calling for his services. Twenty-two years he served these churches, a beloved and honored pastor. After that time he served other noted Baptist churches throughout central Kentucky for longer or shorter periods. He was a popular and useful evangelist also, and it is said that he held meetings with more than one hundred and twenty churches in Kentucky and other states, and added to the fellowship of the churches several thousand converts.

On May 20, 1897, Lewis Henry Salin, faithful unto death, entered into his rest, deeply mourned by a large number of friends. Salin wrote and published a number of treatises, namely, “Christ’s Kingdom,” “My Views on the New Birth,” “My Views on the Sacri-

fice and Atonement of Christ," "The Design of Baptism," and "My Views on Scriptural Communion." More important than these is, however, his "Review of three lectures on the Origin of Christianity, by Rev. Dr. Isaac M. Wise, Rabbi of the Congregation Benai Yeshurun, Cincinnati," in which he, the simple country pastor, dared to attack the celebrated lectures of the founder and leader of American Reform Judaism. But why should Salin be afraid to do this? He knew in whom he believed, and trusting in His help he fought and conquered the enemy of his Master.

*Hopkinton, Iowa.*

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#### VON PLEHVE AND THE MAY LAWS.

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Confidential.  
Circulating Matter.

The Minister of the Interior,  
Division of the Police,  
Question No. 6.  
March the sixth, 1904.  
No. 273.

To Governors, Mayors, and Chiefs  
of Police:

The measures which the ministry of the interior has from time to time adopted in regard to Jews who have settled outside their legitimate precincts, have resulted in a number of more or less severe orders, all of which have had for their purpose the removal of said Jews to their proper precincts. From the numerous complaints which have reached us both from the Jews themselves and from the local authorities, it appears that these limitations which have been put upon the Jews by the governors and their inferiors are often connected with serious difficulties for those whom these regulations concern.

It cannot be denied that the reasons which have made many Jews settle in the forbidden precincts are to be found in our defective legislation regarding the Jews. This deficiency, which is fully recognized in the higher administrative circles, has led them to order a revision of the laws governing the Jewish population. The obscurity of the present laws has often called forth the most contradictory interpretations even from the highest legal authorities. The inevitable result of this is that an agreement between the administrative authorities in the application of these laws is wellnigh impossible.

Under these circumstances it would not be entirely justifiable to make the Jews alone suffer all the consequences of our legal system. And this is especially true at the present time. The war in the Far East, and the consequent mobilizations in the military districts, as well as the calling out of the reserves, among whom are often found members of expelled Jewish families, make the results of the expulsion doubly hard for these families.

For these reasons, and because it is my earnest endeavor to prevent everything that shall disturb the normal progress of the country, or call forth dissatisfaction among the people, I deem it necessary that for the present, and until peace has been established, all those Jews who, in the opinion of the local authorities are illegally settled in their respective districts be allowed to remain, to wit: Wherever their settlement was originally justified, but where they may have afterwards lost their rights; or wherever they have lived for a longer time and have established themselves in families and acquired property. Your excellency is requested to take note of