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

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THE PANORAMA OF REDEMPTION.

BY PROF. JAS. M. GRAY, D. D.

The Bible is not a history of the world or of the human race, but the redemption of man.

This history of redemption begins at the moment of its need with the first promise of the Redeemer in Genesis 3:15, spoken of as the seed of the woman who should bruise the serpent's head.

The next link in the chain is 2,000 years later, more or less, in the promise to Abraham (Gen. 12), where "the seed of the woman" is revealed as coming in his line, and concerning Whom it is promised that in Him "shall all the families of the earth be blessed."

This promise to Abraham is coincident with his call to be the founder of a nation—the nation of Israel, as the event showed—which God intended to use as an instrument in the work of redemption.

Israel as an instrument is a co-worker with the Personal Redeemer, "the seed of the woman," Whom we subsequently identify in the

Scriptures as the Lord Jesus Christ. Christ and Israel are spoken of in Scripture not as two instruments, however, but two

"servants" in the execution of God's plans.

With the particular work of Christ as the Sin-bearer we are measurably familiar, but that of Israel as a nation is not so well known.

It seems to be of a three-fold nature. (1) Israel was to be a repository for the truth of God and to her was committed for safe-keeping and transmission the sacred oracle. (2) She was also to be a channel for the coming into the world of the great promised Redeemer, the Personal Servant. (3) She was to be a kind of pedestal or platform on which the charter of the true God might be displayed before the other nations of the world to His glory, and to their advantage through their willing subjection to His authority.

The first of these purposes Israel has fulfilled, but failed as to the third. And it is the chief mission of the books of the prophets to foretell the circumstances under which the third shall yet be fulfilled in the Millennial age which shall follow the present one.

The early historical books of the Old Testament—the Pentateuch to 2 Samuel—not only give us the story of Israel, but contain additional prophecies of the Redeemer. They speak of Him as coming in the line of a particular descendant of Abraham, *i. e.*, Judah (Genesis 49), and a particular

Synopsis of address at the all-day Conference of the Chicago Hebrew Mission held in the Chicago Avenue (Moody's) Church, January 15, 1908.

DECEMBER 6, 1907.—A Paris correspondent of the *Jewish World* informs us that a new religious departure was inaugurated last Sunday in Paris. Sunday is substituted for Saturday. This is the result of Reformed Judaism introduced by M. Germain Lévy, the Rabbi of the Union Lebérale.

ST. PETERSBURG, Dec. 6, 1907.—The Senate has issued a statement to the effect that Jewish machinists, employed on the railroads, have the right to live in any part of Russia they choose.—*The American Hebrew*.

ODESSA, Dec. 6.—According to the Russian Bureau of Statistics, the population of Odessa has decreased by 100,000 during the past three years. The present population of Odessa is 400,000 instead of half a million three years ago. The decrease, in a great measure, to the emigration of the Jews.

It is interesting to compare the volume of the Jewish emigration with that of other European races. The aggregate European population is about 400,000,000. Of these 1,018,000, or nearly one in 400, emigrated to the United States. The Jewish population of Europe is about 7,000,000. Of these more than 152,000, or about one in 47, emigrated to the United States. Thus the total resultant driving pressure on the Jewish population is apparently from eight to nine times as large as for the average European. If we make a similar comparison for the Russian nation the result is even more striking. The number of Russian non-Jews emigrating to the states in the last year was 90,431, which is about one in 1,500 of the Russian population. The number of Jews emigrating from Russia amounts to about one in forty of the Russian Jewish population. Thus in Russia the resultant driving force on the Jew, compelling him to leave the country of his birth and upbringing, is nearly forty times as great as that acting on the non-Jew. These comparisons should perhaps not be taken too literally. They illustrate very forcibly, however, the enormous difference in the emigration rate of Jews and other races.—*The Jewish World*.

The authorities have taken in hand the construction of the section of carriage road so long left incomplete between Jerusalem and Nablus. Although the really difficult mountain decents are still to be begun, much has been done on the last parts, and if the work is continued with the energy with which it was begun during the early part of April it should be finished.—*Palestine Exploration Fund*.

BOOK REVIEWS.

The Religion and Worship of the Synagogue. By the Revs. W. O. E. Oesterley, B. D., and G. H. Box, M. A. London: Sir Isaac Pitman & Sons; New York: Charles Scribner's Sons.

This book, well written, well printed and well illustrated, ought to be in the library of every lover of Israel. It is truly what it claims to be, viz., "an introduction to study of Judaism from the New Testament," and treats a subject on which very few books in the English language have been issued for Christian readers. Messrs. Box and Oesterley have shown their familiarity with all phases of ancient and modern Judaism and their ability of setting the results of their studies before their readers in numerous articles published in their own quarterly, called *Church and Synagogue*, in the *Expository Times* and other papers of high standing, so that we approached this volume with great expectations. We were not disappointed, and, while we would by no means subscribe to everything said in the book, we recommend it to our readers as a most valuable and helpful book.

It is divided into three parts. The first deals with "The Sources of Judaism," and gives a good history of the Apocrypha, the Targums, the Talmud and the Mideashim, and a sketch of the divisions within the Jewish body. The second part describes "Dogmatic Judaism" and gives a good idea of Jewish theology. The third part takes up "Practical Religion." It describes the education and life of the Jew and familiarizes the reader with the synagogue, the Jewish year, festivals, solemn days and feasts, and with some modern religious rites and customs among the Jews and their origin. The special bibliographies at the head of most of the chapters in Parts 1 and 2 are of especial value to one who wants to make a deeper study of the most interesting subject. We recommend the book as a most scholarly, clear and intelligible help to all those who desire to acquaint themselves with present day Judaism.

LOUIS MEYER.

"*Trusting and Toiling*" for 1907. The 13th volume in its beautiful blue and gold binding represents the Jewish missionary effort, chiefly but not exclusively, of the Mildmay Mission to the Jews for the past year. Edited by Rev. S. H. Wilkinson.

How one rejoices at the activities of a great work like this and praises the Lord for the seed-sowing, especially in "darkest Africa."

"*The Missionary Review of the World*," Jan., 1908. Editor-in-Chief, Rev. Arthur