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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 REGRAFTING OF THE JEWS IN THE COVENANT OF GOD.*

BY REV. E. BREEN, D. D. (ROM. 11:23).

The Jews are a peculiar people, dispersed amongst the nations of the earth, distinguished from all mankind, and preserved by God to manifest His eternal power, inexhaustible love and His immutable righteousness.

This people was foreordained to enter into covenant relationship with God, receive the supernatural revelation, preserve for and impart this revelation to the nations of the earth and to produce through divine influence the Saviour for humanity. What could naturally be expected? That the Jews would gladly accept the Saviour and cordially invite the Gentiles to take part with them in this saving grace. This, however, they did not do. On the contrary, they declined to accept Him as their Redeemer and prevented others doing so. Moreover, they rejected Him as Head, Mediator and Surety of the covenant of grace. He was cast out, crucified, blasphemed, and even after His resurrection constantly resisted. God, however, did not forsake His

people. Urgently they were exhorted to repent and return unto the Lord, to accept Immanuel as their Saviour and attain God's covenant relationship. Nevertheless the decision of the Jews was final and they persisted in their unbelief. What was the result? God severed the long existing relation between Himself and His people. The Jews were cut off from His covenant and excluded from His fellowship. This agrees with Acts 13:46: . . . "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Since then, my friends, God, the Fountain of life, withdrew Himself from His people; spiritual death reigned over the Jews and all vitality was extracted, unbelief and hardness of heart resisted all divine influences, and God's wrath rests upon the Jews. Eternal ruin shall be the result unless they return to the Lord. We deplore the awful condition they are in.

There is, however, still a hope for the Jews. Paul says in Rom. 11:23: "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again."

Here we have then:

The regrafting of the Jews in the covenant of God.

*An outline of an address delivered at the Jewish Conference held in Chicago Avenue (Moody's) Church, November 7-9, 1905.

THE MISSIONARY DEPARTMENT.

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THE YEAR 1905 IN JEWISH MISSIONS.

BY LOUIS MEYER.

I. THE FIELD.

1. *The Russian Persecutions and Cruelties.*

When, two years ago, the news of the great Kisheneff massacre and other Russian cruelties against the Jews reached the civilized world, all Christendom protested and deeply sympathized with the suffering people. Descriptions of the bloody persecutions which gradually were published by persons whose testimony could not be gainsaid, revealed such blood-thirstiness of the vile murderers that human imagination could scarcely believe that worse scenes could be enacted. And yet, at the end of the year 1905, we have to confess, that the Russian mobs have enacted, during the last few months, scenes of cruelty, murder, torture, and persecutions in every shape and form which are far more extended and far ghastlier than the Kisheneff massacre. We cannot, and we will not describe the bloody scenes. Let us only say that in fiendish cruelty they surpass the terrors of St. Bartholomew's night, the murders of the French Revolution, the cruel persecutions of our days of the Armenians by their Mohammedan rulers, and, we believe, the persecutions of the Jews during the dark days of the Middle Ages.

But the question naturally arises, Why such outbreaks of popular fury against the Russian Jews? Are these Jews worse than their brethren

in other countries, and do they give any cause for the hatred manifested against them? The Russian Jews are no worse than their brethren, nor worse than any other men without the Gospel, yea, rather, they are better than many of their so-called Christian neighbors. For many years they have been oppressed and robbed, and driven from their homes, so that many hundred thousands of them have sought homes in more hospitable lands, but it cannot be said that the persecutions have been caused by their especial faults and conduct. The reasons for these bloody persecutions of the past months, seem to us to be the following:

First of all, the Russian mobs, in their blood thirst and frenzy sought for a victim. The police and the government officials, always objects of popular hatred, were well defended by the knouts, guns and sabres of the soldiers, so that attacks upon them were quite dangerous. But there were the Jews, hated by almost all classes and ranks of the superstitious Russian people. No soldiers were in readiness to defend them, no Government official (or at least very few of them), showed inclination to take steps to defend them. Therefore they were attacked and murdered by the thousand, and only the outcry of all Christendom caused the Government officials in the Jewish districts to take steps for the defense of these victims of popular fury.

But, *second*, there can be no doubt that the attention of the murderous mobs was slyly directed to the Jews. It is impossible to

fasten the guilt upon any individual, or any set of Government officials. The fact remains that numerous newspapers without being restricted by the Government, preached war against the Jewish population. We can discern two reasons for the disinclination of the Russian officials to protect the Jews. They themselves would remain safe and unmolested as long as the mobs found a victim for their fury. But, weightier reason perhaps than the other, did not the officials consider the Jews the real leaders of the growing Revolutionary spirit in all Russia? There is some truth in this, for Jews are actually the leading spirits in the Russian Revolutionary societies, and the Jews have borne the red flag in front of many of the Revolutionary processions in that land. But, even if all the Revolutionary societies in Russia were composed of Jews only, and if none others than Jews carried the red flag through the streets of Russian cities, and marched in Revolutionary street parades, that is no reason for permitting such cruelties against the whole people, as the Russian Government has permitted in the year of our Lord 1905. The influence of these Russian cruelties upon the evangelization of the Jews we will consider in another part of our review.

2. *The Seventh Zionist Congress.*

During the last week of the month of July, 1905, the seventh Zionist Congress assembled in the city of Basle. More than 600 delegates represented the Jews in all parts of the earth, and the whole Jewish people, and all Christendom too, looked on with sympathetic interest, for the great question was to be discussed and settled, "Does Zionism expect the return of the Jewish people to Palestine, or is it striving for the

acquisition of a peaceful home for the Jewish nation in any part of the inhabited earth?" When the sixth Zionist Congress met in Basle, in August, 1903, Dr. Herzl, the great founder and leader of Zionism, had surprised the delegates by bringing before them the offer of the British Government by which a tract of land in British East Africa was offered for the founding of an independent Jewish colony under British protection. Herzl himself favored the acceptance of the seemingly magnanimous offer, stating, however, that he favored no break, no change, no deviation from the programme of Basle, "Palestine, the future home of the Jewish nation." But strong opposition arose, and after a fierce and lengthy debate, a commission with power to send an expedition to East Africa was appointed. On July 3d, 1904, the great leader had died, and it devolved upon the seventh Zionist Congress to choose a successor to him, and to hear the report of the so called "East Africa Commission." During the interval between the sixth and seventh Zionist Congress, the question of "Palestine for the Jews" had been diligently discussed and a very strong pro-Palestine party had arisen among the orthodox Jews, especially in Russia. Thus, when the seventh Zionist Congress assembled, Jews and Christians awaited with greatest interest the discussion of the issue raised by the offer of the East African Territory for a Jewish settlement. The commission on the East African Territory reported that a special expedition had investigated the fitness of the offered territory for colonizing purposes, the means for the undertaking having been provided chiefly by a Christian friend of the Zionistic movement. The report

of the members of the expedition was that the land was unfit for a Jewish colony. A heated discussion arose as to whether to accept the offer of the British Government with the expectation that the British Government would offer a more suitable territory than the East African, or to decline the offer politely, but firmly. A number of English delegates, called Territorialists, favored the acceptance of the offer, and a large number of Socialists among the delegates joined them. Among the reasons for the acceptance of the East African Territory were the following: 1. Because an East African colony would be a half way to the Basle programme. 2. Because it would arouse Jewish national consciousness. 3. Because it would unite a large number of wandering Jews. 4. Because it would give better opportunity to work for Zionism. On the other side, however, stood a large number of orthodox Jews composed chiefly of delegates from Eastern Europe. It was a noisy, almost disgusting scene, when the East African question was discussed; but the orthodox party had an overwhelming majority, and it was resolved that "the Zionist organization stands firmly by the fundamental principle of the Basle programme, namely, 'The establishment of a legally secured, publicly recognized home for the Jewish people in Palestine.' And it rejects, either as an end or as a means all colonizing activity outside Palestine and its adjacent lands." The Territorialists, led by Israel Zangwill, abstained from voting.

Since the meeting of the seventh Zionist Congress the Territorialists have thoroughly organized, and are now considering the advisability of colonizing the sufferers of Russia in some favored spot, either in

Manchuria, or in Africa, or in America. But Zionism, as such, has passed the great crisis, and remains true to the first programme, "Palestine, the future home of the Jewish nation."

3. *The Union of German Jews.*

We would briefly consider this very important matter to which little attention has been paid outside of Germany. Delegates from 163 Jewish congregations in all parts of Germany met in Berlin a few days before the Russian massacres. It was a most representative gathering, composed chiefly of rabbis, savants, doctors and lawyers. A Union of German Jews was founded, which is not a religious, but a political union. Its chief purpose is to present the Jewish demands concerning political equality to the German people and government. While the German Jews have no reason to complain about religious disadvantages, they think, and rightly we believe, that all higher official positions are closed to them; no Jews being permitted to become officers, high or low, in the army, or high officials in the department of law and justice, or professors (*ordinarii*), in the universities or gymnasiums. We call the attention of our readers to this Union, because it shows that the Jews are beginning to feel more and more their power.

II. THE CHRISTIAN FORCES IN THE FIELD.

No changes of any importance in the number of Jewish Missionary Societies, their workers and their stations, have happened since we reviewed the field in the JEWISH ERA, April, 1904. There are at work 117 Missionary Societies, employing about 900 workers in 220 stations.

1. *Steps Toward United Efforts.*

As in all mission fields of the

world, so in the Jewish field, an increasing desire for united effort and more loving intercourse of societies and laborers has manifested itself. In no other missionary work has there been displayed such hostility of laborers one to another as in the Jewish field, but the last years have brought a decided change for the better. There has been an earnest effort on the part of many laborers to co-operate with their fellow-workers of other missions as far as possible. Denominational pride and prejudices have been overcome to some extent, and less inclination has been shown to plant new stations in fields already occupied by other societies. Much good has thus been done, but still more needs to be done. We trust that the International Jewish Missionary Conference which is to meet at Amsterdam, Holland, in April, 1906, will prove most helpful in this regard, especially in that for the first time since the founding of the International Conference, American Jewish Missionary Societies will be represented.

No Jewish Missionary Society has been forced to retrench in 1905. It is true we have much complaint about deficits in Jewish Missions, especially in denominational Missions on the other side of the ocean. But we do not think these deficits furnish any reason for discouragement. To us they simply mean that the representation of the Jewish cause has been neglected, because wherever Christians are made acquainted with the importance and needs of the Jewish work these means are liberally furnished.

Another complaint which we frequently hear is the lack of well-prepared laborers. We personally know of quite a number of societies which are directly embarrassed

by lack of suitable workers. This is a serious matter, which should be prayerfully considered by the friends of Jewish Missions. There is no doubt that training schools for Jewish missionaries are needed in Great Britain and America, for the Institutum Judaicum in Berlin and the Institutum Delitzchianum in Leipzig, suitable as they are for the training of Jewish workers, are too far away to be of much use practically. But beside training schools we need men, and it seems necessary to see that the attention of Gentile Christians be called to the fact that by the grace of God and by earnest effort and preparation the Gentile Christian may become a most successful missionary among the Jews.

But in spite of lack of men the work among the Jews has been extended during the year 1905. New stations have been opened here and there, and the existing work has been strengthened everywhere. We cannot stop to mention all the instances, but will mention only two from the United States. The Chicago Hebrew Mission has opened a new station among the Jews in another part of the city which has been entirely neglected. The Methodist Episcopal Church, South, feels so encouraged that after two years of itinerant work among the Jews in the Southern States it has been decided by its board to open a regular mission in Atlanta, Ga.

In Russia alas, the work is greatly hindered at present by the bloody revolution, but the different societies are only waiting for an opportunity to continue and strengthen their work.

3. *Success of Work.*

From all reports it seems as if the year 1905 has been a year of wonderful prosperity in Jewish Missions, for which to God be all

the glory. Such a large number of baptisms by Jewish Missionaries and by Protestant pastors the world over has come to our knowledge that we hesitate to publish our figures before we are able to verify them. Let us only remark that seemingly more than twice as many Jews have confessed Christ in public baptism during 1905 than in the preceding years.

But aside from baptism, which we do not overestimate in value, there are remarkable proofs of the success of Jewish Missions. A most significant fact is the great readiness of the Jews to read and study the Scriptures (the Old Testament and the New) and distinctly Christian literature. The work of the Chicago Postal Mission, founded by the devoted lover of Israel, Wm. E. Blackstone, has been of dimensions which our readers can scarcely imagine. Immense quantities of Mr. Blackstone's tract, "How Shall We Know Him?" have been distributed among the Jews on both sides of the ocean and have been readily accepted. Other distributing agencies of Christian literature for Jews are enabled to report similar success, and it cannot be disputed that the Jews everywhere are becoming more inclined to inquire into the tenets of Christianity.

The educational work of the Jewish Missions has continued to prove a most valuable auxiliary to the spread of the Gospel. The antipathy of Jewish parents has been overcome to a certain extent, while thousands of Jewish children have been made acquainted with the Old and New Testaments and the fundamental principles of the Christian religion. The great influence and power of the work of the Jewish missions among the children are made especially manifest by the fact that orthodox and

reformed Jews are uniting in their efforts to counteract them. Thus the Lucas classes in New York and the Emanu El Brotherhood in the same city are trying to overcome the influence of the missionaries. The teachers in all missionary schools are encouraged by an increasingly large number of Jewish boys and girls who declare their faith in Jesus Christ.

A still more encouraging sign, however, is the readiness of Jewish women to accept Christ. We have heard of no more striking proof of this than the Women's Class of the Chicago Hebrew Mission. After years of patient work, after many discouragements and after prayerful seed-sowing among the women, the day of reaping seems to be at hand, and the hearts of the faithful teachers are encouraged by professions of faith in Christ. For many years the work among Jewish women was considered the most difficult task of the missionary and the conversion of a Jewish woman was considered almost a miracle by the workers, while the Jews became especially violent in their opposition to Jewish Missions whenever a Jewish girl or woman was baptized. During the year 1905, however, a very considerable percentage of Jewish women have been baptized.

It may be well to call attention right here to the fact that during 1905 a surprisingly large number of whole Jewish families (father, mother and children) has acknowledged Christ in baptism.

The work among the men has been more successful than in other years, larger and more attentive audiences listening to the preaching of the Gospel in the different Missions, and less hostility to the missionary has been shown. Discouragements, however, are not lacking, and we would fail to convey

a right idea of the state of the Jewish field to our readers would we not speak of them.

4. *Discouragements in the Work.*

To a great extent, these discouragements are the same as those in any other missionary work, but there are some which are peculiar to the Jewish work, like lack of Christian interest in the work. We only speak of the discouragements which became especially evident in the year 1905.

The first of these is, the decrease of interest in Jewish Missions in some of those denominations which have carried on the Jewish work for many years. The only explanation which we have for this discouraging fact is a belief that the more worldly a church becomes, the less interest she shows in God's chosen people. A revival is needed in these denominations, not only a revival of interest in the evangelization of the Jews, but a revival of religion itself. The second and greatest discouragement of the year 1905, is the bloody persecution in Russia. We have heard some say that the Russian cruelties gave to true Christians everywhere an opportunity of showing love and sympathy to the Jews, and thus recommending the Gospel to the Jews. This is true to a certain extent, as the following instance will prove. A special meeting to consider the deplorable conditions of the Jews in Russia was held in a synagogue in Atlanta, Ga., and the missionary of the M. E. church, South, Rev. Magath, was asked to be present. He took the opportunity to show to the large audience of the Jews and Christians that the Russians are only nominal Christians, and to assure the Jews that true Christians love them and sympathize with them in their sufferings. The words were received

with warmth, and he was cheered and applauded—a missionary, in a synagogue. There is no doubt that the good will of some Jews was gained by a show of love and sympathy.

But do not forget, on the other side, that the millions of Jews in Russia have no opportunity of learning that there is a difference between the Christianity of the Bible and that of the Russians. To them, their cruel sufferings have been caused by Christians, and naturally the heart is closed to the religion of the fiendish persecutors. It will take years of loving, patient work by the missionary and the blessed influence of the Holy Spirit, to level these new mountains of prejudice and antipathy against Christianity which have been created by the recent massacres in Russia.

Thus stands the Jewish field before the Christian reader at the close of the year 1905. Great are the encouragements to the worker; great are the discouragements; but greater still is the reward for faithful work which God promises, "for they shall prosper that love thee."

Reader, study diligently the divinely inspired words of Paul, in Rom. 11:30, 31: "For as ye in times past have not believed God, yet now have obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy." That is the divine warrant for the preaching of the Gospel to the Jew under the present dispensation.

"I will rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand."