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

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THE JEW AS GOD'S APPOINTED WITNESS OF THE TRUTH AS IT IS IN JESUS.*

BY REV. J. W. MARCUSSON.

We cannot eliminate the Jew from the truth as it is in Jesus. "The Israelites to whom pertaineth the adoption, and the glory and the covenants and the giving of the law, and the service of God and the promises; whose are the Father's, and of whom as concerning the flesh Christ came, who is over all, God blessed forever," are a constituent as well as an integral part of God's plan of salvation. The Jewish nation, though rebellious, and engaged in an unrelenting war against God and His Anointed, is yet to testify of the truth as it is in Jesus to the nations of the world and to act a vital part in the regeneration and salvation of mankind.

This is the truth God's revealed Word is plainly teaching. This is the burden of the Holy Scriptures as set forth from Genesis to Revelation. It is eminently the work of God and demands from us attentive, prayerful consideration.

When, through disobedience, sin entered into the world, and through sin death, God in His

*An address delivered at the 4th conference of the Chicago Hebrew Mission, held in the Chicago Avenue (Mr. Moody's) church, Sept. 29th and 30th, 1903.

mercy purposed to save mankind from sin and death by the life, suffering, death and resurrection of the God-man Christ Jesus; and to make this precious truth evident to sinful man He

CALLED ABRAHAM TO BECOME THE
FATHER OF THE FAITHFUL AND
HIS SEED HIS APPOINTED
WITNESS

of the truth as it is in Jesus.

To emphasize this truth God said to Abraham, Gen. 13:16, "And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth then shall thy seed also be numbered," opening thus a vista of the consummate and complete redemption of the race by the seed of Abraham, which is Christ, and at the same time clearly to portray the part the children of Abraham had to perform, which is to witness for Christ. And then He adds in Gen. 26:4, "And I will make thy seed to multiply as the stars in heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." And in Isa. 27:6 a much more distant view of the office of God's chosen people is given, repeating the same promise in saying, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with

stations, at a cost of \$673,000 a year (Thompson, p. 282). During these 200 years 112 larger and smaller societies, have been engaged in preaching to the Jews. Still Israel is only touched by the gospel.

Race and religion are so inseparable for the Hebrew, that it is doubly hard for him to accept Christianity, and Jewish Christian churches have not been able to survive. Social, family and business considerations, make it almost impossible for a Jewish Christian to remain a Jew, yet in such an association seems to be the hope of Israel.

The tendency of the Jews to identify themselves as far as possible with the life about them has been checked; and the anti-semitic opposition is being met by the revival of a national consciousness in Jewish circles. Jews find that they were never regarded by the nations as part of their life, and they turn now more than ever towards the thought of self-emancipation. Dr. Theodore Herzl gave expression to this new consciousness, in his essay "The Jewish State"—which led to the Zionist movement, which has resulted in six congresses looking to the establishing of Israel in Palestine.

Our conference meets, therefore, at a time of great interest to all who study the things of Israel. It looks as though both the race and religion of the Jew, are to come into new and important relations to the Gentiles and to Christ. From within the house of Israel, more than ever before, tendencies appear looking towards a world-wide mission of the Jew, a mission which he cannot fulfill apart from Jesus Christ. We view these things with sympathy and deep interest; we accompany them with our prayers; and in seek in all affection to keep

our lamps trimmed and our doors open, for the return of those who are still beloved for their fathers' sake.

ZIONISM.*

REV. LOUIS MEYER.

The Word of God speaks of the return of the Jews to Palestine in clearest terms. Moses, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Amos, Micah, Obadiah, Zephaniah and Zechariah announced the glorious destiny of Israel, as the Holy Spirit of God moved them; and David, the sweet singer of Israel, undoubtedly spoke of the final restoration of the twelve tribes when he says that they who are now lying among the pots, with plumage polluted, ruffled and torn, shall be as the wings of a dove covered with silver, and her feathers with yellow gold, in that better day which is to come.

These glorious promises have been ever present to the minds of the Jewish people, since they have entered upon their sorrowful pilgrimage among the nations of the earth, and the increased persecutions and oppressions have only increased the longing of the weary-footed wanderers for that day when God will gather them and bring them back to Palestine, and give them rest in Salem. Three times a day, for many centuries, the orthodox Jew has prayed "that the great horn be blown, and all the scattered and outcast of Israel be gathered from the four corners of the earth," and, as Prof. Deutsch has so beautifully said, "there is no occasion of some significance in his life when he does not express a hope to return to Jerusalem. He

*An address delivered at the Fourth Conference of the Chicago Hebrew Mission, Moody's Church, Chicago, Ill., Sept. 29 and 30, 1903.

in every part of the large building during these speeches, and many a delegate was led to vow that he would rather choose to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Dr. Herzl, having been elected president of the congress, with Dr. Max Nordau, of Paris, as first vice-president, was also chosen president of the permanent organization of Zionists effected during the meeting, and of the central committee which carries on the permanent work. And finally, amid great enthusiasm and with unanimity, the following plan for action was adopted:

"The aim of Zionism is to create for the Jewish people a publicly, legally assured home in Palestine. In order to attain this object, the congress adopts the following means:

"1. To promote the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists and men following professions.

"2. The centralization of the entire Jewish people by means of general institutions agreeably to the laws of the land.

"3. To strengthen Jewish sentiments and national self-consciousness.

"4. To obtain the sanction of governments to the carrying out of the objects of Zionism."

It will be seen at once that this program makes no mention of a "Jewish State." The substitution of the term "legally assured home" was a compromise to meet the fears and objections of the delegates from Russia.

Then the congress, which had been watched with keenest interest by the Jews of the world and with sympathetic interest by Christian lovers of Israel, adjourned amidst intense enthusiasm. The astonishing success that attended it was,

as an English writer said, "due to the fact that it gave voice to the aspirations of centuries and the desires of a nation. For nearly two thousand years the Jews, though scattered all over the civilized world, have preserved the tradition of their race and religion, and they have never ceased to look on Palestine as their mother country, to which they would some day be restored, but not till the Zionist Congress met at Basle had an adequate expression been given to the national aspirations of the race."

Immediately after the adjournment of the congress Dr. Herzl and his followers set to work among their Jewish brethren, and soon the movement advanced by leaps and bounds, attracting now even some of them who at first had been opposed to it.

The marvelous progress of Zionism became apparent at the *second Zionist Congress*, which took place at Basle on August 26 and succeeding days, 1898. The number of delegates had increased to nearly four hundred, many of whom represented more than one body of Zionists, so that almost nine hundred of the nine hundred and thirteen Zionist associations were represented. From this number of associations, of whom each must possess at least hundred members, while very many had five hundred and some one, two, and even three thousand members, it could be concluded that there were about 300,000 Zionist members, which probably represented about one-fifth of all the Jews in the world. The delegates had come from almost every part of the earth, even from the Transvaal, Egypt, India and South America, and the majority of them were men of intellectual attainments. The presence of seven lady delegates was

specially significant in such an assembly.

Dr. Herzl again presided, ably seconded by his friend and helper Dr. Max Nordau, while Dr. Mandelstam, the leader of the Russian Zionists; Dr. Gaster, the brilliant London rabbi of Roumanian birth; Rabbi Dr. Rulf, of Prussia, and Prof. Dr. Gottheil of New York, added greatly to the strength of the movement.

A striking feature in this second conference was the religious element which pervaded its sittings, and which was a great improvement upon the first congress. The first public function of the congress was the service in the synagogue on Saturday morning, which was attended by most of the delegates. Dr. Herzl was one of those called up to the reading of the Law, and the Haphtorah, the second lesson, happened to be Isaiah 54, a message full of hope and promise to the Jews from every part of the world who thronged the building. This religious element appeared at first when the question arose as to sending out literature for spreading Zionism, and Dr. Gaster replied, "The literature for this movement is the Bible," the whole assembly applauding this weighty utterance. Later on Dr. Gaster addressed the congress on Jewish culture, and how to raise the spiritual tone among the nation. He said, "The religious element lies at the very foundation of the Zionist movement," and then proposed the resolution, "Zionism aims not only at the economical and political, but also at the spiritual regeneration of the Jewish people." It is said that the clapping of hands and wild enthusiasm knew no bounds, and when Dr. Gaster had finished his address he was taken up and carried on the shoulders of his admirers in tri-

umph, the whole mass of humanity standing up and cheering lustily.

The main work of the congress consisted in the discussion of means of securing a legal and safeguarded home for Jews in Palestine. It was decided to encourage and support educational institutions and make Hebrew a living tongue, and to found a Jewish Colonial Bank, with a capital of \$10,000,000, which is to be used in starting commercial enterprises, banks, mines, insurance, shipping companies, railways, as well as colonies in Palestine and Syria. The last words, Palestine and Syria, are very significant, showing that claim is laid to the Promised Land, from the Euphrates to Egypt, not merely the Holy Land, from Dan to Beersheba.

The project of buying Palestine from the Sultan was not mentioned, as it was during the first congress, nor did it appear in which way the leaders hoped to regain final possession of the land.

The *second Zionist Congress* was a distinct step forward, and it caused an increase of an already great enthusiasm.

A great activity of leaders and members of the Zionist movement followed the congress; a Zionist press arose in almost every country, meetings were held in every city in which a number of Jews dwelt, and finally The Jewish Colonial Trust (or Bank) was founded, whose shares were rapidly taken up by the Zionist societies and individual members. With its headquarters in London, the powers and prerogatives of this Jewish company are as far-reaching as the English law allows. It can, not only conduct a general banking business, but it can build railroads, acquire harbor rights, and do any of the business which the building up of a state may require.]

The third Zionist Congress met again in Basle, Aug. 15 to 18, inclusive, 1899. It was, more still than the second congress, an all-world Jewish parliament. Dr. Herzl told of his reception by the German Emperor when he was in Jerusalem, and he was full of confidence in the triumph of Zionism, especially of receiving a charter from the Turkish Government and of a legal settlement of Israel in the land of their fathers.

The most remarkable thing during this third congress was the passionate outburst when two American delegates suggested that the modern Zion be the island of Cypress instead of the Holy City of Palestine, and the consequent pledging of Zionism to the orthodox wing of Judaism.

The fourth Zionist Congress convened in London, Aug. 12 to 16, 1900, and was attended by about the same number of delegates from all parts of the world as the second and the third. It met after a year of rapid spreading of Anti-Semitism all over Europe, and of shameful persecutions of the Armenian, and Galician, and Russian Jews. Thus naturally the question was put to the congress, What can we do to ameliorate the condition of our suffering brethren pending the establishment of our future home? After long discussion it was decided to encourage and foster everything that is likely to raise the Jewish tone, mentally and physically, by founding night classes, libraries, reading rooms, by encouraging the study of the Hebrew language and Jewish history, starting gymnasi-ums, and encouraging physical exercise. However, there were remarks made like this, "Let the word religion be excluded from our program altogether," and it became manifest what a tremendous gulf exists between the orthodox

rabbis and the heterodox Zionist leaders.

The fifth Zionist Congress was held again at Basle from Dec. 26 to 31, 1901, and was quite as successful as its predecessors, though no real progress toward the founding of a Jewish state could be reported, and only two hundred and seventy-eight delegates were present.

The speech of Dr. Herzl was eagerly watched for, since he had an interview with the Sultan in May, 1901, whose result he had never fully disclosed. However, he was only authorized to state that "the Jewish people have a friend and patron in the reigning Kalifa."

The Jewish Colonial Trust was reported ready for action, and the National Fund of \$1,000,000 was founded. Half of the capital is to be intact, and the balance is to be spent in the purchase of land as opportunity occurs.

Beyond the fact that the Zionist movement was establishing itself and its hold upon the Jewish people, there was nothing of significance in the fifth Zionist Congress.

The sixth Zionist Congress convened in Basle a few weeks ago, beginning Aug. 23d and closing Aug. 28th. Five hundred and ninety-two delegates represented every part of Jewry, and great enthusiasm was shown by the members of the congress, as well as by the almost two thousand visitors. Dr. Herzl, who had had two fruitless interviews with the Sultan since the adjournment of the fifth congress, reviewed in his opening address the increasing distress among the Jews. "They had thought a few years ago that things could not be worse, but the flood of troubles had risen higher and higher." He mentioned Kischinew, and "the whole congress rose

silently, listened, and as silently sat down—a protest or demonstration so telling as to bring tears from many eyes.” “Emigration, the universal panacea for two centuries, was beginning to be restricted in all lands.” He then spoke of the Sultan’s friendly attitude towards the Jews, and of the offer to permit the founding of scattered and disconnected colonies in various parts of the Turkish Empire, which offer he, however, was obliged to decline, because it was not in harmony with the program of the movement.

Then came the mention of his negotiations, in October, 1902, with the British and the Egyptian Government about the cession of the Sinaitic Peninsula, which had been abandoned because the commission which had investigated the tract found that it lacked water. And then he surprised the members of the congress by making known the offer of a tract of land in British East Africa for a Jewish independent colony under British protection, and by recommending the acceptance of this offer by the congress.

Another surprise came when he declared that he had been authorized to state that Russia would not hinder Zionism if it retained its non-revolutionary and lawful character, looked for the founding of an independent state in Palestine, and worked for the emigration of a certain number of Jewish subjects from Russia, and that the Russian Government was willing to exert its influence in behalf of Zionism with the Turkish Government, to help the emigration societies, and to give even financial help to these societies by levying taxes on the Jews.

When Dr. Herzl had closed, amid great enthusiasm, the annual report of the Central Committee (Actions Comm.) was presented,

announcing a marvelous progress of the movement in every part of the world. Then Dr. Max Nordau reviewed the Zionist movement from its very beginning.

A fierce and lengthy debate arose over the offer of a tract of land in East Africa by the British Government. Dr. Herzl was blamed for having aroused vain hopes in regard to Palestine, and the Russian delegates declined to vote and left the hall. It was finally resolved to appoint a commission with power to send an expedition to East Africa which should report to another congress.

The Jewish Colonial Trust was found in a most prosperous condition, and it was reported that the Anglo-Palestine Company had commenced operations in Jaffa, and was expecting to establish a branch of the Trust in Russia.

In closing the congress, Dr. Herzl once more declared that at no moment and with no thought the Basle program had been abandoned. And then he added, “If I forget thee, O Jerusalem, let my right hand forget her cunning. I had intended to say a few consoling words, but they have become unnecessary, for a new and brighter prospect of Palestine is found in the promised help of Russia. There is no break, no change, no deviation from the programme of Basle.”

Thus closed the sixth Zionist Congress, of which a leading opponent, Prof. Dr. Deutsch, was compelled to say that it, as all its predecessors, had attracted more distinguished and more truly representative men of all classes of Jewry than any other Jewish gathering.

And now in closing let us apply in a few questions what we have learned in regard to this Zionist movement, which in the seven

years of its existence has grown to so remarkable proportions.

1. *Has the Zionist Movement had any tangible results thus far?* It can scarcely be said that it has brought the re-nationalization of the Jewish people nearer its realization, but it has undoubtedly become the representative of the Jewish people and a witness of the oneness of the scattered Jews.

2. *Has the Zionist Movement proved that the great mass of the Jewish people care and long for the return to Palestine and for the re-founding of the Jewish State?* To this we answer an unqualified yes, for the delegates assembled at Basle a few weeks ago represented a very large part, if not a majority, of all the Jews within the world, and the heated discussion proved beyond a doubt that the appointment of a commission to consider the proposed East-African Jewish State meant not the giving up of Palestine. East-Africa is simply considered as a shelter for the poorest of their Jewish brethren, until a settled dwelling can be offered them, and the return of the Jewish nation to Palestine remains the watchword of the Zionist Movement.

3. *Is the Zionist Movement a fulfilment of prophecy? Is this the stirring of the dry bones?* In answer to these questions I would state that I am fully persuaded that Ezekiel 36:24-28 teaches that numerous Jews shall return to Palestine in unbelief, and though there will be a remnant of true believers always, the nation at large will not be converted till some time after the restoration. Thus, Zionism is the shaking of the dry bones, but there is no breath "in them."

4. *What is the position which we as Christians ought to take toward Zionism?* First of all, we should be sympathetic, for it is the expression

of the desire of a homeless people for its rightful home, the longing of a suffering and persecuted nation for liberty and happiness; it is the effort of a people which seeks safety and peace, but according to the predictions of God's Word shall find sudden destruction.

Therefore, secondly, we ought to warn its devoted followers of the dark night before them and preach to them the gospel fully and freely.

And, thirdly, we should pray, O Lord, save thy people, the remnant of Israel.

"Ye that are the Lord's remembrancers take ye no rest and give Him no rest, till He establish and make Jerusalem a praise in the earth."

5. *Is Zionism helpful to Jewish missionary effort?* A number of missionaries have attended the different Zionist congresses and tracts have been distributed among the delegates and Christ has been preached to them. But, after all, missionaries agree that devoted Zionists are just as much opposed to Christ as other unconverted Jews. While we are not ready to say that Zionism hinders Jewish missionary efforts, we are fully convinced that it does not help in any manner.

And yet, my friends, we greet Zionism as a sign of the coming final glory of Israel, and join the Jewish poet in his beautiful words:

"The dreamers are not dead in Israel.
Today the young men dream, and with the

old
Live visions of a storied past. They dwell
In every land, yet hills of Zion hold
More glory than the fame of kings can
bring,

More hope than ages have preserved.
The voices of a golden morning ring
With victories, with gifts reserved
For those who 'neath the vine and fig will
sit,

And people realms long dead to ancient
charms;

The souls of prophets with their soul are
knit,

And ancient heroes call again to arms
The sons of Judah; stars of morning shine
And dawn breaks o'er the hills of Palestine."

—*The American Hebrew*, 1898.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock."

Hopkinton, Iowa.

HEBREW CHRISTIAN CONFERENCE AT MOUNTAIN LAKE PARK, MD.

While in Boston in May, 1901, at a Jewish conference called by Dr. Niles of that city, the Hebrew Christian delegates decided to form a Hebrew Christian Alliance for the furtherance of the Lord's work in Israel. A committee of five were appointed, with the Rev. Kuldell as chairman and Rev. Louis Meyer, secretary, to acquaint the Hebrew Christians of America with this plan and prepare the way for such an alliance.

After two years of hard labor on the part of the secretary, the committee thought it wise to call a conference of the brethren to talk matters over concerning this alliance.

Through the indefatigable efforts of Brother Sidersky, the privilege of holding a conference in behalf of Israel at Mountain Lake, Md., was obtained, and it was held from July 24th to the 28th, inclusive. This was a good preparation to the one following, which lasted from the 28th to the 30th, inclusive. It was a time of great blessing to those who were able to attend. Able and Spirit-filled speakers showed the plan of God towards Israel and aroused great interest for the Jew. There were many Christians present who never

before had had this matter brought to their attention, who had considered the Jew past saving, but who now drank in the truth and pledged themselves to pray and work for the salvation of Israel. Dear Brother Blackstone, the great lover of Israel, with his heart just overflowing with love towards God's ancient people, excelled himself in his talk, "Israel the Center of God's Plan."

Brother Brown, in his happy way, just took the hearts of the people and made a good chairman for the different sessions of the conference. His lecture on "Christ in the Passover" was very instructive.

On Tuesday, July 28th, at 7:30 p. m., the Hebrew Christian Conference was called to order by the chairman of the Boston committee, Rev. Kuldell of Allegheny. There were fourteen delegates present, most of them from the East. On account of the great distance, and other reasons, only so few of the brethren were present in person. Quite a number were represented by letters in which they expressed their most hearty sympathy with the movement and promised their co-operation. A number of these letters were read in the conference by the secretary. It was thought that the time was not yet ripe for the forming of an alliance, but that great effort should be put forth toward this end and that a yearly conference should be called.

The following officers for the conference year were elected:

President, Rev. R. A. Kuldell, Allegheny, Pa.

Cor. Secretary, Rev. Louis Meyer, Hopkinton, Iowa.

Rec. Secretary, Rev. Maurice Ruben, Pittsburg, Pa.

Treasurer, Rev. Jos. R. Lewek, Chicago, Ill.

An executive committee was also elected to act with these officers