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

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THE JEWS AN ESSENTIAL FACTOR IN GOD'S PLAN OF SALVATION.*

BY REV. J. W. MARCUSSON.

(1) Because of their election in Abraham.

God, by an act of His sovereign will called Abraham to separate himself from his natural connections, and to enter a new phase of life. Abraham by the call of God became the elected of God, and hence an essential factor in God's plan of salvation. In Abraham and his seed humanity was to be blessed. Abraham obeyed God's call, believed in God, and by faith saw the day of the God-man, Christ Jesus, and because of his unconditional obedience became an essential factor in God's plan of salvation, and hence the Jews being the lineal descendants of Abraham were thus in him elected by grace through faith to constitute an essential factor in God's plan of salvation.

We are therefore to contemplate the Jews apart from their relation to God as moral, responsible beings, amenable to the law of conscience and to the law of God—but, as a nation especially elected by an act of grace to become an essential factor in God's plan of salvation,

devised by almighty love from eternity to be executed and finished by a sovereign act of God's will from the fact that they, the children of Abraham, the called of God, by promises, who was counted righteous because he believed God, and was named by revelation, "The father of the faithful," the "Friend of God," a God erected beacon to lighten mankind into the paths of righteousness and truth! Thus it is because of this God-given faith to Abraham that his descendants, the Israelites, whose are the fathers and the promises justly claim to be an essential factor in God's plan of salvation because of their election in Abraham. But furthermore, the Jews are an essential factor in God's plan of salvation.

(2) Because of Jesus Christ, in assuming flesh of our flesh to consummate in His person as the God-man, God's plan of salvation, concerning the flesh was of the seed of Abraham in whom all the nations of the world were to be blessed:—Can any one who believes in the divine inspiration of the Scriptures, doubt that the Apostle Paul was moved by the Holy Ghost to utter the soul stirring words as recorded in his epistle to the Romans (chap. 9:1-5):

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

"That I have great heaviness

*An address delivered at the 5th Conference of the Chicago Hebrew Mission in the Chicago Ave. (Moody's) church, Sept. 7th, 1904.

ness the work closely and to have prolonged conferences with the workers. One of my greatest joys is the knowledge that some individuals have been led to the confession of the Lord Jesus as personal Saviour.

Jewish mission work both here and in the United States is drawing upon itself the more and more open opposition of the Jewish leaders. So long as we see to it that our methods are God-honoring and upright we need have no fear of this. We shall always have a large section of the Jewish community with whom we cannot get into personal contact, and who, though often sincere in doing so, yet from ignorance, prejudice and another view-point will persist in misrepresentation and opposition. At the same time, as we plod on, seeking God's guidance and grace daily, the message of the Holy Spirit will find acceptance among many. We shall always have large opportunities and never be without signs of God's prospering blessing.

The Lord with you all beloved friends in the United States and Canada. Our band of workers at the Central Hall and doubtless many from other Jewish Missions in this country as well as from the great mass of friends of Israel send greetings in His Name. I put them in the language of Amasai to David, "Thine are we and on thy side. Peace, peace be unto thee and peace be to thine helpers, for thy God helpeth thee."

We have now a closer link with the American continent. It will give us fresh privilege in prayer. Will you who read these lines join us in prayer for the whole Jewish nation, for all true-hearted Christian missionary work amongst

them, not forgetting the great field of Russia.

Yours in Israel's cause,
SAMUEL H. WILKINSON.

THE SOCIAL AND POLITICAL CONDITION OF THE JEWS THROUGHOUT THE WORLD.*

BY REV. LOUIS MEYER.

Estimates of the number of Jews throughout the world vary greatly, some authorities telling us that there are now nineteen millions of Jews in existence, while others consider seven millions a fair estimate. We agree with the editor of the English Jewish Year Book that all attempts to estimate the Jewish population of the world must necessarily be conjectural, and we believe that the estimates made by Jewish statisticians are rather too low. However, we accept the Jewish statistics of the English Jewish Year Book 5665 (1904-1905) as the most reliable and shall use them in the following statements almost altogether.

We find then that the number of Jews in the world is 11,017,721, which are distributed as follows: Europe, 8,747,971; Asia, 342,410; Africa, 354,500; America, 1,556,000; and Australasia, 16,840. In looking at the different countries we find 5,082,342 Jews in Russia and Poland; 1,224,899 in Austria; 851,378 in Hungary; 586,948 in Germany; 282,277 in Turkey; 200,000 in Roumania; 196,000 in the British Isles; 103,988 in Holland; 78,000 in Palestine; 150,000 in Morocco, etc.

However, we shall gain a clearer

*Part of an address delivered at the Fifth Conference of the Chicago Hebrew Mission (held Sept. 6, 7, 8, 1904).

understanding of the Jewish population and its distribution, if we consider the percentage of Jewish to total population in the different countries. This percentage is, in Poland, 16.25; in Palestine, 12.00; in Austria, 4.68, in Hungary, 4.43; in the Russian empire, 4.03; in Morocco, 3.00; in Holland, 2.00; in the United States, 1.97; in Germany, 1.04; in the United Kingdom, 0.47; in Persia, 0.39; in Canada, 0.42; in France, 0.22; in India, 0.06; in Spain, 0.01, etc.

It will be still more interesting perhaps to the reader to become acquainted with the actual number of Jews living in some of the larger cities of the world and to find again the ratio of Jewish to total population. Greater New York has 672,776 Jews, or 19.56 per cent.; Warsaw, 212,895, or 33.36 per cent.; Budapest, 168,985, or 23.08 per cent.; Odessa, 150,000, or 37.03 per cent.; London, 112,650, or 1.71 per cent.; Wilna, 100,000, or 64.72 per cent.; Berlin, 86,152, or 4.56 per cent.; Kischineff, 50,000, or 49.95 per cent.; Dvinsk, 32,369, or 44.83 per cent.; Jerusalem, 41,000, or 68.33 per cent.; Berditcher, 47,000, or 87.52 per cent.; Homel, 26,000, or 71.00 per cent.; Cracov, 45,000, or 49.28 per cent.; Chicago, 120,000 (estimate of missionaries to the Jews), or 7.06 per cent.; Philadelphia, 75,000, or 5.80 per cent.; Cincinnati, 18,000, or 5.52 per cent.; Toronto, 3,500, or 1.68 per cent.; Madrid, 300, or 0.06 per cent., etc.

From all these figures, incomplete as they are, we easily reach the following conclusions: that more than half of all the Jews of the world are found in Russia and Poland, where in certain districts and cities they by far outnumber the Christians; that of the remaining $5\frac{1}{2}$ millions more than 2 millions live in Austria-Hungary and

600,000 in Germany; that Greater New York has three times more Jews among its millions than any other city in the world; and that in general it can be truly said, that the Jews are more widely scattered over the earth than any other race or nation.

The question naturally arises here, what language, if any, binds these scattered Jews together? In a certain sense the Hebrew binds all the Jews together, although it scarcely could be called a living tongue, since it is but rarely used as means of conversation. However, the prayers and the liturgy of the synagogues, with the exception of those of the extreme reformers, are all in Hebrew, and those who make a study of the Word of God and the rabbinical commentaries must be thoroughly conversant with the ancient mother-tongue of Israel. Great efforts are being made to revive the knowledge of Hebrew among the Jewish people everywhere, so that we can safely and without fear of contradiction say that the Hebrew language has today a greater hold upon the Jews than it has had for some time.

The Jewish inhabitants in the different parts of the world acquire readily and anxiously the language of the people in whose midst they dwell, yet they retain among themselves their own particular dialect. The overwhelming majority of all the Jews, viz: those in Russia, Poland, Austria, Hungary, Great Britain, Germany and America, speak Yiddish, or Judæo-German. This is that peculiar vernacular which had its origin in Germany during the Middle Ages and is composed of mediæval German with a fair sprinkling of Polish and Hebrew words, and an addition of English words in England and America. Yiddish is fast becoming a language, but we believe

that it will not live long.—The Jews of Holland, Spain, Turkey, Palestine, and North Africa speak Ladino, or Judæo-Spanish, a vernacular, of which the Spanish language forms the basis, to which are added Arabic and Italian words.

Now, after these preliminary remarks, let us look at the Social and Political Condition of the Jews throughout the world.

THE SOCIAL CONDITION OF THE JEWS.

It has been well said that they are a peaceful, law-abiding, industrious, thrifty people in all parts of the world. Perfection, however, cannot be claimed for them, for like all other men they have their very serious faults, to which not even the most arduous lover of Israel can close his eyes. But these faults have, partly at least, been caused by two things, namely, by their ignorance of, or rather unbelief in, the Gospel, and by the unhappy circumstances in which they were placed for long centuries. The proverbial fondness of the Jews for money, for instance, can easily be traced to the fact that during long centuries kings and nobles with brute force borrowed money from their Jewish subjects without ever thinking of repayment of these loans. Naturally they were taught to covet money and to use almost any method to regain from their Gentile neighbors that which their rulers had wrongfully taken from them. But that this fondness for money is a defect of character which is easily cured by the Gospel of Jesus Christ, none can deny, for it is a well-established fact that Jews who have come to believe in Christ and are fully converted are in general more liberal in giving than any other class of believers.—The same will be found true in regard to other defects of the Jewish char-

acter. It cannot be denied that in a certain respect they are quite vain and conceited, but, how can we expect a people to rise to the high standard of the Gospel, as long as they do not believe in its divine teaching? I hesitate not the least in making the statement that the Jews without Christ, but with the inspired teaching of the Mosaic law, have risen to a marvelously high standard of morality. It is a fact that in an average less Jews are found in the prisons and penitentiaries of the world than members of any other race, although, alas! in this our own country the number of Jewish criminals is increasing on account of decrease of religious training among them. The home and private life of the Jews, as long as they follow the teaching of the Old Testament, is pure; drunkenness is rarely found among them; and in general they stand aloof from the degrading and debasing vices of the countries in which they dwell. The poor, the sick, the dying are well cared for among the Jews, and their educational and benevolent institutions are better and more liberally endowed than those of their Christian neighbors. Thus the Jews are not to be despised as citizens of any country, much as some of their numerous enemies want us to believe that they are a public nuisance wherever they dwell.

We will become still more impressed with this fact if, briefly, we speak of their splendid success in public life, in arts and sciences, and in all intellectual pursuits. The Jews originally were a farming people, but under the persecutions of long centuries they were forbidden to possess land. Thus they were forced to forsake the agricultural pursuits of their fathers, and commerce, or busi-

ness, became their chief pursuit. How successful they are in that, every child knows. But since they have received more rights in the different countries, agriculture has been taken up by the Jews again, and the Jewish farming colonies in Palestine, the Argentine Republic and the United States prove that if the Jew has not yet become a good farmer, he soon will be as successful as his neighbors. However, there is one great obstacle in the way of the Jews becoming farmers in large numbers. The hope of their final return to Palestine naturally causes them to invest their money more in movables than in real estate.

In the fine arts, sculpture and painting, the Jews have been less prominent than in any other pursuit, because for centuries religious scruples based upon the strictest interpretation of the second commandment, shut up the pious Jews from them. But in the list of Jewish celebrities of the English Jewish Year Book we find 8 sculptors, 10 painters, and 1 architect, so that apparently the ancient prejudice is gradually forgotten, and as the Jew takes up the pursuit of sculpture and painting, he succeeds as usual. In the art of music the Jews supplied the world with some of its greatest composers, such as Meyerbeer, Halevy, Mendelssohn, Strauss, and others. In philosophy the names of Spinoza and Mendelssohn claim pre-eminence for the Jews, while in mathematics, law, medicine, physics, chemistry, philology, astrology, and, above all, in theology, the names of Jews who have greatly distinguished themselves are too numerous to be mentioned here. Even among the actors Jews take a very prominent place. The chief distinction, however, have the Jews achieved in

literature. The larger part of the political press of Europe, especially of Germany, and partly also the political press of the United States, are in the hands of Jews or served by Jewish writers, while among the authors of fiction, especially that of a higher and purer tone, the Jews are exceedingly prominent.

Thus socially the Jews must be conceded a certain prominence among the nations of the world, even though they themselves are but a nation scattered and peeled.

THE POLITICAL CONDITION OF THE JEWS.

When we speak of the political condition of the Jews, we must not lose sight of the fact that this will mainly depend on the rights vouchsafed them in the different countries where they dwell. In some of these countries, Russia and Roumania for example, they are still more or less openly oppressed and persecuted, so that their political condition is most aggravating, and we hear of very, very few of their number rising to higher ranks in army, navy, or in government employ. In other countries, Germany, Austria and France for instance, the Jews have legally the same rights as other citizens, but popular prejudice and hidden antipathy of the ruling classes are a strong barrier to their rising according to their abilities. Yet in these countries, particularly in France, Jews in the armies and navies have risen to the higher ranks by dint of merit. In all of them Jews have been leaders of political parties, like Lasker and Stahl in Germany, and some have risen to the very highest positions, like Cremieux, Fould, Gambetta and Jules Simon in France. In other countries, chiefly in Great Britain, Italy and the United

States, the Jews have absolutely equal rights with other citizens, and in these countries they have become indeed distinguished in the armies and navies and in political life. A Disraeli in England, an Ottolenghi (Minister of War) in Italy, an Oscar Strauss in the United States are names of Jewish leaders risen to prominence through their great talent. An admiral of the United States navy was U. P. Levy. The list of Jews who have served in the United States Congress, in the English Parliament, or in the Italian House of Representatives, would be quite long; suffice it to state that there were six Jewish members of the 57th Congress U. S.

In considering the political condition of the Jews, we must not forget the tremendous influence which the Jewish financiers have upon the destinies of nations. It has been said that Rothschild alone holds the strings of the purses of several kings and emperors, and it is true the world all over that the Jewish bankers are the leaders in the money market (U. S. probably excepted, though even here they are exceedingly influential).

Thus as we look at the social and political condition of the Jews, they stand before us the marvel of the world. Living they are in spite of persecution, and have outlived their persecutors and oppressors. Yea, they are not only living, but rapidly they are coming to the front again. In commerce they drive their competitors to the wall, and in seats of learning, in arts and sciences, in legislative halls, in councils of state, they occupy the very front rank. And, while they are thus succeeding, in their private and domestic life, in their provisions for the education of their children

and for the poor and needy, sick and dying, the widows, orphans, and the aged infirm, they are a beautiful example to the nation amongst whom they dwell.

LATEST INFORMATION CONCERNING THE CHINESE JEWS.

The *Bible Society Record* of November, 1904, contains a very interesting report of Mr. Charles F. Gammon, superintendent of Colportage in North China, concerning a trip from Shanghai to Tienstin. What interests us most is that part of the report which refers to his visit to K'ai Feng Fu, the capital of Honan and the place where the Chinese Jews dwell. Mr. Gammon accompanied Prof. Jenks who was sent out as a special United States Commissioner to China for currency reform. Traveling in behalf of the government, Prof. Jenks was accorded the rank of viceroy by the Chinese; and the members of the party were sent through as guests of the government. Hence they were royally treated by the Governor of Honan, and in fact by all magistrates, and four of his personal attendants were placed at their disposal, to see that they had guidance and entrance to every place of interest which they cared to visit. Mr. Gammon was especially interested in "the colony of Jews who came probably from the Holy Land and settled in K'ai Feng Fu, with the permission of the emperor, about the year A. D. 911." We give the result of these valuable investigations of Gammon, partly in his own words.

The site of the Jewish tabernacle at K'ai Feng Fu is now vacant and partly covered by a pool of stagnant water, on the borders of which many of the Jews still live, while others are scattered in other parts of the city. The last of their

temple disappeared only forty years ago, though they had before that lost much of their ancient religion, and by intermarriage with heathen Chinese had become worshippers of idols. At the death of their last rabbi, the last who knew anything of Hebrew, they lost every sense of their religion, and, falling into poverty, they sold, piece by piece, the temple itself, while their Scriptures gradually disappeared. The last Hebrew parchment, which none could read, was used to make trousers for the women. They even began to sell their land, but a wise magistrate, interested in the continued existence of these Taon-Kin-Kiaow (extracting sinew sect), ordered that no portion of their land could be sold without the consent of all the members of all the families. This practically preserves their land and the site of the temple intact.

Mr. Gammon has nothing to add to the full descriptions of the temple, modes of worship, inscriptions, etc., which were given by the old Jesuits. But he tells of the discovery of a new tablet, against which the house of one of the Jewish families had been built, and which was almost entirely hidden by a mud wall built against the face of it. The wall was removed and rubbings were taken from this interesting stone, which may reveal to us some new facts concerning these interesting people.

Mr. Gammon calls attention to the Jewish features, especially the nose, which are still preserved in spite of intermarriage with Chinese.

There is a station of the China Inland Mission at K'ai Feng Fu, which was commenced in 1902. The missionary in charge, Chu, was converted by the reading of the Bible eight years ago, and,

though alone, at first, has labored faithfully among his Chinese brethren and the Jews. He gained the confidence of the Jews in such measure that several of them accompanied him to Shanghai, where they are now being educated by their English and German Jewish brethren.

The Jewish Society for the Rescue of the Chinese Jews, with headquarters at Shanghai, intends to publish a more extended report of Mr. Gammon's valuable investigations, with illustrations.

Hopkinton, Iowa.

CHRIST AND HIS CROSS.

BY MRS. E. M. EXTON.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Galatians 6:14.

God forbid! that I should glory
In aught else beneath the skies
Than the cross of Christ my Saviour!
Where my soul for refuge flies.

'Tis of everything the basis,
Which concerns me here below;
Basis, too, of all the glory
I with Christ shall shortly know.

Let the Greek, or wise professor,
Call it folly in their pride;
On that cross I see my Saviour!
Jesus Christ, the Crucified.

To the Jews, a stone of stumbling,
For a veil is on their hearts,
Hiding Christ, "their true Messiah,"
And the bliss His cross imparts.

Yet the future glory coming
Unto Israel when restored
Springs to them from this foundation,
From the cross of Christ their Lord.

Source, too, of that great deliverance,
Which shall set creation free
From the bondage of corruption,
In the cross of Christ I see.

Law and prophets pointed to it,
As the sure foundation stone
Of the joy which lay beyond it!
Through the cross, they saw the throne.