

THE HEBREW MESSENGER

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK
AMONG THE ISRALITES

יְהוָה אֱהָבוּ

“HEARKEN
UNTO ME,
O MY
PEOPLE ;

AND GIVE
EAR UNTO
ME, O MY
NATION :”



JULY

1903

No. 9

REV. M. GREENBERG, MISSIONARY.

800 SO. FIFTH ST, PHIL. PA.

REQUEST FOR PRAYER.

1. Prayer for Mrs. Greenberg, that she may be restored speedily to health, and to the mission.

2. Pray for Rev. M. Greenberg and his helpers in the mission, that they may be mightily sustained in the work of the gospel in season and out of season among the Israelites.

3. Pray for every child of Abraham, who comes under the droppings of the gospel in this mission, that the Holy Spirit may make the gospel call effectual to the saving of many souls.

4. Pray for the committee in charge of the work, that they may feel their responsibility for the many thousands of souls placed under their supervision, and may have wisdom to enlarge the work according to the will of Jesus, and have joy in seeing many brought to the Lord.

Mission of the Covenant to Israel

800 SOUTH FIFTH STREET, PHILADELPHIA.

ESTABLISHED BY THE SYNOD

OF THE

Reformed Presbyterian Church,

UNDER THE CARE OF THE

PRESBYTERY OF PHILADELPHIA.

REV. M. GREENBERG, Missionary.

THE
Hebrew Messenger

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK AMONG THE JEWS.

Edited and Published by Rev. J. C. McFeeters, 1511 Christian Street, Philadelphia, Pa.

Entered February 26, 1902, as Second-class Matter.

Post-Office at Philadelphia, Pa., Act of Congress of March 3, 1879.

Vol 3. No. 1

PHILADELPHIA, JULY 15, 1903.

Price 5 cents
20 cents a year

ELISHA.

DR. J. MAUDE GEORGE.

The crisis in Elisha's life fell on that day when Elijah before being taken from him, bade him, "Ask what I shall do for thee." All his future hinged upon his answer to that question. In one moment he must decide what one great boon he shall ask. This man of God who can bring God's stores of rain and of fire out of heaven is able to bestow supernatural gifts. What shall he ask? What would you? Was Elisha's choice good?

What was this spirit of Elijah of which he craved a double portion? What was its value to Elijah? Did he have a spirit of peace and quiet and ease and comfort that would allow him to live in luxury, unmindful of the cares of his neighbors? By no means.

His was a spirit of the most rugged self-sacrifice, a spirit which called down a famine although it meant for him a lonely exile by the brook side, where he depended on the food brought him by the ravens.

It was a spirit of the most self-forgetful courage, which enabled him to rebuke the king face to face.

It was a spirit of burning zeal for God's honor which led him to challenge the prophets of Baal at Mt. Carmel.

It was a spirit of triumphant faith.

It was a spirit of power with God and man; and it was of such a spirit that Elisha craved a double portion. It gives us the key to this great life.

That eventful day—the crisis day—comes to each soul. To Solomon, God said: "Ask what I shall do for thee." To every human being Christ says: "Ask and it shall be given you." Elisha responded. Solomon responded. Every man must respond. Even a refusal to ask is a response in itself—a turning away from the offered glory.

We who are Christians respond by asking. What are our requests? Let our prayers answer. Are we asking for great or small things—for eternal or for temporal joys—for world-wide or for self-centred blessings—for God's kingdom or for our own glory?

Is the burden of our prayers for the multitudes who are without God and without hope, or is it confined to some one dear to us who has gone astray? "Ask what I shall give thee." We may ask the small temporal mercies of which the Father knows we have need before we ask Him, or we may pray for the kingdom of heaven and have that and all these other things thrown in.

Our prayers, if sincere, will record our hearts' desire, but in order to prove to ourselves their sincerity, let us look to our daily activities. What are our hands, our feet, our minds

answering to this question through the busy hours? Do we pray "Thine be the glory," in the morning, and then spend the day striving with heart and hand to bring glory to self? If so, not the prayers but the lives are answering. To ask great things in our prayers will avail nothing unless beneath the asking there is an exhaustless spring of desire and importunity which will take no denial.

ONWARD.

Onward is the watchword of missions. The Lord said to his disciples: "Go ye." The command means an advance along the lines, in all directions, and without unnecessary delay, until "the kingdoms of this world are become the kingdoms of our Lord and his Christ." Those to whom the work of the Jewish mission in Philadelphia has been committed are endeavoring to carry out the command of the Lord by enlarging the work. Not less than 50,000 of the people of Israel are located in this city, and scarcely any other evangelistic work has been attempted among them; hence the great responsibility that falls so heavily upon the missionaries and those that have charge of the work. Synod has called upon the church for \$2500 for this mission during the present year. The committee feels that the amount in full is needed to meet the urgent demand for the spread of the gospel among these people. Accordingly work has already been laid out in this field for the ensuing year almost equal to the "appropriation." The money will be required to carry out the plan now in operation, and every dollar will be expected. Does not faith demand this of those entrusted

with the supervising of the work, faith supremely in God who furnishes the means, and gives the increase, and faith subordinately in his people, through whom he sends the support? We think the committee should have faith in God and confidence in his people sufficient to expect them to give, and him to see that they do give, according as Synod has intimated, the amount that should be given for this important work. Therefore, on the grounds of faith, at the risk of being challenged as impractical, the committee has determined to work up to the allowance from month to month, using judiciously and economically nearly \$200 per month, while the fountain holds out. Accordingly the service of another missionary has been procured, that of Miss Evangeline Metheny, daughter of Dr. D. Metheny, founder of the mission, and by whom Mr. Greenberg was baptized. With this additional help Mr. Greenberg will be able to reach many more souls with the gospel, placing before them the free offer of salvation through Jesus Christ.

AMONG MISSION FAMILIES.

The boys and girls in the mission Sabbath school present an interesting sight. The plain clothing, personal cleanliness, innocent faces, eyes sparkling with wit and hope, and tongues always ready to answer any question—these and many other things attract attention, and a whole train of thought arises concerning their parents, their homes, and the surroundings that are molding their childhood life. This current of thought led us to make a tour among the families from which some of the children come to the mission.

In company with Mr. Greenberg, we started from the mission to visit these strange and interesting places called homes of the Jews. The day was cool and pleasant. By and by we stood in front of a brick tenement house, of rough exterior, which contained about eighteen families, and nearly 100 persons. The narrow stairs led from the street up a dingy hall. A woman responded to a knock at the door, and we were led through a dark kitchen crammed with stuff, and on through a little blind room, to a small front room, with two beds, a few chairs, and two or three pictures on the wall. Around the mother half a dozen little children were grouped. Nor were they at all shy. One little lad made my foot his horse and saddle, and took a ride with evident pleasure. The woman looked thin and worn. She said she had seven children. A family of nine in those little miserable rooms! The mother to wash and sew and cook for all these, and eke out of her husband's wages enough to buy food and raiment and pay rent for her household! No wonder she was wan and carried a half-sad expression on her face. Yet we trusted that the gospel which her children was receiving would ere long cheer up her heart, and make her home more pleasant and homelike. From thence Mr. Greenberg led me over an iron grating, which connects the two wings of the house, into another "home," much like unto the first. Here the mother was also surrounded with children. She, too, was the mother of the perfect number seven. She gave us chairs in the kitchen. Three very small rooms, of which the kitchen is the best, form this home, in which reside nine of a family, some of whom are of the age of young ladies. The place was close, without means of ventilation, and I felt uneasy. A few min-

utes were sufficient for a visit, and I wondered how those cheerful bright souls could "abide" there. The mother had the air of happiness, even if the atmosphere was bad. Her face was lighted up with true Christian hope as far as we could judge. Her friendship and warmth of heart was like unto that of an old-time Covenanter. And while her home was poor indeed, we felt that the place where Jesus was born was by no means equal in accommodations and comfort. Her husband, too, seems to be a genuine believer in Jesus, but for "fear of the Jews" dares not confess Jesus openly.

Next we visited another house filled full of families. Up an inner stairway, dark as midnight, admission was granted by another little delicate woman. Her husband was present. They have four children. He pushes a fruit cart over the streets and makes, he says, about a dollar a day. One of the children adds somewhat to the income. The mother was making a dress for her daughter. She uses a fine-looking machine, for which she is paying at the rate of 25 cents per week. The little boy, with his pet pup, tried equally with his parents to make our visit pleasant and memorable. Our steps next led us to the house of a widow with her seven children. The poor woman was mourning the recent death of her husband. He had been injured on their voyage to America not long ago, and had never recovered. The mother lives in a court, in very squalid quarters. Her little children, one an infant, are all dependent on her, except the oldest, a son, who has forsaken her. She was at a washing and stood beside the tub while she told her pitiful story. Her large beautiful eyes and white sad face told her story most impressively, while in her unknown tongue

she talked with Mr. Greenberg. The Lord alone knows the heart of a woman left thus without support, in a strange land with a houseful of little children. May he save them all in his infinite compassion. After this we "knocked" at another door, and as we stepped inside, a crowd of children rushed forward and would have filled the house had not Mr. Greenberg objected, at the same time closing the door. The father and mother and six children were present. The mother rocked the crib in which lay her new babe, and with the true instinct of a motherly heart, seemed to have keenest pleasure in that which must greatly increase the burdens that are so very heavy for her to carry. The father earnestly asked, as we were leaving, that we would remember them in our prayers. This finished our tour. I was sick at my stomach, and sick at heart, and glad to go next into one of the clean, beautiful homes of our own people, and feel the contrast which has been made by the gospel of our Lord Jesus Christ. The reception which was accorded to Mr. Greenberg showed that he is held in high esteem by these people. He is certainly regarded by them as a true and faithful friend. He has a hold upon their hearts. And his kindly and cordial manner with these people, in their poverty and miserable condition, with nothing external to commend them, is the truest manifestation of a missionary spirit.

Could our people, who have culture and cleanliness, Christ and happiness, in their homes and hearts, realize the awful depression of these souls, without God and without hope in the world, except as the mission sheds on them its light, surely there would be a passionate desire in the church, especially among

mothers, to relieve the sorrows and dispel the darkness of these families.

A SEARCH FOR A HERO.

MRS. MARY E. METHENY.

I have in mind a hero who has been overlooked by those who write of famous men, and yet I think he is not inferior to the chief of them. Indeed, in one way he had more courage than the most of them, for he was alone against a great multitude.

I will try and give you a picture of the scene.

Imagine two kings sitting in the gate of a city. One of them is a good man, though you would not think it from the company he is in. He is visiting the other king, who is a very bad man. He is a worshiper of idols, a selfish robber of his own people.

Some cities have been taken from him, and he thinks it will be a good plan to ask his visitor to help him to get them back. So he asks him if he will join in a war against these cities, The visitor, I suppose, does not like to refuse his host, so he says he will go.

When this is decided they—rather late, one would think—call four hundred prophets and ask them if the expedition will be prosperous. Now, these prophets were all idolators, and they wished to please their own king, so with one accord they said: "Go up, and prosper."

The visitor was not satisfied, for he worshiped the true

God, and he asked, "Is there not a prophet of the Lord here, whom we may ask?"

"Yes," replied the other king, "there is one, but I hate him, for he always prophesies evil of me."

Seeing that the other king was dissatisfied he sent a messenger, who brought the prophet. While on the way the messenger told him for what he was wanted, and said: "Do say what the rest said."

"I shall say just what the Lord tells me to say," was the reply of the prophet.

When the king asked him the question which he had asked all the false prophets, he said as they did, "Go up and prosper." But I feel sure he said it with such an accent, and look of scorn that the king knew he did not mean it, for he said: "How often must I ask you in God's name to tell me the truth?" Thus you see the bad king knew in his heart that God did not want him to go.

Then the prophet said loudly, so that all about him should hear: "I saw in a vision all your people scattered among the hills, like a flock of sheep without any shepherd."

"Did I not tell you," said the king, turning to his visitor, "that he always foretells evil to me?"

The fearless prophet went on to tell his vision: "Listen," he said, "to the word of the Lord. I saw the Lord on his throne, and all the angels about him, and the Lord said: 'Who will persuade this wicked king to go to battle, that he may die there? Some said one thing and some another till a spirit came and said 'I will make all his prophets lie to him,' and the Lord

gave him permission to do so. This is why your prophets have told you to go."

Among the false prophets there was one more impudent than the rest, and when he heard this he came close and struck the brave prophet on the cheek, saying, tauntingly, "Which way did that lying spirit go from me to speak to you?"

The Lord's prophet turned and looked at him, and replied: "You will find out when you have to slink away to a dark chamber to hide yourself."

The king was very angry, for he was determined to go whatever was said, and so far was he from admiring the noble courage of this prophet, that he said to some of his officers, "Take this fellow to the governor of the city, and to my son, and say 'Put him in prison, and give him nothing but bread and water till I return in peace.'"

The prophet looked at him quite unafraid, and said: "If you come back at all in peace the Lord has not spoken by me." Then turning to the people he said: "Listen all of you, and you may know whether I have spoken the truth or not."

He was led away, and I cannot tell you what became of him. I do not know whether he died in prison, or was released after the death of the king. But I can tell you what became of the king. He was afraid that he should be killed in battle, so he selfishly said to his guest, "You put on your royal robes, but I will not put on mine, then no one will know that I am the king."

It happened just as he intended it to; the enemy mistook the other king for him, and followed after him till he was so badly frightened that he cried out; then they knew him, and

left him. For my part I think he deserved to be well frightened for going to the battle at all.

The bad king was in his chariot in the midst of the battle when suddenly an arrow pierced his breast, and the blood ran down in the chariot. At evening he died, and I think as he lay there waiting his end, he must have heard again the words: "If thou return at all in peace, the Lord hath not spoken by me."

Now I wonder if some of the little children cannot find out who this hero was?

THE APPROPRIATION.

Synod has designated \$2500 for work in the Jewish mission during the present year. This is regarded as the amount which should be reasonably expected, and judiciously expended, by those to whom the work has been entrusted, taking into consideration the present status of the mission, and its relation to other departments of the Church's work. Of course, ten times as much could be used to good purpose, and half of the sum might keep the mission in existence. But all things considered, \$2500 must be regarded at this time as the proper amount. The work will be carried forward with strict economy, yet on a scale that will require every dollar promised. There will be no hedging or crippling of the work at the beginning of the year, for fear of debt at the end. The service of the Lord in this field will be managed from this date till a new appropriation is promised, with unfaltering dependence on God and his people through his grace, to supply the \$2500 to the

last cent. The Church will be glad to know that upon this principle of faith, a new worker has been appointed to assist in bringing the gospel of our Lord Jesus Christ to the Jews, and the Jews to our Lord Jesus Christ, and who can doubt that the Holy Spirit will move hearts enough to contribute sufficiently and pray effectually for the successful operation of this mission? Communications from those who are interested will be helpful and encouraging.

A RABBI'S VIEW OF JESUS.

The eminent Dr. Emil G. Hirsch was recently invited to address the Epworth League of St. James' Methodist Church, Chicago. He had a large audience, by which he was vigorously applauded, as he waxed eloquent in his praise of Jesus Christ. But his views were simply parallel with those of the early disciples, who looked for, and longed after a temporal Prince, who should restore to Israel their land, their independence, and the prosperity of ancient times. "If Jesus Christ should return," said the rabbi, "to the earth to-morrow, he would be welcomed in every Jewish synagogue in the land, and every Jew would say with David: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors and the King of Glory shall come in.

"As the Jews reject the doctrine of original sin, they, of course, reject the doctrine of redemption from sin. They believe in a Messiah, but the Messiah of the Old Testament is a temporal prince, who shall reign over the Jews after they shall have been reunited and become a nation again in Palestine.

“The Jews hold that Jesus preached the supremacy of the commandment to love God and man, the doctrine of the fatherhood of God, that the Sabbath was made for man, the abrogation of the law of retaliation, the obligation of love even to one’s enemies.

“The Lord’s Prayer we readily admit is the sublimest petition ever framed in human language.”

For such sons of Abraham, who are still walking in the cold moonlight of the Old Testament, may earnest prayer ascend that the veil be removed from their hearts, and the clear shining of the face of Jesus Christ in the gospel overspread these struggling souls giving them the light of an everlasting day. These look for a Messiah to come. They expect him to rule locally over a little country about the third of the size of Pennsylvania. What joy and power they would feel could they see the Messiah on the throne of heaven, ruling over all and blessed forever !

THE SUPPORT EXPECTED.

At the last meeting of the committee, an additional helper in the Jewish Mission was appointed, Miss M. Evangeline Metheny. This addition to the force means increased outlay for running expenses. An increase in the working force is imperative if the Jewish Mission is to progress. Years enough have passed to show that the work is to be permanent and it is surely time to take a step in advance.

Synod appropriated the sum of \$2,500.00 for the Jewish Mission for the coming year. Every dollar of the appropriation will be needed and the committee have faith that the Covenanter Church will redeem its pledge. The plans for the

coming year mean an expenditure of at least \$200.00 a month, and the Treasurer of the Domestic Missions informs us that he has only \$400.00 on hand for the Jewish Mission or enough for two months, but we are not dismayed. We have faith that God will carry on the work, and that when more money is needed there will be more money on which to draw.

Every Covenanter was represented by his pastor and elder at Synod, and was placed under obligations to pay his share of the \$2,500.00 appropriated. We do not ask for more than was promised, but do expect the Covenanter Church to meet her obligations.

S. A. S. METHENY.

TO THE EDITOR OF THE HEBREW MESSENGER,

DEAR FRIEND :

Kindly oblige and acknowledge the following contributions received by me for the Mission from April 7th to July 1st, 1903.

Rev. T. J. Allen	\$ 3.00
Mrs. Zella Huston, Sterling, Kans	3.00
Miss Bella Huston, " "	2.00
Mr. E. Steel, Allegheny Cong	5.00
Mr. James R. Sharp, to pay freight on a box of clothing and dry goods from Blanchard, Ia.	5.00
Miss Frances M. Bell, Philadelphia	1.00
L. M. S., Slippery Rock Cong. per Mrs. M. E. Latimer, Treas	12.00
Miss Sarah Ewing, Clarinda, Ia	4.00
A friend of Missions, per Miss Sarah Ewing, Clarinda, Ia.	6.00
Young People's Association of S. W. Presbyterian Church of Philadelphia, per Mr. H. A. Trou	3.00

Money to be used according to my discretion.

L. M. S. Sterling, Kans. Cong. per Miss Belle Huston, Treas	\$10.00
New Castle, Pa., Miss Margaret Blackwood	5.00
Mrs. S. M. Blackwood	2.00
Mrs. Jane F. Law, Denison, Kans., per Miss N. Elizabeth Law, to be used for the benefit of the Jews in whatever way you deem best to help to advance the cause of Christ	16.00
Mr. Geo. J. Sudlow, Philadelphia, for charity on mission families	20.00
Mrs. M. M. Gregg, Central Allegheny R. P. Church	10.00
The C. E. S. of the 3rd Church of the Covenanters of Philadelphia, per Miss Anna Forsyth, for sending children to the country	5.00
Miss Jennie Holmes, per Miss Mary F. Bell, 2nd Church of Philadelphia	12.00
The Chicago Hebrew Mission, 646 New Testaments and 200 tracts in Yiddish.	

Sincerely your friend,

MOSES GREENBERG.

Dr S. A. S. Metheny has been elected treasurer of the Jewish Mission. His address is 617 N. 43rd Street, Philadelphia, Pa.

The committee was very sorry to accept of the resignation of Mr. W. G. Carson, former treasurer, who had served most efficiently during the past years.

Miss Evangeline Metheny will take up her part of the work on Monday, July 6th, which will include the work of Miss

Mary Bell who has had charge of the sewing school since Mrs. Greenberg's departure, and has done faithful work.

Mrs. Greenberg does not report very decided improvement, but we hope that when she returns in the fall she will have regained much that she has lost, and be on the way to perfect health.

Since Mr. Greenberg's return from Synod, the meetings at the mission have been well attended. One evening, after the service one of the young Hebrews arose and in a very earnest manner, confessed that the Lord Jesus had done much for him.

The dreadful persecution, which the Jews are suffering in Russia, and other parts of Europe, will cause many to seek refuge in our country. We should grow in our ability and diligence in the work of this mission to meet the incoming tide.

The recent losses by storms and floods show how uncertain is earthly wealth. The property destroyed has been estimated at \$13,800,000. or nearly twice as much as given in America in a year for foreign missions. What an admonition to those who have been entrusted with wealth to use it liberally in the service of the gospel, while it is in their power.

The agent of the German Jewish Relief Society reports from Kishineff, Russia, where the late persecution of the Jews took place, that there were 700 houses destroyed, 600 shops sacked, about 2,000 families, or 10,000 persons made homeless, 45 persons killed outright, and 580 injured. It takes the Turks to present a greater horror before an outraged world.

RECEIVED BY THE HEBREW MESSENGER.

Mrs. M. Miller	\$ 2.00
Miss Tirzah Beattie	2.60
L. M. S. Sharon Cong. Mrs. C. M. Robb, Treas.	10.25
Mrs. Thomas Boggs	1.80
Subscriptions, per Rev. M. Greenberg	1.55
Miss M. McClelland	1.00
Miss Lizzie Kempf	1.00
Mrs. W. F. Wilson	1.20
Mrs. Ellenor McElroy, per Miss M. J. McElroy	1.25
Miss Latitia McLaughlin, per Rev. M. Greenberg	1.00
L. M. S. Denison Cong., Mrs. Chestnut, Treas.	5.00

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1511 Christian Street, Philadelphia, Pa.

Jesus is the Bright and Morning Star. The Morning Star, set complacently in the deep blue sky; points to the coming sun, which is already tinting the hill tops with glory. The great deep resistless tide of light is bounding forward over sea and land, at the rate of 1000 miles an hour; soon the mountains and valleys will be bathed, and the very stars will be quenched with the glory of a new day. In like manner Jesus is the Herald of the gospel day that is breaking on the dark half of our world. It is coming; it is coming. Nothing can prevent; neither cause delay. The mountain tops are already shining; the birds in the valleys are even now singing. Onward comes the balmy morn. The whole world shall soon wake up, to the praise of our Lord. Every home shall be glorified with the light. "The whole earth shall be filled with the glory of the knowledge of the Lord"

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OCTOBER

1903

No. 10.

REV. M. GREENBERG, MISSIONARY.

800 SO. FIFTH ST, PHIL. PA.

RUTHERFORD'S ARDOR FOR THE JEWS.

"I could stay out of heaven many years to see that victorious, triumphing Lord act that prophesied part of His soul-conquering love, in taking into His kingdom that Kirk of the Jews, who formerly coveted our Well-beloved for her Little Sister."

"He will embrace us both, the Little young Sister and the Elder Sister, the Church of the Jews, and there will yet be a day of it; and therefore we have cause to rejoice, yea, to sing and shout for joy."

"I have been thinking much of the incoming of the Kirk of the Jews. Pray for them. When they were in their Lord's house, at their Father's elbow, they were longing for the coming of their Little Sister, the Kirk of the Gentiles. They said to their Lord: 'We have a little sister. What shall we do for our sister?' Let us give them a meeting. What shall we do for our elder sister, the Jews?"

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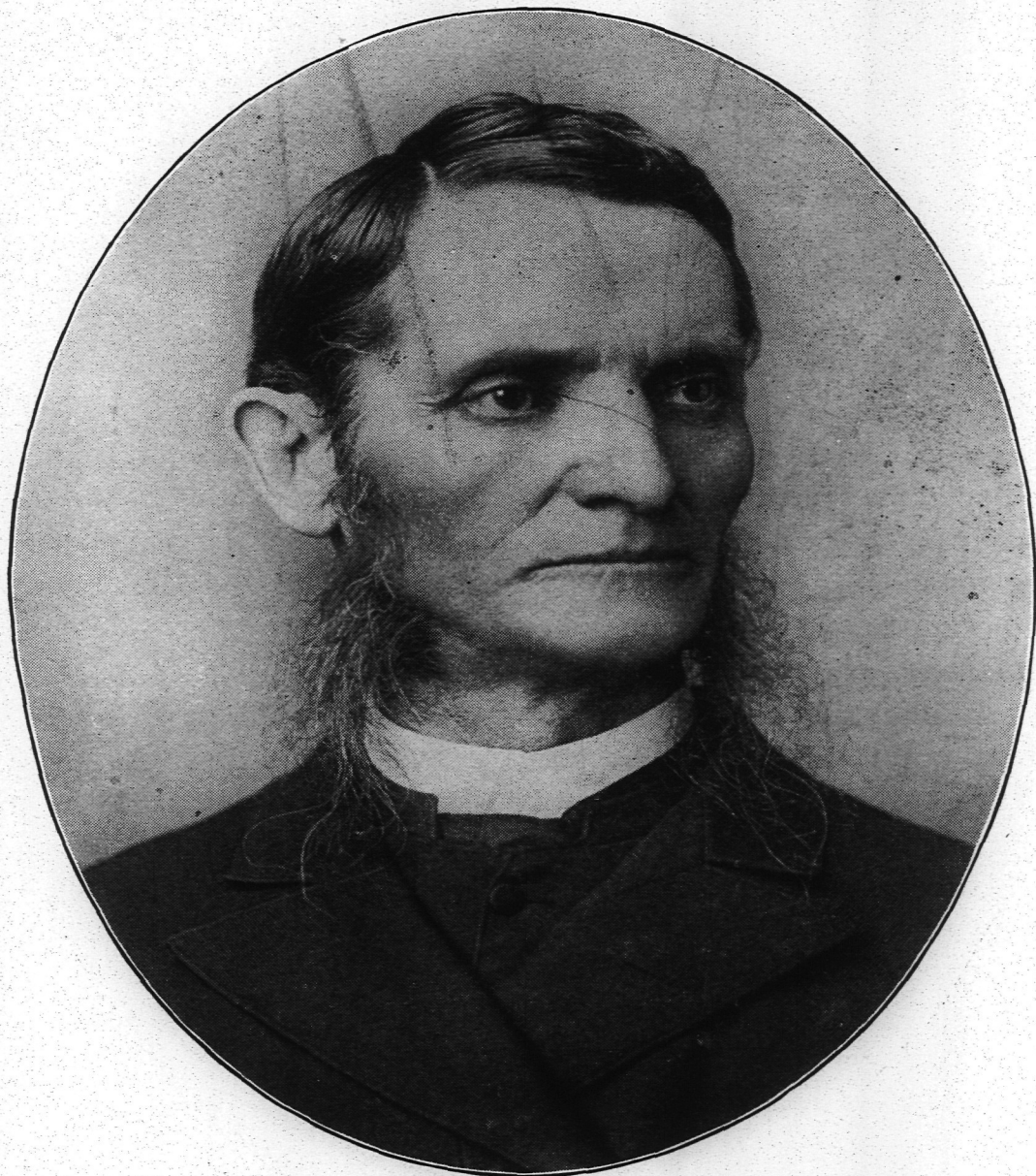
Vol 3. No. 2

PHILADELPHIA, OCTOBER 15, 1903.

Price 5 cents
20 cents a year

THE NEW MISSIONARY

The Church of the Covenanters, and many friends besides Covenanters, will be pleased to know that our mission to the people of Israel has been strengthened by the coming of Miss Evangeline Metheny, who has entered upon the work with spirit and efficiency characteristic of the family. She is the daughter of our pioneer missionaries of Asia Minor, Dr. David Metheny, who finished his labors a number of years ago, and Mrs. M. E. Metheny, at present residing in Beaver Falls, Pa. Through the zeal and the liberal use of money these co-laborers with the Lord were enabled by His grace and prompted through His Spirit to originate the Jewish Mission in Philadelphia. How fitting, then, yea, how pleasant and how promising, to have in the service of this mission their daughter, who has already taken the work upon her heart! As our people look into these three faces, reflected from these pages, we hope their earnest, though silent, appeals on behalf of missions will be heard and felt, and be followed with an increase of activity and personal devotion to the Lord Jesus and the work of gospelizing the world.



DR. DAVID METHENY.



MRS. DAVID METHENY.

DISCOURAGEMENTS AND ENCOURAGEMENTS.

REV. M. GREENBERG.

Like many new missions, and especially is this true of Jewish mission work, this mission had to pass through a great number of fires.

When, in 1894, the mission opened its doors in its former location, it was compelled to encounter many adversaries. These enemies were a class of troublers who run around from mission to mission and either present themselves to the missionaries as true inquirers, and thus in a fraudulent manner obtain their subsistence by working on the sympathies of the mission workers. Should the missionary courageously inform them that they know these pseudo-inquirers, they then strive to close the mission.

If they fail in this effort they then utilize menial methods of ruining the reputation of the workers of such a mission. Their battle with me in the summer of 1894 was unsuccessful, and these troublers abandoned the Mission of the Covenant of Israel.

The next hardship which this work had to meet with was the class of persons who attack the chastity and industry of society. It meant to us by day hard work and by night no rest.

Scarcely had the Lord delivered us from this sad and dreadful locality when new trials crowded in thick upon us. The months of July, August and September, 1901, are well remembered by us.

Night after night the mission was surrounded by hundreds, yea, if not by thousands, of persons ready to interfere with the work in every respect. But how differently conditions and circumstances have changed at present.

Thanks be to the God of missions that for the last two years the mission has enjoyed peace. The attendance at the services, if small or large, is frequented by a respectable class of persons. Since my return from Synod, the meetings on Sabbath evenings, with but very few exceptions, were well attended. Notwithstanding the inclemency of the summer weather, many a minister in a Christian church would be glad to have as an attentive an audience as we had during the past four months.

We are also grateful to our friends for helping us at the services. We are endeavoring to find a male assistant for the mission. Hitherto the task has proved unsuccessful. Occasionally we secured a man to work for a brief period. Through these helpers, hundreds of tracts and gospel portions in various languages had reached many a darkened home.

Dr. Caldwell continues to render his work gratis. Some of the neighbors, who were at one time the bitterest foes to the mission, are now friendly to it. With the failure of Mrs. Greenberg's health, the children's work declined. We do, however, pray and hope that the lady assistant, by the help of Him who is the friend of children, that this department will again be built up.

We are at present, more than ever in the past, in need of prayers from God's people, and of a more liberal support. The mission treasury is almost empty. Men and women apply for baptism. But we are not convinced of their actual conversion, and hesitate to introduce them into the Church of Christ.

On the other hand, this mission has, and it had for several years, a few sincere inquirers. But the fear of losing their positions and of bringing trouble into their families retard them from confessing openly before men that Jesus is the Messiah, the Son of the living God. Let us therefore not forget in a special manner to offer our prayers for these inquirers.



EVANGELINE METHENY.

THE PHILADELPHIA GHETTO.

MISS EVANGELINE METHENY

About the first thing to strike a visitor to the Philadelphia ghetto is that the people all live out of doors; the women sit outside their husbands' shops, work in hand, or run about on their errands with no excuse for a hat except the odd-red-brown wig that indicates the wife, and the girls are no more particular about their head-gear unless on state occasions; babies lie sound asleep in their perambulators on the curb, protected from the flies by a green netting, and as undisturbed by all the crying and fighting and hawking that goes on about them as if it were a Gounod lullaby; older children play the latest variety of hop-sotch in the middle of the sidewalk, or

practice a trick at cards on some conveniently broad doorstep; and the men stand talking to each other on the street by the half-hour, or teach the old baby to walk over the uneven bricks, while his newest brother or sister takes a nap.

Many of the Jews are so unlike the traditional type that they seem not to belong to this quarter of the city, but the greater number proclaim their descent unmistakably by the long hooked nose, the peculiar curve of the mouth, and the gait that has come to them as an inheritance from generations of ancestors who have carried the peddler's pack. The air is full of a confused hum of Yiddish—now loud, now soft, now eager, now complaining. A pathetic mixture this language of theirs is—old German, Hebrew, Russian and English—a hieroglyphic where the philologist can decipher the tragedy of the "Wandering Jew."

The streets swarm with children of all sizes and complexions. They are probably the most highly mobilized body in the world; at an instant's notice they hurry in the mass to any interesting spectacle, from a cage of fortune-telling parakeets, to a drunken Irishman, or a fire. The greatest attraction of all, though, next to a fire, is the hand-organ. The opening strains of "Mr. Dooley" or "Hiawatha" will draw them away from the most absorbing quarrel at ball, and bring them flocking around like swarming bees, and there they dance in the fullest of full dress, namely, a pair of overalls, or a petticoat and little underbody, according as the dancer happens to be a boy or girl. Yes, truly, they are a striking feature of the Jewish quarter, these little Malkas, and Beckies, and Yettas, Jakies, Hymans and Ikeys, as they play around under foot, tumbling over one another and almost tripping up the grown people. Some are crying and running to their mothers for comfort; others are making someone else cry, and skilfully dodging the avenging arm of their

victims' mothers. And yet, although they breathe air that is poisoned by garbage cans and vitiated by the crowded population, these children are usually amazingly plump, sturdy little animals, very different from the Italian children that live under the same conditions. One sees quite plainly why Pharaoh grew afraid of so prolific and hardy a race. Even Roosevelt and Hadley should be satisfied with the birth rate in this part of town.

On the upper side of South street are the shops where the ladies buy their finery. The whole sidewalk is under an awning, and here are displayed all kinds of clothing and trinkets. Dress goods of purple, red, blue and green are heaped up in a way to delight an impressionist painter and to torture an artist. Headless ladies, looking like so many Mrs. Bluebeards, stand on the pavement in obviously sweat-shop-made suits, at obviously sweat-shop prices; while waxen brides, in silk and tinsel gowns and flimsy veils, smile enticingly from inside the show windows. A door or so farther on are lengths of gay oilcloth hanging from the edge of the awning by a tightly-twisted string, that, as it untwists, whirls them round and round to draw the attention of possible buyers. But the shop-keepers here do not trust to such devices alone. As you pass they give your mind a jog themselves, "Have a look at our new stock in shoes, lady;" or, if the day is rainy, "Can't I show you a nice umbrella, madam?" I saw one enthusiastic business man collar a negro and fairly haul him inside his shop, pleading all the time, "It won't cost you anything to look." These days the stationers' windows are bright with Jewish New Year cards. The cards are decorated with white-robed priests blowing trumpets, or gentlemen in praying shawls and high silk hats, unrolling scrolls. The famous emblems of Judah, the Lion and the Star, appear on many of them. A more modern fancy, and a very patriotic one, is Mr. Roosevelt, surrounded by all our

former presidents, the whole set about with red, pink and orange celluloid. The New Year in summer, the Hebrew signs, and the foreign appearance of the people, give one an indefinable sense of aloofness; yet, after all, the differences between us and these people of the ghetto are superficial, while the resemblances are fundamental. Shylock was right.

Every once in a while I come upon something that impresses me with this feeling of essential kinship. Once it was a group of children carrying sand from a pile that was being used to repair the street; another time it was a little chap leading along a six-inch pup by a dirty string, with the same look of love and pride in his eyes that I remembered seeing in my brothers' when they were allowed to keep a dog for their very own. A touch of feminine nature amused me in clinic one afternoon. I was taking down the names and ages of the patients, and among them there were three women, all evidently over thirty years old, sitting near together. I asked the nearest her age. She gave it as twenty-seven, and I saw a scornful look pass between the other two, and heard one of them murmur sarcastically, "Twenty-seven, yes." Then it came their turn, and they gave their ages as twenty-eight and twenty-nine with a virtuous look of candor. Really, they behaved like Christians. One little incident I shall never forget. One afternoon I was coming out of a court, so utterly sordid and filthy that I wondered if any good impulse could spring up in such surroundings, and answered "No" to my own question. Just as I was stepping into the narrow, ill-smelling passage that led to the street a tiny boy appeared on a doorstep at my right and announced, with a triumphant smile, "We've got a new baby in our house." There was a ring of welcome in his voice, not to be mistaken, and my discouragement vanished. For I remembered what I too often forget, that the one constant factor in every human environment is God's love.

THE SEWING SCHOOL.

In speaking of the Jewish Mission, there is one branch of the work in particular to which I will refer—not that it is the most important, but because it is that with which I am most familiar—the sewing school, which meets on Tuesday and Thursday evening, each week. The attendance during the time I was there averaged about 12, not large, it is true, but it will no doubt be now increased, as the vacation season is over.

This department of the work may seem to many to be unworthy of notice, but to anyone who has visited the class, and seen the interest manifested by the dear little girls who gather there from evening to evening, and the eagerness with which they take hold of the work, we believe it would appeal as a work of no little importance. To me, it is a very interesting department. While it is not the all-important, soul-saving work for which the Mission has been established, yet it may be, and no doubt is, one means to that end, for in connection with the sewing class there is a half-hour each evening devoted to religious instruction, conducted by the missionary. The children are also instructed in music, as well as gracefulness in their manner of walk, etc., etc. Besides all this, the sewing is in itself a very important domestic art (for we believe we can rightfully call it an art). Most of these pupils come from very crowded and unhealthful places, which they call home, where they have but few if any advantages, and our hearts go out in sympathy toward them. Some of them are but little tots not more than perhaps five or six years of age, and are sweet, pretty little girls. The ages of the girls range from these little tots of five and six up to about fifteen and sixteen. All of these, even the smallest, have completed one or more garments for themselves, from material furnished by the Mission, and have made them

well, and in many instances have done themselves credit by the neatness of their work. In some few cases the principal object of the pupil seems to be to complete the garment as quickly as possible, regardless of neatness or strength of the work. In such cases it is not unusual to find stitches that would measure from a quarter to a half-inch in length, but after having to rip and re-sew a number of times, they are brought to understand, by actual practice, the truth of the old adage—"The more haste the less speed"—and soon learn to make short, neat stitches and to turn out work that is a credit to them.

Taking it all in all, while results may not come quickly, the children are, during these two nights of the week—aside from the religious training they receive at other times through the missionary and his assistant—brought under influences that tend to elevate and enlarge them spiritually, mentally and physically. This, we think, will be encouragement to those who assist in supporting this mission.

M. F. B.

NEW YEAR'S DAY.

Abstract of Sermon Preached in the Jewish Language by Rev.

M. Greenberg—Translated by Evangeline Metheny.

Next Tuesday the whole Jewish world will be keeping its New Year holiday, and many are the traditions that surround the observance of this festival. On New Year's Day, the Rabbis teach us, God sits with a pair of balances before Him and weighs the deeds of men. Those whose good deeds are heaviest He writes in the book of life, and those whose bad deeds are heaviest in the book of doom; while those whose righteous and

wicked acts balance are written in a book of probation and granted the time between New Year's and the Day of Atonement to acquire merit. On this fast all the Jews throughout the world will flock to the synagogues for prayer, and yet I, who am born a Jew, shall not be with them.

To-night I intend to tell you, gentlemen, why I thus set myself in opposition to the millions of my race. It is because I find the spirit of modern Judaism, as it is exhibited in the observances of this day, to be in accordance, not with the word of God, but with the traditions of men; and that in the following particulars: First, the word teaches us that it is the inner life that sanctifies, and yet the Jews admire a clever student of the Talmud more than a man of upright character. In the second place, I find that the Jewish teaching is that we are to look to our own good deeds for salvation, and yet what good deeds can we heap up for ourselves when not one of us can keep the two great commandments that include all others? Who of us loves God with his whole being, and his neighbor as himself? One need only watch the jealousy and trickery of rival tradesmen to be quite convinced that we keep neither command. Finally, I find all through the prayer-book the phrase, "Through the merits of Abraham, Isaac and Jacob." Good men as these were, none of them had any merit to spare for anyone else, for each came short of fulfilling the law. Abraham was "the friend of God," and yet he told a lie; Isaac was guilty of the same sin, and Jacob deceived his blind, old father. And what is this that I see? Names of women—Sarah and Rebekah—through whose good deeds we are to obtain our petitions! Why, gentlemen, when a Gentile worships the Virgin Mary, the Jews make fun of him for a poor ignoramus, and yet she was a better

woman than either Sarah or Rebekah. If I found heathen offering up these prayers I should not wonder, but I am astonished that intelligent Jews are capable of such things, and can believe such puerilities as that the blasts of the trumpets that are blown in the synagogues on these holy days are conveyed to heaven by the angels and used to disturb and drown out the accusations of Satan which he makes to God against His folk. These are some of the reasons that keep me from the synagogue.

But though I do not believe that the merits of any mere man can make atonement for other men, I do firmly believe in the efficacy of the merits of the One who was foreshadowed and foreseen by Abraham, Isaac and Jacob—Jesus Christ—the Righteous Servant, the Son of God, who came into this world and lived and died that we through Him might have everlasting life.

RECOGNITION OF MERIT.

Dr. Alexander Caldwell's services in the mission dispensary for the last eight years have been so constant, so uniform in happy results, so helpful to the cause of the mission, and so cheerfully rendered without compensation, that the committee felt that their sense of gratitude should be expressed. Accordingly, it was agreed that each member of the committee could place in the hand of the treasurer, Dr. S. A. S. Metheny, a personal contribution, with which to purchase some article that might suitably represent the cherished regard for him and his work.

The result was a sudden surprise for Dr. Caldwell one day, when an elaborate piece of office furniture was placed in his house, being a combination of desk, adjustable chair and surgical table. The pleasant surprise was followed by a touching letter of thanks from Dr. Caldwell.

Mrs. Greenberg has returned in safety, and with improved health. God has graciously answered many earnest prayers on her behalf, and we trust He will fully restore her strength. The visit to her fatherland and home of her childhood was greatly enjoyed, yet her devotion to the mission shortened that visit, she returning sooner than we had expected.

The collection this year, according to the recommendation of Synod, and the actual expenses of the mission, should amount to \$2500. Taken conjointly with the Home Mission, the call is for \$8500, to be divided in the proportion of 5 to 12. If all will feel a personal obligation, and each do as God gives ability, there will be no deficiency in these treasuries. The full amount is needed, that the name of our Lord Jesus may be glorified.

The missionary is always delighted to receive friends, who come inquiring after the work and welfare of the mission. We think that no Covenanter should come to our city and go away without seeing what to a Christian should be one of the greatest sights on earth—a mission to the Jews—Jesus calling the children of Israel back to His Church and His love.

The interest in the mission, and attendance at the meetings, are on the increase. A good audience of attentive young men and some women can now be regularly expected; the attention

is evidence of much thoughtfulness and inquiry on the part of the people, and of much thought and preparation on the part of the missionary. All are greatly encouraged. We trust that the Lord Jesus is here saving souls.

WALKING TO TASHLICH.

“Tashlich” signifies “Thou shalt cast.” It is the term given to an ancient ceremony observed by the strictest of the Orthodox Jews, and that only upon their New Year’s day, which came on the 22d of September in the present year.

The river fronts of the city on week days are ever in a state of bustle and confusion. Yet on that Tuesday, amidst the horses and wagons and busy men, many devout Jews were seen threading their way down to the river, reading prayers from a book, and shaking their coat-tails, to the amazement of many who watched the strange sight. This is what they call “Walking to Tashlich.” It is entirely a matter of individual devotion. The people never go in bands, but each steals quietly away from his home and walks down to the water alone.

With his prayer book in his hand he reads softly and reverently the Tashlich as follows :

“Who is a God like unto Thee that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever because He delighteth in loving kindness. He will turn again to have mercy upon us ; He will subdue our iniquities. And Thou shalt cast all their sins into the sea. Oh, mayest Thou cast all the sins of Thy people, the House of Israel, into a place where they shall be no more remembered or visited or even again come to mind.”

Here the worshiper catches the tails of his coat with both hands and shakes them vigorously, as the Prophet Nehemiah is supposed to have done 2500 years ago. Then the prayer continues :

“Thou wilt show faithfulness to Jacob and loving kindness to Abraham, as Thou hast sworn unto our fathers from the days of old.”

After several repetitions, enough to satisfy the worshiper that he has been cleansed from the sins of the old year—he closes his prayer book and steals home again. He has walked to Tashlich.

Philadelphia, Pa., Sept. 28, 1903.

Received since July 1, 1903, the following contributions and donations for the Mission :

Mr. T. C. Matthews, Eskridge, Kan.	\$5.00
Mr. James Anderson, First Church of the Covenanters, of Philadelphia, per Dr. T. P. Stevenson	5.00
Two Friends from Clarinda, Ia., per Miss Sarah Ewing..	5.00
To be used according to my discretion :	
Mrs. I. Torrens, New York city	5.00
Mr. Geo. J. Sudlow, Philadelphia, to be used as charity for poor families in connection with the Mission	40.00
Rev. W. J. McKnight, Mercer, Pa.	5.00
Mr. James R. Sharp, Newburgh, N. Y.	10.00
Miss Margaret Baker, First R. P. Church, Newburgh, N. Y.	1.00
L. M. S., of Beulah, Neb., congregation, a box containing quilts, dresses, etc., etc.	
Mr. James R. Sharp, formerly of Blanchard, Ia., now of Newburgh, N. Y., one large box new clothing, shoes, etc., etc.	
Mr. M. Sengard, Sabbath School literature worth \$10.00.	

Yours truly,

MOSES GREENBERG.

RECEIVED BY THE HEBREW MESSENGER.

Miss M. J. McConnell	\$ 2.00
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A Friend, Second New York Congregation	10.00
Miss Maggie Euwer	4.25
Mrs. Susannah Hunt	100.00
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Miss Zella Huston	1.20
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Miss Sarah Ewing	3.80
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“Oh, to see the sight next to Christ’s coming in the clouds, the most joyful! our elder brethren, the Jews, and Christ fall upon one another’s neck, and kiss each other! They have been long asunder; they will be kind to one another when they meet. O day! O longed-for and lovely day, dawn! O sweet Jesus, let me see that sight, that will be as life from the dead, Thee and Thy ancient people in mutual embraces.”—Samuel Rutherford.

THE HEBREW MESSENGER

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK
AMONG THE ISRALITES

יְהוָה אֱלֹהֵינוּ

“HEARKEN
UNTO ME,
O MY
PEOPLE ;



AND GIVE
EAR UNTO
ME, O MY
NATION :”

JANUARY

1904

No. 11

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THE
Hebrew Messenger

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HELPING ONE ANOTHER IN THE GHETTO.

Rev. M. Greenberg.

Many are the definitions in the English language of the word "charity." The greatest stress is being laid on the word, "alms." Popular language and popular thought adhere most tenaciously that charity is giving a poor man a few dollars, or supplying him with food or clothing, and then he is done with such a person. The inhabitants of Jewry define "charity" as "love in its highest and broadest manifestation." Therefore, notwithstanding the many charitable institutions which the wealthy Hebrews have established and still do establish in Philadelphia, yet the poor have few kind words for the generosity of the rich. Some of the reasons why the philanthropy of the rich is not appreciated by the poor are, "because the actually needy are not helped;" "only the schnorrers (professional beggars) are benefited by these organizations;" "it is not substantial relief which these institutions aim at, but superficiality is at their structure and foundation." Hence families have been known to me who had suffered for food, fuel and clothing, and yet would refuse to approach a "schnorrer's" place, "alms-giving institution."



A JEWISH FAMILY.

This mother is happy among her children. The Gospel has shed its light upon this home, and the father and mother and children live in hope of the glory of God, and eternal life.

On the other hand, the destitute refugees in the Ghetto have their own methods to help one another. If an emigrant family disembarks from the steamer such a family is frequently conveyed to the home of a "landsman" or an "old friend," though the "old friend" may have a family of four or five persons, though he may have but one bed and two rooms, which are used for a kitchen, parlor, sitting room, etc., nevertheless, the "old friend" leaves his bed to his guests and extends to them a sincere welcome.

If "a neighbor woman" has no money to purchase gasoline, she enters into her neighbor's house, and without even knocking at the door, or saying a word, takes the can with gasoline and informs the owner that she will soon "return the can." Of course, the words: "When my man begins to work I will give you back twice as much gasoline," are always heard. At one time I was amused at the following incident: While visiting a family in connection with the mission "a woman from next door" rushed into the house, and in an impatient manner informed the lady of the house that she was "in a hurry," and she must go to "a wedding engagement," and "I want your new hat." The hat was produced, adjusted on the head of "the woman from next door," and with many good wishes from the proprietress of the "hat," away ran the poor woman to her "wedding engagement." At another time a "neighbor woman" presented the following request: "Please let me have two onions and a few potatoes, and when my man finds work I will give you back." The reply was: "Take what you want." Unexpectedly I entered into a home whose children attend the mission. The mother dispatched four chil-

dren "to find among the neighbors the new broom which I bought yesterday." If a family is poor, but too respectable to stand with hat in hand at the doors of the charitable institutions, two men or women go around in the quietest possible way among their "friends" and gather up a few mites for the self-respected family. If a newcomer from abroad is penniless and friendless, and he wishes to learn a trade (a presser or buttonhole maker) some kind-hearted person offers him a home and board "till the time when you can make a living for yourself." If a girl is a stranger, an orthodox Hebrew counts it a great merit to help such an one by finding for her a life companion. He also rejoiceth exceedingly when from his house both wedding engagement and marriage take place. If a girl has a few relatives, may they be ever so distant, the relatives will unite to gather some money for a dowry (nadan), so as to secure a young man "who can make a living" and thus rejoice "in helping a poor girl out of trouble," and whatever is true of the adult as to our subject, is also true of the children. On a Sabbath afternoon six children entered the mission Sabbath school. They were full of smiles and joy. The smiles were speedily turned into audible laughter. I was surprised at the scene. Then I was told that "one of the girls had an apple, and all of us gave a bite at the apple and it is gone." If a child buys a cent's worth of candy many other children are the participants of it. On a rainy day as I walked on South street a little girl with an umbrella walked before me. Though the umbrella had many holes, yet six other girls crowded under the umbrella. On a Friday evening a man appealed to me in a pitiful manner for temporal

relief. I helped the man a little. Several young men put their hands into their pockets and secured some more assistance for the needy person. Then one of the boys took the poor man "to a good lodging house." A woman has four children; three of the children are industrious and good, but one of them is beyond her control. The Jewish Orphanage relieved the mother of the incorrigible boy. One year later the authorities of the orphanage returned the child to the mother with the advice that "the boy should be sent to the House of Refuge." For four years the boy remained in the House of Refuge. He was dismissed from this institution, but showed no affection either for mother or home. He went to work with the deliberate purpose of making trouble between the mother and his employers. He stole and was discharged from many places. He spent his nights in the streets and undesirable resorts. He is an intelligent boy, but he was determined not to forget the wrong, which he claimed his mother did to him by placing him in the above said institutions. At last the mother appealed to a good boy in her tenement house to exert his influence over her child, and where the charitable institutions failed, the good boy, who is but 14 years old, persuaded the bad boy to become a good child to his mother, and he who on many occasions threatened his mother, "When I become a murderer I will first kill you," he who had time and again destroyed his mother's furniture, becomes, through personal contact with the good boy in his mother's house, a loving and obedient child. He earns now six dollars a week, and all his earnings are left with his mother.

Hence, here are some of the definitions which old and young in the Philadelphia Ghetto give to the word charity.

Nor are the above stated instances of kindness, which the Jewish poor in Philadelphia show to one another, isolated or exhausted. It is true that their noble deeds and self-sacrifices are not heralded in the secular and religious press before the public; it is true that few bow before them as many do before those who give out of their abundance, or who spend a little time amongst the poor of their leisure hours, but the poor Jewish men and women, who give their time and mites in order to lift up their neighbors and acquaintances, are as worthy of respect and admiration. And that which is true of temporal relief is also true of spiritual help. If every Christian man and woman would become a true friend to the unconverted, and exert their personal influence over their neighbors, what a land would this country become! If every Sabbath school scholar, who comes in contact with a Jewish child, would utilize his or her influence on the Jewish boy and girl do you think that Jewish mission work among the children would be as unpopular as it is?

MISS EVANGELINE METHENY.

For ages the Jew has been hunted and terrorized, but so great is human adaptability that even the most wretched find relief at times—here and there a stray sunbeam enlightens the gloom of the Ghetto. Modest sunbeams they are, a penny-worth of sweets, a gay shop window or a new frock, yet they



A HEBREW BOY.

The boy in this picture is a son of Abraham. His father is evidently a believer in the Lord Jesus. On one occasion he arose in the mission and confessed his faith in Christ in the presence of the audience. The boy enjoys the mission.

bring their message that somewhere behind the clouds the sun is shining.

As to the sweets, pass by a public school just before recess and see the variety that are on exhibit in the peddler's baskets. There are apples dipped in syrup and spitted on wooden skewers, candies skillfully made to look like a slice of bologna sausage and cakes sprinkled with savory poppy seed. The vendors are old men with great beards and long, full-skirted coats, and old women with shawls over their heads, and there they crouch in the raw dampness with their baskets on the stone wall at the base of the iron palings, waiting for the children who presently come tumbling out like so many winds set free by Aeolus. Then what a brisk trade goes on through the iron railings, as the outgoing current of coppers passes the incoming current of goodies! Then in a twinkling the youngsters are gone, and the old people are left alone again.

The shop windows are another delight to these children who spend most of the day on the streets. I used often to see a ten-year-old friend of mine strolling along with a tiny sister holding one hand and a small brother clinging to the other, while the brother, the next size larger, trotted behind. Every once in a while a tug at hand or coat tail would bring my young friend to a halt in front of some especially noteworthy window, and there the four would stand, gazing with all their souls. No doubt where I saw cheap school supplies or shabby Christmas flummery, they were seeing magic sights quite invisible to grown-up eyes.

But the older people are not without their pleasures. Here comes Autolycus pushing a cart laden with velvets. He may stand full fifteen minutes in one spot and never a buyer, but let even a single passer-by stop, and Autolycus is made. As if by magic a crowd surrounds his cart and twenty eager hands are pulling at his velvets. A fat tradesman from around the corner pushes his way among the feminine buyers to help his wife choose something smart for their daughter; there is a bewigged lady who can hardly persuade herself to the extravagance of a waist, but at last she does choose a plum-color and with much hesitation has it cut, when, suddenly, in the reckless mood that finds it "as well to be hung for a sheep as a lamb," she has the peddler cut her enough for a skirt as well. Another woman hauls out yard on yard of purple velvet of a shade to try even Venus' fairness, and, being of a peculiarly pasty and bilious complexion, incontinently orders a whole dress of it. It is impossible to describe the eagerness with which the whole crowd discusses color and quality, the way they gesticulate and chatter, the animation of their faces and the satisfaction of the fortunate purchasers. As they tug at the goods and hold it in this light and that, it often happens that the end of a piece is trailed through the dirt of the streets, which are not too clean hereabout, but as this little matter seems to worry neither buyer nor seller, it need not worry us. The pile of reds, blues, browns, purples and greens grows steadily less. At length the last purchase is made and Autolycus pushes his cart on down the street.

These are a few of the little pleasures that go to brighten

life in the Ghetto, for, thank God, joy like the cyclamen, blooms in the stoniest and poorest soil. With Him nothing is impossible.

THE FIRST DOLL.

To have made a child happy is one of life's purest pleasures, and anyone who has that joy is truly enviable.

When I went to the mission there was only one doll left of a number that had been sent on, and I was fortunate enough to see a presentation. The child to whom it was given is a solemn-faced wee woman of three, with big, brown eyes that seem a bit puzzled as to how and why she comes to be on our planet. The doll was just a doll—a ten-cent china doll, but when the child understood that Mr. Greenberg meant it for her she reached out her hand, and it was trembling. Fancy a baby of three so doll-starved! She said not a word, but just stood staring at her treasure until Mr. Greenberg in fun asked if he should take the dolly back. She hugged it close and shook her head energetically. "Did she like it?" he asked, and the brown head bobbed a vigorous affirmative. As she went away with the precious dolly, I thought of Cosette, and wished with all my heart that whoever sent the doll could have seen what I had.

E. M.

Dr. N. R. Johnston.

Indignant at the treatment the Jews received at the hands of the Russian Government, Mr. Joaquin Miller penned the following lines:

“Who taught you tender Bible tales,
Of honey-lands of milk and wine;
Of happy, peaceful Palestine,
Of Jordan’s holy harvest vales?
Who gave the patient Christ? I say,
Who gave your Christian creed? Yea, yea;
Who gave your very God to you?
Your Jew, your Jew! your hated Jew!”

While we lived in Oakland, Cal., more than a quarter of a century, we became very well acquainted with Mr. Miller, “The Poet of the Sierras.” We found him to be a truly evangelical and orthodox man, and though not a member of any church, as far as I know, he is as “true as steel,” and is a kind neighbor; he is almost peerless. His mother, to whom he is greatly attached, and who is altogether dependent upon him for the necessaries of life, is a most excellent Christian, a member of the Methodist Church and a White Ribboner and was a co-worker with Mrs. Johnston all the time we were in Oakland. If the reader would like to know more about the life and history of Mr. Joaquin Miller, I am quite certain that he will be glad to give them to anyone who will ask for them. His post office address is thus: Mr. Joaquin Miller, near Oakland, Cal. Dimond P. O. “The Heights.”

Besides, to show his interest in the Jews, he became a tourist and went to Palestine and to Jerusalem and saw the ancient city and Mount Olivet and the garden of olive trees wherein our Lord suffered His great agony and prayed: “If it be possible let this cup pass from Me, nevertheless not as I will but as Thou wilt.” Since his return he told me many things that I had not known before, both about Palestine and Jerusalem.

THE PEOPLE, THE LAND AND THE BOOK.

An illustrated Hebrew-Christian quarterly, treating of the old historic people of Israel, of their native land Palestine, and of the Book the Bible, and of Jewish traditions and literature, published by B. A. M. Schapiro. The October number of the magazine contains 68 pages of excellent matter relating to the Jews, their past, present and future. Very helpful and interesting articles are found on the following subjects: "The Veil on the Heart," "Who Are the Jews?" "Difficulties of Scripture," "Judaism or Christianity—Which?" "Nameless Graves," "What We Owe to the Jew." Wherever this magazine goes, the interest in Jewish missions must grow. Price, \$1.00 a year. The editor's address is P. O. Box 18, Station D, New York.

TO THE EDITOR OF THE HEBREW MESSENGER,

Dear Friend:—Kindly permit us to express to the friends of the mission our many thanks for their generosity to the mission and ourselves during the year 1903. May the Lord abundantly reward and bless the Covenanter people for their interest in the cause which aims to spread among Israel of old the knowledge as it is in Jesus. The Lord has shown His favor to the mission of the covenant to Israel in the past year by sending a goodly number of persons to the service on Sabbath evenings, by filling the night school with respectable people, and by restoring Mrs. Greenberg's health during the year. Three classes of respectable men and women fill the mission night school. Mrs. Greenberg is regaining her

health. The children's work is again being revived, and there are several sincere inquirers in connection with the mission.

Please oblige, and acknowledge the following donations of money and clothing sent to the mission since October, 1903, to December 23, 1903:

Brookland prayer meeting, per Mr. Archie Swank, treasurer, \$5.

Mr. Isaac Cochran, Newburgh, N. Y., \$5.

L. M. S., Denver congregation, per Mrs. E. H. Buck, treasurer, \$4.25.

Dr. H. H. George, \$5.

Mr. McLeod, 2d, Philadelphia R. P. Church, \$1.00.

Mr. David Love, Ainsworth, Pa., \$2.00.

Woman's Mission Board of First R. P. Church, Newburgh, N. Y., per Mr. James Greer, treasurer, \$26.

Mrs. S. J. Hilton, a member of Westminster Church, Newburgh, N. Y., \$5.

Rev. T. J. Allen, \$5. Money to be used according to my discretion.

L. M. S., New Castle congregation, per Mrs. Jere Elliott, treasurer, \$4.25.

L. M. S., Allegheny R. P. Church, Dr. W. J. Coleman, pastor, per Mrs. S. M. Orr, treasurer, \$31.50.

Miss Mary Copeland Dodds, \$3.30.

Mrs. Mary A. Peoples, \$2.

Mrs. J. F. Law, Denison, Kan., \$25.

L. M. S., New Castle congregation, one box clothing, books and New Testaments and dresses for the sewing school, cut and basted.

L. M. S., of Allegheny R. P. Church, one box and one barrel clothing, dry goods, shoes and literature.

L. M. S., New Alexandria congregation, two quilts for mission.

L. M. S., College Hill congregation, Rev. R. H. Martin, pastor, dry goods and clothing for mission.

L. M. S., Youngstown congregation, one barrel clothing.

Groceries and fruit from the Christian Endeavor Society of the First Church of the Covenanters, Philadelphia.

A large roll of new dresses for girls and new shirts for boys, as also clothing for men, women and children, and two beautiful quilts from the L. M. S., of Oakdale, Illinois congregation.

Covenanter Mission Band, of Cedarville, O., congregation, one barrel, cut and basted dresses and aprons for the sewing school, 18 pairs new stockings for children, Bibles and New Testaments and a large quantity of good literature.

The Christian Endeavor Society of the First R. P. Church, Newburgh, N. Y., Rev. J. W. F. Carlisle, pastor, a large and well-packed box of dry goods, dresses, handkerchiefs, soap, wash rags, stockings, shoes, toys and much-needed clothing for men and women.

Miss F. M. Bell, 50 cents.

Mr. George J. Sudlow, \$20.00.

Yours truly,

MOSES GREENBERG.

WORK DONE IN THE MISSION.

The work continues much along the same lines this year as formerly. The attendance has been, and continues to be, encouraging. The results will be known only when "the books shall be opened," and all things made known in the great day of final accounts.

On Sabbath our missionary conducts the Sabbath School at 2.30 P. M., and preaches at 8 o'clock : the audience is generally very good, and the attention excellent ; some there are who come with great regularity, and seem to feel that this is their church, and here they find food for their souls, and divine comfort.

The Night School is conducted Monday, Tuesday and Thursday nights, from 7 to 9 P. M., the first part of this time being occupied with religious exercises. On Tuesday and Thursday, from 3.45 to 6. P. M., the Sewing School is in operation, at which religious instruction is added to the lessons given in needlework. The dispensary, through the kindness of Dr. Caldwell, continues to dispense its share of blessings to the many who apply for relief from bodily ailments, on Tuesday and Saturday, at 3 P. M. And on Friday evening from 7.30 to 9.30, an opportunity is given to all earnest enquirers, to ask questions, and converse freely, concerning the Christian religion.

IN THE DAYS OF ISAIAH.

This is the suggestive title of a book written by Abraham Mappin, in Hebrew, and translated into English by B. A. M. Schaprio, publisher of *The People, The Land and the Book*. The scenes are beautifully laid in the times of the great evangelistic prophet Isaiah, and the unfolding of them is done with a masterly mind. The writer being himself an Israelite, and knowing well the nature of the Jewish thought and life, throws a flood of light upon the private life, and social conditions in the land of Judah, under King Hezekiah. To the reader the dead past is revived: the characters stand forth in form, and action, and color. The book is somewhat on the the plan of "The Prince of the House of David." Price \$1.50.

Address, B. A. M. Schaprio,

260 St. James Place,

Brooklyn, N. Y.

THE NEW YEAR'S GIFT.

Our God and Father is ever ready to bestow upon his praying people the Holy Spirit. Let the Church of the Covenanters pray with much earnestness, and with confident expectation, for the gift of the Spirit, upon this mission, and all our missions, that 1904 may be the greatest of all years in winning souls for Christ. Believing prayer brings sure and blessed results.

RECEIVED BY THE HEBREW MESSENGER.

Reformed Presbyterian Congregation, of Baltimore..	\$160.00
Mrs. E. G. Euwer.....	5.00
W. M. S., New Castle Congregation.....	12.00
A Friend of the Mission	1.00
Mrs. Mollie A. Free	5.00
Mrs. Jennie Torrence	1.25
Miss L. I. Whittaker	1.20
Mrs. W. F. Wilson60
Miss Lizzie McGarvey	1.00
Mrs. E. S. Manchester	1.60
Miss Martha J. Keys	3.50
Young People, Craftsbury, per Rev. J. C. Taylor.....	20.00
Miss Jennie Logan50
Mrs. Alice L. Fenwick	2.00
Mr. J. C. Thompson.....	5.00
Miss Mary Mann.....	1.20

The Hebrew Messenger,

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK AMONG THE JEWS.

Price, 20 cents a year.

Address: REV. J. C. McFEETERS,

1511 Christian Street, Philadelphia, Pa.

What a debt we Christians owe the Jew ! His laws, his literature, we have appreciated ; King David is our most popular poet, and his Psalms have strengthened and voiced the hearts of our people in their times of greatest struggle. Yet God's greatest blessing of all to the Gentiles through the Jews is still future, when he shall visit his people in mercy, for as the apostle Paul says : "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." This debt we have too often repaid with persecution. What though the Jew may have scorned and hated, too ! Did not He, who is their and our Elder Brother, weep over Jerusalem, and yearn for their salvation, even while they were clamouring for His destruction ? And it is he who has commanded us to be His witnesses, "beginning at Jerusalem."

MISSIONARY EXPANSION.

THE HEBREW MESSENGER

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK
AMONG THE ISRALITES

יְהוָה אֱהָבוּ

“HEARKEN
UNTO ME,
O MY
PEOPLE ;

AND GIVE
EAR UNTO
ME, O MY
NATION :”



APRIL

1904

No. 12

REV. M. GREENBERG, MISSIONARY.

800 SO. FIFTH ST, PHIL. PA.

THOUGHTS BY DONALD CARGILL.

“As God’s unchangeableness and faithfulness are engaged, so the great affection and love that are in God make the casting off of His people not perpetual.”

“Where God hath forsaken them, there His love hath once been toward them. If His love did not bind them it would be a dreadful casting off.”

“And where there is casting off it is a wonder that there is not a longing to see where the fault lies and what the fault or faults are.”

“O happy soul, that never goes to God till it find a fault with itself, and what is the cause of His withdrawals, and acknowledge it, and so find Him again.”

Mission of the Covenant to Israel

800 SOUTH FIFTH STREET, PHILADELPHIA.

ESTABLISHED BY THE SYNOD

OF THE

Reformed Presbyterian Church,

UNDER THE CARE OF THE

PRESBYTERY OF PHILADELPHIA.

REV. M. GREENBERG, Missionary.

THE
Hebrew Messenger

AN ILLUSTRATED QUARTERLY
DEVOTED TO MISSIONARY WORK AMONG THE JEWS.

Edited and Published by Rev. J. C. McFeeters, 1511 Christian Street, Philadelphia, Pa.

Entered February 26, 1902, as Second-class Matter.

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Vol 3. No. 4

PHILADELPHIA, APRIL 15, 1904.

Price 5 cents
20 cents a year

THE MISSION WORK DURING THE PAST YEAR

Rev. M. Greenberg.

We are nearly approaching the end of another synodical year. It is therefore proper for every Covenanter to ask: "What work has there been done in the Jewish mission during the past months?"

"Did the mission do better work in the past year?"

And these questions we are under obligation to answer.

The Mission of the Covenant of Israel conducted last year a night school on Monday, Tuesday and Thursday evenings. Before the classes began their work a portion of the Word of God was read and explained and prayer offered.

At each session three teachers imparted the secular instructions. At the close of the school every evening tracts, papers and New and Old Testaments in various languages were given to the scholars. Never in the history of this mission had the night school been so well attended as in the past year. It never had such a respectable class of persons filling the mission as it had this year.



Group of the Mission Sewing School.

Some of the classes in the night school were so great that we were compelled to inform many applicants that later on we may place them in a class. The number of children in

the sewing class increased, and two teachers were kept busy during the winter in this department of the Mission's work. After the industrial part of the work was through, religious instructions were imparted, Messianic passages and whole Psalms were committed.

The average attendance of the Sabbath school was 25 boys and girls, but often the number for the past three months was 29 and 31 children.

Some of these children are well dressed, while others are almost ragged in their apparel. Some behave themselves well, others require constant attention. Some are true friends of the Mission, while others come only for the loaves and fishes.

Some are clean, while others are strangers to water and much more so to soap. Such then are the classes which make up the sewing school and Sabbath school. The laudable work of Dr. Caldwell constrains us to state that the number of persons treated in the dispensary for the past ten months exceeded that of any other ten months since the mission had been established. Some Saturdays as many as 22 men, women and children were treated by Dr. Caldwell.

The Sabbath services received many blessings during the synodical year. The attendance was usually good; the audience was generally attentive and respectable. Many of the night school scholars attended often the Sabbath evening services.

During the past year we distributed in Yiddish 600 New Testaments, 50 Old Testaments, 800 evangelical papers and a great number of tracts. Many New Testaments and Bibles were distributed in the English language, and a considerable

quantity of Christian literature in German, Russian, Hebrew, Polish and Roumanian was accepted by persons, who thanked us most sincerely for the same. Many came on Friday evenings to ask us questions about Christianity. Hence, though we cannot report to the church any baptisms, yet we can declare that we have labored hard during the past year; that there are many adherents to the Mission; that, would it not be for the social and economical difficulties, a great number of believers would confess openly, even as they do secretly, that Jesus is the Christ, the Son of the Living God. The storms, too, of opposition are calmed down, and it may truly be ascerted that the Mission has grown in favor with God and men.

EXTRACTS FROM A LETTER.

Miss Evangeline Metheny.

We have in Turkey a kind of large black lizard, so like a snake that only a close examination shows the difference. A man who meets one of the reptiles usually gets out of the way as fast as he can, without making any minute scrutiny. Now herein is a parable: The Christian sects of Europe are the snake, we are the lizard, and the Jew is not going to spend his time looking up the differences between us. Having suffered every indignity and barbarity at the hands of some Christian sects, he prefers to have nothing to do with any Christian whatever. Small blame to the Jew.

For years our missionaries have been trying by every means in their power to make the persecuted people understand that there are Christians and Christians, but the process is slow. Every week brings new refugees to America from

their homes in Europe, with new experiences of bitter degradation and exile. The only thing for us to do is to keep steadily on, doing them kindnesses whenever we can, and proving that we are their friends. There are various ways in which our Mission is trying to do this.

One of these agencies is the clinic which Dr. Caldwell has been holding at the Mission twice a week for nine years. Perhaps the daughter of a medical missionary is a little prejudiced in favor of that branch of the work. At any rate I feel that it does a vast deal more good than shows on the surface, and that Dr. Caldwell's services ought not to lack their meed of praise.

To a person who is fond of small girls the sewing school is a most interesting place. The older ones do very nicely, but the beginners sit toiling away with threads as long as themselves, trying to make the stitches small and to keep them near the basting. Every once in a while the thread tangles hopelessly in the small, sweaty hands, and then breaks, which means that the needle must be laboriously re-threaded. I am sure that a twelve-inch seam looks yards long to their puzzled eyes, and back-stitching a fathomless mystery. But do not fancy for a moment that these "children of the Ghetto" are ignorant of the latest modes in collars and sleeves and flounces—not a bit of it. "Ruth Ashmore" had not a better idea of the proper thing. After all it is little more trouble to make a thing fashionable, and as to the difference it makes to the child, recollection teaches me that one tuck or ruffle often means the difference between paradise and purgatory to a little girl. I dare say any one of us grown-ups can remember an unfashionable

dress or coat or a pair of shoes that made us incredibly miserable when we were children.

The night school which men, and a few women, attend to learn English is another way of helping. Of course, the religious exercises connected with it are optional. The mischief that has been done in missions by making help of a material kind contingent upon listening to religious instruction is inestimable. Certainly to ask a man to do what he firmly believes to be wrong for the sake of some offered advantage is going about things in the wrong way. To destroy a man's moral sense by bribes, of whatever kind, is a poor way to prepare him to receive Christianity.

Sabbath afternoon Mr. Greenberg conducts a Sabbath school, which is fairly well attended. There is one row of seats that I call "the X pew." Thither young A., aged ten, escorts B., C. and D. of a Sabbath afternoon, and sets them all in a row with much decorum. The baby and the old baby do not come yet, but I suppose the whole six will file in some of these days. If D. wants a drink during the lesson—and she always does—A. goes for it, with the other three at his heels. Sometimes all three of the younger Xs. are thirsty in the course of the afternoon, and, as they are not afflicted simultaneously, and as no one but A. can get the water, and as none of his brothers or sisters will have him out of their sight for a minute, it means three expeditions of the whole quartette to the pump, and three interruptions of the lesson. I no longer wonder at their thirstiness, though I did at first, for once or twice lately D. has sat on my knee, and she smelled so strongly of salt herring that the mystery was explained.

Sabbath night Mr. Greenberg preaches in Jewish to good, attentive audiences for the most part, and Friday evening he holds an inquiry meeting for men. These two services are

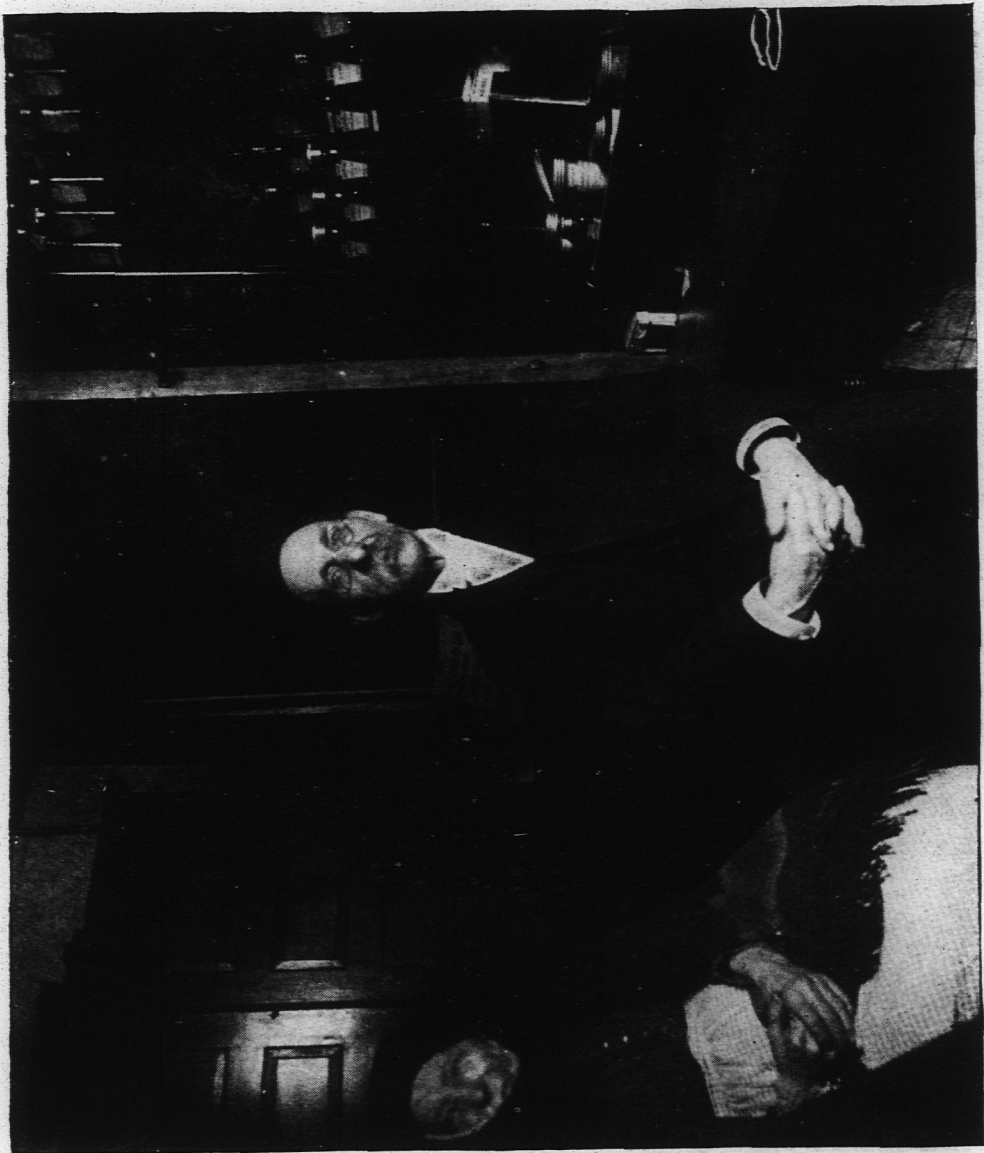
to my mind the finest part of the work, for they in some measure realize the aim of missions.

I am glad to be writing to you Geneva people, not only because I have a soft spot for the college, but because I hope that you students wish to know the truth and to look at facts fairly and broadly. You will not condemn the Jew unheard, nor blame him for faults that he shares with all oppressed races. Further, you are not only college students, but Christians, and as followers of Jesus you must remember that it was of a Jewish mother that He chose to be born into our humanity, and that as a Jew He lived and suffered "for our sins, and not for ours only, but also for the sins of the whole world."

DONALD CARGILL'S TACT.

It is related of Donald Cargill that on one occasion, being called to minister comfort to a certain woman in trouble, he was unable to afford any relief to her overwhelmed mind. She had advised her husband to forsake the strict and straight paths of the Covenanters in the service of God, and her conscience was soon afterward seized with horror. She could get no comfort from any source. At last Mr. Cargill, after much prayer and fasting, went to her with a final message. "I have this day," said he, "a commission from my Lord and Master to renew the marriage contract betwixt you and Him, and if you will not consent I am to require your subscription on this Bible, that you are willing to quit all right, interest in, or pretense to Him." He then laid down his Bible for her signature, and offered her a pen with ink. She was silent for a time, then cried out: "Oh, salvation is come to this house! I take him on his own terms."

With the same eagerness and zeal should the Covenanter Church press upon the people of Israel the renewing of their marriage covenant with their Lord Jesus Christ.



Dr. A. Caldwell, and a Mission's patient in the Dispensary.

We are glad to be able to give a view of our medical missionary, Dr. Caldwell, in the dispensary room, among his Hebrew patients. Our church will be glad to look into the face of one who has been doing its work faithfully and gratuitously almost since the Mission began.

THE WORK OF THE MISSION.

S. A. S. Metheny, M. D.

Never has the Jewish Mission been as prosperous as it is at the present day. God seems to have given a special blessing to the efforts of the Covenanter Church in bringing the Gospel to His "chosen people."

To take an intelligent interest in any cause it is necessary to know something about it. We must know what is being done and how it is accomplished. The work at present is being carried on by the following means:

Sewing School.—This branch of the work is in charge of Miss Greve, a member of the German Lutheran Church. It meets from 4 to 6 P. M. every Tuesday and Thursday. The attendance is very good, averaging 18. It is an effective means of attracting young girls to the Mission, who might not otherwise be brought within its influence. To catch fish the hook must be baited.

Night School.—The teachers are Miss Alice Ragotzsky and Miss C. A. Ragotzsky. Both of these ladies are members of the German Lutheran Church. The fact that they are both teachers in Girard College is a guarantee of their ability. The hours of meeting are 7.30 to 9.30 P. M. Monday, Tuesday and Thursday of each week. The average attendance is 55.

Medical Work.—The Covenanter Church and the Jewish people owe a debt of gratitude to Dr. Alexander Caldwell for his faithful and gratuitous services. His connection with

the Mission dates from the very beginning of the Mission in Lombard street. Every Tuesday and Saturday, at 3 P. M., he is in the Mission dispensary. During the present year he has treated nearly 700 patients. His faithfulness, as a friend of the Mission, will be realized when we learn that during all these years he has missed but one or two days.

Sabbath Day.—Thirty of the Jewish people meet every Sabbath, at 2.30 P. M., to study the Word of God, and in the evening at 8, Rev. Greenberg preaches in the Yiddish to an audience of about 25, sometimes less, but frequently more in number. Great interest is manifested in what is being said, and strict attention is paid. Miss Mary F. Bell, of the second congregation, is a very regular attendant, and the interest she shows in the work is a source of encouragement to the missionaries. Any questions which anyone may wish to ask are answered on Friday evenings, this being the time set apart for that purpose.

Literature.—Tracts in Hebrew, English, German, Polish, Russian and Roumanian, and New Testaments and tracts in the Yiddish are freely distributed. One hundred copies of the "Berith Ami," a Yiddish periodical published in Leipsic, are received and given out by Mr. Greenberg.

These, then, are the different ways in which Mr. and Mrs. Greenberg (and through them the Covenanter Church) endeavor to reach the Israelites and bring them to a saving knowledge of Christ the Messiah.

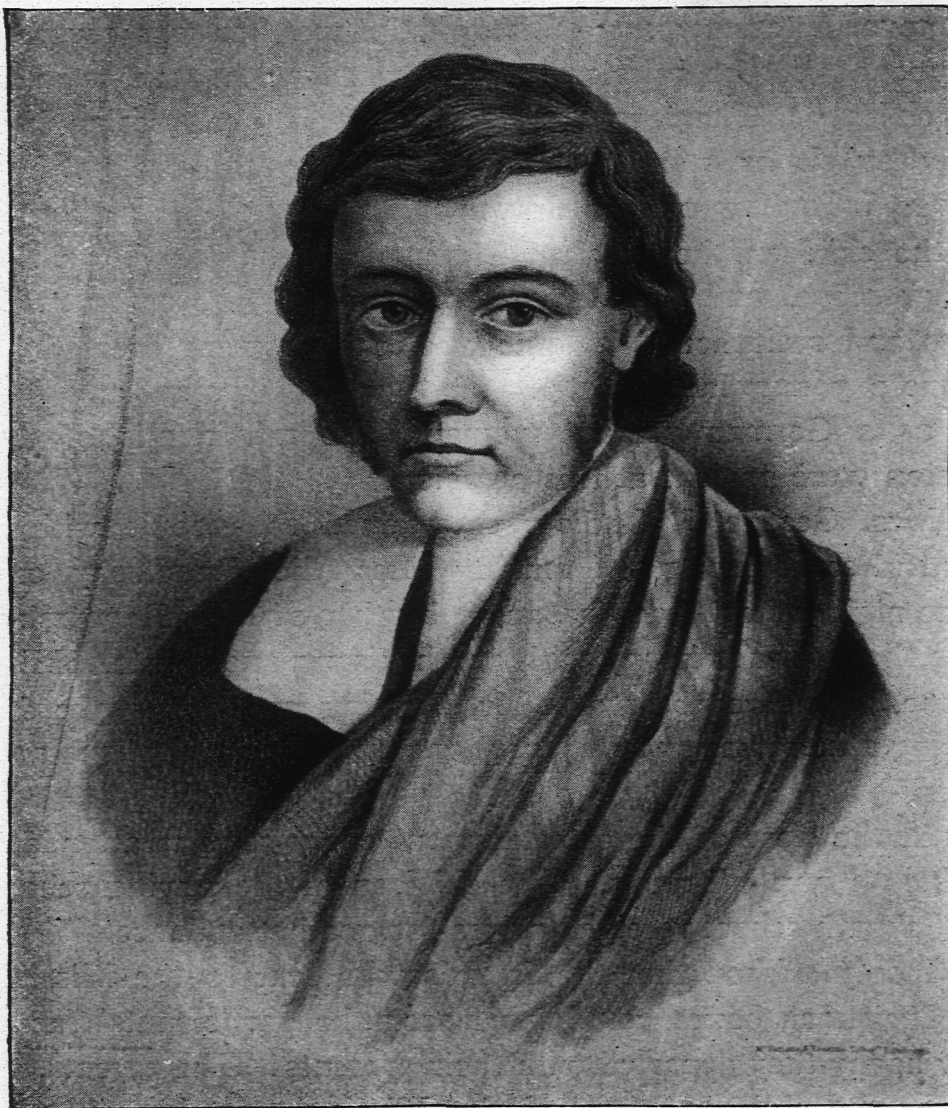
MISSION ANNIVERSARY.

In the evening of the 19th of January the Mission held its annual entertainment. Though the weather was severely inclement, yet the mission was crowded with men, women and children. There was not any place in the mission hall where to sit or stand. After singing several Psalms Mr. George J. Ludlow offered prayer and addressed the audience. All the children then recited Messianic passages. Then the sewing school and Sabbath school scholars favored us with songs and recitations. Some of the girls were dressed as Japanese young ladies; others as Turkish women, and one girl as a German peasant woman. Several friends of the Mission were present at this occasion.

Mrs. George J. Ludlow entertained the people with a beautiful sacred song and music. Miss Alice Ragotzsky, one of the night school teachers, and a brother of Miss Ragotzsky, made the audience happy with another song and music. Miss Greene, Mrs. Greenberg and Mr. Fleming helped to make the evening a most happy and joyful one by giving recitations and songs.

At the close of the entertainment every regular attendant received a box of candy. The children of the sewing school and Sabbath school received prizes for good attendance.

I only wished that the friends who sent to the Mission the Christmas boxes could have seen the participants' faces. How happy they departed with their presents! The parents, as well as the children, thanked the Mission most heartily. A great deal of literature in various languages was distributed amongst the adults. The Mission doors were closed 10 P. M.



DONALD CARGILL.

DONALD CARGILL.

The portrait of Donald Cargill will be a delight to all Covenanters, who look upon these pages. He was one of Scotland's greatest preachers in the "Persecuting times." He was the fearless minister who publicly excommunicated King Charles II, and some of his mightiest Dukes. He was the author of the document known as the Queensferry Paper, which contained these closing words: "We bind and oblige ourselves and one another, in our worshipping of God, and in our natural, civil and divine rights and liberties, till we shall overcome, or at any rate send them down under debate to posterity, that they may begin where we end."

A reward of 5000 marks was offered for his apprehension. He was arrested, and hurriedly executed on the scaffold. As he set his foot upon the round of the ladder leading to the scaffold he exclaimed: "The Lord knows I go on this ladder with less fear and disturbance of mind than ever I entered the pulpit to preach." His last words were: "Welcome, Father, Son and Holy Ghost; into Thy hands I commit my spirit." He was one of the distinguished mighties of King Jesus, fighting against all the powers of darkness, especially infidelity and oppression, the two great evils under which the Jewish race is to-day groaning. We give on another page a few of his thoughts, selected from one of his sermons.

PHILADELPHIA JEWISH MISSION.

S. A. Sterrett Metheny, M. D., 617 North Forty-third street, Philadelphia, Pa., treasurer of "The Mission of the Covenant to Israel," of the Reformed Presbyterian Church, acknowledges the following receipts:

1903.

June 19—Mr. William G. Carson, former treasurer, balance on hand.....	\$28.12
June 26—Mr. John T. Morton, treasurer.....	100.00
July 1—Per Rev. M. Greenberg:	
Rev. T. J. Allen.....	3.00
Mrs. Zella Houston, Stirling, Kan.....	3.00
Miss Bella Houston.....	2.00
Mr. E. Steel, Allegheny Congregation, (Dr. W. J. Coleman, pastor).....	5.00
Mr. James R. Sharp, to pay freight on box of dry goods and clothing from Blanchard, Iowa	5.00
Miss Frances M. Bell, Philadelphia.....	1.00
L. M. S. Slippery Rock Congregation, per Mrs. M. E. Latimer, treasurer....	12.00
Miss Sarah Ewing, Clarinda, Iowa.....	4.00
“A Friend of the Mission,” per Miss Sarah Ewing, Clarinda, Iowa.....	6.00
Young People’s Association of the S. W. Pres. Church, per H. A. Tron, Phila., Pa.	3.00
July 2—Rebate on cleaning Mission well.....	1.62
	45.62
July 28—Mr. John T. Morton, treasurer.....	200.00
“Asher,” per Mr. D. T. Reed, Pittsburg, Pa....	18.00
July 29—Mrs. A. J. McFarland, Beaver Falls, Pa....	10.00
Miss Mary F. McFarland, Beaver Falls, Pa....	1.00
Aug. 25—Mr. John T. Morton, treasurer.....	200.00

Oct. 6—Mr. John T. Morton, treasurer.....	115.00
Mrs. R. A. Wilson, Los Angeles, Cal.....	5.00
Per Rev. M. Greenberg:	
Mr. T. C. Matthews.....	\$5.00
Mr. James Anderson.....	5.00
"Two Friends," Clarinda, Iowa.....	5.00
	<hr/>
	15.00
Oct. 8—Per Dr. J. C. McFeeters:	
Baltimore Congregation	165.00
Oct. 27—Mr. John T. Morton, treasurer.....	215.00
Dec. 1—Mr. John T. Morton, treasurer.....	200.00
Dec. 19—Mr. John T. Morton, treasurer.....	200.00
Dec. 23—The late Dr. Truby, Beaver Falls, Pa.....	2.00
Dec. 31—Per Rev. M. Greenberg:	
Brookland prayer meeting.....	\$5.00
L. M. S., Denver Congregation.....	4.25
Dr. H. H. George.....	5.00
Mr. Isaac Cochrane, Newburg, N. Y... ..	5.00
Mr. McLeod, 2d R. P. Cong. Phila.....	1.00
Women's Board, 1st R. P. Congregation	26.00
Miss S. J. Hillon, Newburg, N. Y.....	5.00
Mr. David Love, Ainsworth, Iowa.....	2.00
Freight (refunded) on two boxes sent by	
L. M. S., Allegheny Congregation....	1.56
L. M. S., Ill. Congregation.....	1.75
Rev. T. J. Allen.....	5.00
Miss Frances M. Bell, Philadelphia.....	.50
Miss Sarah Ewing, Clarinda, Iowa.....	5.00
	<hr/>
	67.06

Dec. 31—Miss Evangeline Metheny, salary refunded.	10.00
1904.	
Jan. 18—Per Dr. J. C. McFeeters:	
Mrs. Sarah Hunt, Baltimore Congregation....	100.00
Jan. 26—Mr. John T. Morton, treasurer.....	200.00
Feb. 9—Per Dr. R. J. George:	
Mrs. M. M. Gregg, Allegheny, Pa.....	\$50.00
Mrs. M. M. Gregg, for "Hebrew Mes- senger"	1.00
	51.00
Feb. 26—Mr. John T. Morton, treasurer.....	200.00
March 29—Mr. John T. Morton, treasurer.....	200.00
March 22—Mr. John T. Morton, treasurer	125.00

VISITORS.

The mission has recently been visited by Dr. W. J. Coleman, Rev. H. G. Foster and others, all of whom have received a very cordial welcome. Some expressions of interest in the work, and of friendliness, are very helpful to the missionaries and the people among whom they work. Besides, such visits must be of great value to the visitors, affording them the opportunity of getting acquainted with one of the great gospel enterprises of the Covenanter church. We feel certain that all our people, who come kindly in personal contact with this work of our Lord Jesus Christ for this race of his ancient covenant, will rejoice in it and realize a reflex benefit in their own souls. Every Covenanter who visits Philadelphia is requested to take in the Mission. The St. Louis World's Fair, with all its attractions, and the tens of thousands that will be rushing to and fro, is not to be compared in point of importance with this mission, employed by the Lord for the exhibition of His glorious grace and the saving of souls.

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Mrs. John Turbit.....	2.00
W. M. S., Denison, Kan.; Miss Torrence, treasurer....	5.00
Miss Mary Mann.....	1.00
Mrs. Ella Edgar, treas. W. M. S. Sharon Cong.....	1.00
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THE WAIL OF AN ISRAELITE.

Heaven's pillars seem to melt and disappear,
The stars of God withdraw their glorious cheer,
 Bent with this sorrow: Whither take my way?
Alas I go alone with all this load!
What shall befall me? Death for want of food,
 By adder's sting, or as a leopard's prey?

Snares set for me on every hand I find;
Before me mischief, and the grave behind!
 Where shall I go? What place can rest af-
 ford?
The very earth beneath my feet doth quake,
A net is spread before each step I take—
 The lying tongue, hyenas, and the sword!

A desert land alone can give me rest—
Sole refuge this for all who are oppressed;
 My grave shall be my wedding chamber, where
The wicked cease from troubling; and the dead
The sword of Ashur do no longer dread.
 The earth shall be my shield and breastplate
 there.

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