

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

1904

No. 13.

REV. M. GREENBERG, MISSIONARY.

800 SO. FIFTH ST, PHIL. PA.

LONGING FOR JERUSALEM.

By JUDA HALLEVI.

Oh city of the world, with sacred splendor blest,
My spirit yearns to thee from out the far off West.
A stream of love wells forth when I recall thy day.
Now is the temple waste, thy glory passed away.
Had I an eagle's wings, straight would I fly to thee,
Moisten thy holy dust with wet cheeks streaming free.
Oh how I long for thee ! albeit thy king has gone,
Albeit where balm once flowed, the serpent dwells alone.
Could I but kiss thy dust, so would I fain expire,
As sweet as honey then, my passion, my desire.

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.

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ZIONISM.

Many Jews cherish a fond hope that they as a nation shall yet be established on the old soil of their fathers, and become an independent and prosperous people within the borders of Palestine. Many predictions of the Bible, taken literally, encourage them in this view. Also their preservation as a race among the nations, seems to point to a distinct Jewish State in the future!

Besides, the persecutions they are ever suffering, now in one part of the world, and again in another, in their homeless condition, fans this flame of hope and patriotism.

For long years the Jews have been planing, organizing, contributing, and looking forward to see the realization of this, their cherished conception of greatness and happiness. But the land is still held in the cruel grasp of the Turk, and the return to it is made both difficult and dangerous to the Jew. But may we not enquire whether or not this method of restoration has the encouragement of prophecy, or would even be desirable? From the days of Abraham, was not the land of Canaan a symbol of the true inheritance in heaven? Did not

the patriarchs, even when in Canaan, "look for a city, which hath foundations, whose maker and builder is God?" Did they not "desire a better country, that is, an heavenly?"

All the symbols of truth in the Bible point to Christ Jesus, and the glorious inheritance his people have in him by a living faith. Let the Jews be "translated into the kingdom of God's dear Son," and anywhere on earth will be a Canaan and a home to them. This is the great consideration. In the possession of the liberty and privileges of the children of God through Jesus Christ, they will find grace, and help, and strength, and honor, and security, as God's people have in every age, and in every clime. National desires and distinctions disappear in the light and joy of the gospel. In Christ there is "neither Jew nor Gentile, neither Greek nor Scythian." The genuine Christian may become so full of Christ and the gospel that the whole world will be his country, and that too, as the land of his pilgrimage, from which he is journeying to the eternal Canaan. In Christ the Jew will find a home. In Christ his relation to this world will find adjustment. In Christ he will find that the sun is bright, the air sweet, the ground green, in one country as in another. In Christ the hunger of the Jew for Palestine will cease to gnaw at his heart, and a new hunger for spiritual redemption, and restoration to God will take its place, to be satisfied to the soul's content each day by the Holy Spirit. Let all look to Jesus Christ for the heavenly inheritance "which is incorruptable, undefiled, and that fadeth not away." And let those who have found the kingdom of Christ tell others of the great large land, where there is room for all who will enter in and claim through Jesus a dwelling place.



Rev. Mr. Greenberg and Mrs. Greenberg.

HOW I FOUND MY SAVIOUR.

By CAROLINE R. RAPHAEL.

“Come and hear all ye that fear God,
And I will declare what He hath done for my soul,”—*Psalms lxxvi : 16.*

I was educated in the public schools of Newark, N. J., and although I had often heard parts of the New Testament read at opening exercises, it never occurred to me that I, a Jewess, had anything to do with Jesus Christ. While studying at the Normal School I was taken ill and sent to the country to recover.

One Saturday (the Jewish Sabbath,) I picked up the Bible belonging to the house. Unlike my own Bible it contained the New Testament. I opened to the third chapter of Malachi and read these words: “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple.” I glanced at the heading of the chapter, “Christ’s Coming and Fore-runner.” Never before had it been intimate to me that there was anything about Christ in my Bible, the Old Testament. Immediately, I began to reason: “I know some good people who read this New Testament which tells about Jesus Christ, I do not believe that it will hurt me to do so.” Thus, God was leading me. I opened to the Gospel of Matthew and began to read, fearing at the same time that it might be a sin to do so. Never in my life had I read anything so wonderful. When I got to the middle of the Sermon on the Mount, I felt an irresistible desire to go up to my room and get down on my knees, although Jews do not now kneel in prayer. There, in the stillness of that summer day, the Holy Spirit convinced me that Jesus Christ was my Saviour. Oh, the joy of those first moments with my beloved Saviour! It seemed that I must go out and

tell everybody ; but almost immediately came the thought, if my mother hears of this, it will break her heart. I went on reading the New Testament devouring every word, and gloriously happy.

When I returned home, a new creature, in body and soul, I determined to live as our Saviour would have me live ; but told my mother nothing about the change in my faith. Oh, the struggle of those days ! But the truth could not be hidden. One evening my mother asked me a question which might have been answered by the words : "I believe in Christ," but still I held back. For a whole week I prayed earnestly for strength to be brave and true. Again, my mother asked me that question. The time to speak had come. "Mother, I believe in Jesus Christ." The bitterness to her of those words ! How can I speak of that sad time ? There was but one thing to do—to choose between my home and our Saviour. And so I went out from the dear ones who had done for me all that parents can do for an only daughter, not knowing what roof would shelter me that night. God directed me to some friends who gave me a home until I found another.

Seven years have passed, in which our Saviour has become ever more precious. The promise in Matthew 19 : 29, is continually being fulfilled in my life. Oh, that my parents and brothers my soon come to the Light, that the veil may be removed from the eyes of my 'people whom our Father in Heaven is waiting to bless as he blessed me. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

Let us pray for an outpouring of the Holy Spirit upon the Jews throughout the world, that many of the lost sheep of the house of Israel may this year come into the fold of the Good Shepherd, our Saviour Jesus Christ.

The People, the Land and the Book.

ONE DECADE.

Ten years ago, July 17th, 1894, at 8 p. m., the opening services of the Mission of the Covenant to Israel were held in the mission building, No. 725 Lombard Street, Philadelphia. The circular issued for the occasion contained the following: "The house being placed in charge of the Mission Committee, free of rent, by Dr. David Metheny, and the work authorized by the Synod of the Reformed Presbyterian Church, the permanency of the enterprise commands confidence. The foundation being laid upon the divine promises, with faith and prayer, the work will be enlarged according as the Lord shall move the hearts of his people to pray, labor and contribute for its extension." That evening the building was well filled with both Jews and Christians. The time was occupied with prayer, addresses, and the singing of Psalms. Much interest, hope and zeal were manifested. All seemed to feel that an event of unusual solemnity and importance was at hand; the Jews of our city henceforth would have a gospel home of their own; salvation through the Lord Jesus Christ would be directly and authoritatively offered unto these children of the ancient covenant. But among those present none seemed to realize more fully the significance of the occasion than Mr. Greenberg and his young wife. The circular continued: "The missionary in charge, Mr. Moses Greenberg, is well qualified for the work by sound knowledge, growing faith, fixed principles, liberal education and zeal for his people. His wife also is adorned and adapted as a helper by education and deep devotion." The glow of the first joy and hope was in their hearts and faces. With a royal will they began the good and great work, in the name of the Lord their God, and prosecuted it with a sustained purpose through all the changing scenes, and vexing trials that must come to any new mission. With devotion that

seemed to forget self entirely they worked daily, and day and night. The mission was practically open all the time, except during the hours of retirement for sleep. The Lord was with them and made their labors effectual, at least in arousing the wicked elements of the community to fierce opposition. Many of the Jews sought earnestly and quietly the true light as it shined from the gospel of Jesus Christ in the mission, and where Satan sees such an inroad being made upon his domain, he will at that point launch his forces. Mr. and Mrs. Greenberg with remarkable courage and unabating diligence, pursued their labors, shedding light and joy upon many hearts. Their kindness and deep interest in the people won many to them, and opened numerous homes for them to enter therein with the love-message of Jesus Christ. During 1900 it was deemed wise to remove the mission to another community, and accordingly the location was changed from Lombard street to the S. W. corner of Fifth and Catharine Streets. The property was purchased in the name of the Synod, alterations and improvements were made, and the building, attractive in its place, and well adapted to its use, was opened for mission work, free of debt, June 27th, 1901. Synod's Board of Trustees holds the title deed to the property. In procuring the funds for this mission property, Mr. Greenberg deserves much credit for the self-sacrificing zeal with which he visited the church throughout her borders soliciting help; nor would we forget to mention the gracious response and liberality of the people, one giving \$1000, and another \$750, and others according to their means. In the new location the work began, and for a time proceeded, very auspiciously, until the agents of the evil one discovered its nature and purpose. Then suddenly it was assailed with mobbish violence. Satan indeed raised a storm. But that has all subsided, and the cause of Christ Jesus and his

gospel seems to be gaining ground all the time. The leaven is surely doing its silent work within many homes. The mission has never appeared to better advantage than now. Mr. Greenberg believes the past year to have been the best of all. Therefore it is with painful regret that the Board in charge has felt constrained at Mr. Greenberg's urgent request to accept of his resignation. And without doubt none feels greater sorrow than our Missionary in taking this step, which seems to him to be unavoidable. He has kindly and candidly assured the Board that the reason for his separation from the Mission is private and personal, and arises not from any discouragement in the work, or lack of interest, or want of support, or any grievance with the public. We assure him of our deepest sympathy, earnest prayers, and cordial wishes for his success in the work the Lord his God may assign him in the future. We trust that he and Mrs. Greenberg will in the future, as in the past, be greatly blessed of God, in whatsoever field they may occupy. They will long be remembered as the pioneer Missionaries of the Reformed Presbyterian Church among the Israelites. They have sown diligently, and with liberal hand, the good seed of the gospel; others shall enter in and reap the harvest. And may God grant that they who have sown and they who shall reap may rejoice together in the presence of Jesus Christ on that great day of Accounts. The following resolution was adopted by the committee:

“Resolved, that it is with deep regret we have felt constrained to accept the resignation of Mr. Greenberg; that we only bow to the imperative necessity which has been laid upon us; that we appreciate cordially the unwearied labors of both Mr. and Mrs. Greenberg in the Mission, and that we affection-

ately commend them both to the kind providence of our Master and to the guidance and comfort of the Spirit of God."

J. C. M.

The following resolution was adopted by Synod at its late meeting in Sparta, Illinois :

"RESOLVED : That the work among the Jews in Philadelphia be continued as heretofore ; that the present committee of Philadelphia Presbytery consisting of Rev. J. C. McFeeters, D. D., Pres. ; Rev. T. P. Stevenson D. D., Sec. ; S. A. S. Metheny M. D., Treas. ; Rev. R. C. Montgomery D. D., A. Caldwell M. D., W. G. Carson, James Patterson, William Steele, be made a Jewish Mission Board of the R. P. Synod and be located as such in Philadelphia ; that the appointment of a missionary be left to this Jewish Mission Board ; that \$2,500 be appropriated to the work as heretofore."

The committee of Philadelphia Presbytery which has the Jewish Mission in charge made a report of which the following sentences are some of the extracts : The year has been one of mingled encouragement and afflictions. Mrs. Greenberg whose services were so freely given has returned home to Germany. At the same time the work of the Mission has been very successful. The missionary, Mr. Greenberg, has felt himself compelled to resign his position. In doing so he has said that it is not at all on account of any friction among the laborers at the Mission, nor any discouragement in the work. The Presbytery has held two conferences with Mr. Greenberg urging him to reconsider his resignation, but has failed to gain his consent to do so. We feel that the opportunity which presents itself in this field should enlist the services of another mission-

ary. Dr. Caldwell has again rendered his services as a physician to the Mission during the past year without any charge. The securing of a Gentile missionary, is being considered, as experience in Jewish work shows that as much or more success is achieved in this way in some cases as when a Jew is in charge.

REFORMED PRESBYTERIAN STANDARD.

THE HEBREW SALUTATION.

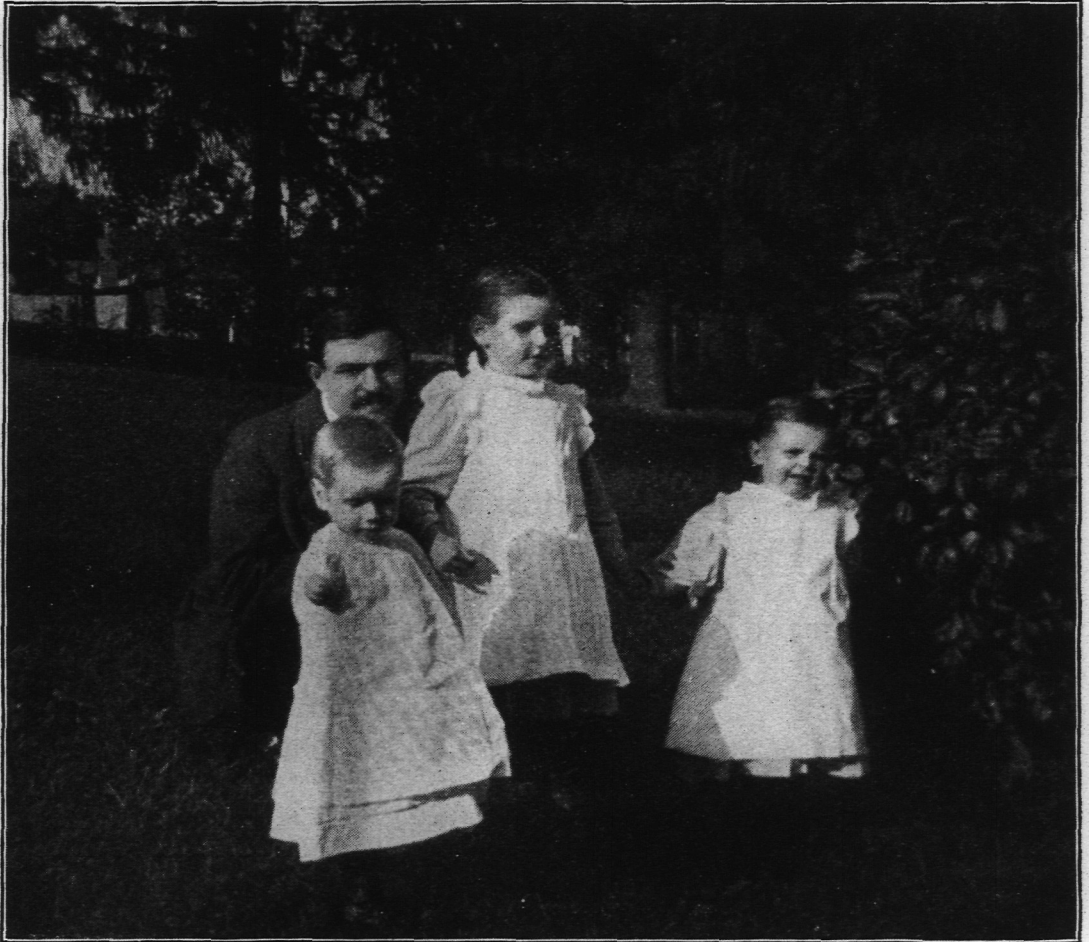
By the late DR. JOSEPH PARKER.

The Hebrew was the man of soul, the man of tragic experience—spiritual and political—the suffering man, the man who had been torn in pieces, hunted as prey upon the mountains, whose nights had been full of the darkness of terror, and whose days were but half lighted by the timid sun. He said nothing of joy: he spoke the deeper word—“Peace be with you!” So trouble leads us into these deeper mysteries of experience; it takes away the laughter of childhood, the merry shout, “joy be with you!” It fills the heart and the mouth with a nobler salutation. Having seen what life is—how deep, how narrow, how full of pain, how fretted and exasperated by a thousand mockeries—it says, “Peace be with you!”—not indifference, not languor, but the reconciliation of all tumults, the great and final end of all controversy and friction, the harmonization of all laws, fellowships, experiences and relations; the mystery so deep that we mistake its depth, the mystery of peace. So Jesus Christ in all his agonies and sorrows, which made his soul “exceeding sorrowful even unto death” said, “My peace I give unto you.” Peace is the greatest, richest, fullest gift of God.

The Treasurer of the Hebrew Mission Board, is

S. A. S. METHENY, M. D.

617 N. 43rd St., Philadelphia, Pa.



Mr. Greenberg with the children.

REDEMPTION DRAWETH NIGH.

James N. Downie (Lately Deceased).

My soul crieth out for a jubilee song,
There is joy in my heart, let me praise with my tongue,
For I know, though the darkness of Egypt still lowers,
That the times of the Gentiles are not ages, but hours.

Spent at last the long cycle of wilderness dearth,
Once again torrents of life-giving rain gladden the earth,
In the land still despised but preparing e'en now
For the feet that shall stand upon Olivet's brow.

And thither to gather the tribes have begun,
From the east and the west, from all climes of the sun,
For the times of the Gentiles have answered their need,
And the command is gone forth unto Israel's seed.

The world, as of yore, nought of all doth divine—
Saith again that believers are filled with new wine,
Suffers warning to pass all unseen and unheard,
And, like Herod, fulfills while opposing His word.

O, Star of the Morning, our hope is in Thee.
What presence but His sets this prisoned earth free?
What else but His coming can comfort afford?
Then welcome, thrice welcome, the token of God,

WHO SHALL BE THE MISSIONARY?

The Board is earnestly and prayerfully looking out for another missionary to take charge of the work, and with firm confidence that the Lord has his own worker in hand, ready to be revealed at the right time. We ask the entire church of the Covenanters, whose mission this is, to be diligent in prayer before the Lord God of Israel, on behalf of this people. We trust that interest will not flag, prayer will not cease, support will not fail, on the part of the church. In this age of the world, and of missions in the world, it would seem to be criminal to think even of temporally retarding such a work of God as this. Forward, enlargement, success, conquest, these are the words we use, and all in the Name of our Lord Jesus Christ.

We give to our friends a reproduction of the pictures of our beloved missionaries, knowing that all will be desirous of a view of their faces once more as they are about to withdraw from the public station they have occupied so honorably and satisfactorily for the last ten years.

Mrs. Greenberg is at present with her mother in Germany.

Mr. Greenberg has kindly consented to continue in the service until October, or longer if necessary, in order to assist his successor in taking hold of the work.

Synod has asked the church to raise \$2500 for this mission the present year; and our people may rest assured that the work will be prosecuted with sufficient vigor to need all that has been appropriated, and yet with great care in the use of the funds entrusted.

A MISSION IN CANAAN.

The United Free Church General Assembly is engaged in mission work among the Jews in Palestine. At the late meeting of the Assembly it was stated that the Scottish Mission Industries Company was desirous of purchasing a large portion of the Plain of Geneseret, which is now for sale, and that such a purchase would enable the missionaries to provide work for the converts.

A REQUEST FOR PRAYER.

We earnestly request the prayer of the whole church on behalf of this mission. Prayer is the mightiest power in mission work with which we can avail ourselves. When two or three can get into God's presence, and tell him all that is in the heart, while the heart is aflame with a holy passion for souls, how great the results we can reasonably expect! How much more, when old and young in our families, and our churches, take hold upon God, with strong faith, and seek the conversion of his covenanted people, the children of Israel? In the closet and at the family altar, in the prayer meeting and in the pulpit, we trust our God will be importuned by an earnest people. In this one great matter let us remind God of his promise to Israel. Will not parents teach their children to pray daily that "the Jews may be called, and the fullness of the Gentiles brought in?" And let prayer be specific:

1. That our missionary and his wife who now retire, be sustained and directed in all their future work, and be filled with the grace and power of our Lord Jesus Christ.

2. That the Board may be directed in selecting a successor, who will come with divine qualifications for the work, wise, strong, patient, persevering, rich in the Scriptures, and mighty in the faith.

3. That those who have been receiving the truth as it is in Christ may be baptized by the Holy Spirit, and made strong and zealous in the faith, able to confess Jesus, even at the risk of temporal loss, which must evidently be severe in such cases.

4. That our Lord will be graciously present at every meeting in the mission, to convert souls, and build up believers, adding unto his church a multitude through the ministry of his Word in this place.

Let us look to our God with earnest expectation, for such success, and such a condition of things as will testify to all that he himself "has done it," and he shall have all the glory.

May 5th, 1904.

Contributions and donations received by me for the Mission since January 6th, 1904:

Mrs. M. J. Wilkey, Clarinda, Ia.,	\$10.00
Per Miss Sarah Ewing, Clarinda, Ia., as follows:	
Mrs. Orr	10.00
In memory of Miss Elizabeth Linn	10.00
Miss Sarah Ewing	10.00
Mr. Hugh Robinson, Jr., Newburgh, N. Y.	5.00
Money to be used according to my discretion, per Dr. J. W. Sproull, in memory of Mrs. Dr. Sproull	47.50
Mr. Geo. J. Sudlow, Phila.	5.00
Miss Elizabeth Kempf, per Mrs. Matthew Miller, New York	2.00
Geneva L. M. S., per Mrs. L. D. Bowser, Treas.	5.00
Miss Laura E. Fowler, Cedarville, Ohio	10.00
Friends from Winchester, Kansas	10.00
The Young Woman's Missionary Society of	

Slippery Rock Congregation, per Miss Edith Young, Treas	5.00
First Newburgh R. P. Church, per Mr. James Greer, Treas	31.62
Parnassus L. M. S. a box containing clothing, new dresses and aprons cut and basted for the sewing school, cotton, scissors and other useful articles for the sewing school children.	
Young Ladies' Missionary Society of Wilkinsburgh Congregation, large box of underwear, stockings, clothing and two jars of fruit for ourselves, and also other generous mementos for Mrs. Greenburg.	
A box from the J. H. Wylie Mission Band, Olathe, Kansas.	
First R. P. Church of Beaver Fall, Pa., Rev. J. S. Thompson, pastor, one box of goods.	
Mr. Thomas B. Hawthorne, New York City, one case of new hats for girls and women.	
Blanchard Congregation, a box.	

M. GREENBERG.

June 30, 1904.

Donations sent to me for the Mission since May, 1904.	
L. M. S. Slippery Rock Congregation	\$ 5.00
Mrs. Henry O'Neill, New York	15.00
Mr, James R. Sharp, Newburgh	10.00
L. M. S. of First Beaver Falls R. P. Church, per Mrs. T. J. Allen	5.00
To be used according to my discretion :	
Young People's Society of Sterling, Kansas, Congregation	5.00
L. M. S. of Hebron, Kansas	5.06
A beautiful quilt from the L. M. S. of Hebron, Kansas.	

M. GREENBERG.

RECEIVED BY THE HEBREW MESSENGER.

Miss Tirzah L. Beattie	\$3.00
Mr. Thomas L. McKee	5.00
W. M. S. Sharon, Mrs. Ella Edgar, Treas. additional .	1.00
Mr. M. M. Miller	6.00
Rev. M. Greenberg	1.00
Rev. P. H. Wylie, per Rev. M. Greenberg	1.00
A Friend of the Mission per Dr. R. M. Sommerville .	5.00
Miss Mary E. McClelland	1.00
Mrs. W. F. Wilson	1.00
Mrs. A. F. Kennedy	1.00

(This list does not include individual subscribers.)

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“Just one kind word! and though others
ne'er guess it,
Angels will chant it at vespers to-night;
At the hereafter Christ promise will bless it,
'Cheered thou with it the weary?
Stand thou on my right.'”

“Blest Saviour, on my mind impress
The image of thy mind,
To bear my brother waywardness
Long suffer, and be kind.

“Yes when I think what patient care
My Lord extends to me,
Shall I not with my brother bear,
And that right lovingly.”

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OCTOBER

1904

No. 14

REV. G. M. ROBB, MISSIONARY.
800 SO. FIFTH ST, PHIL. PA.

COURAGE FOR DUTY.

“Let us be strong, noble, energetic, alive in every point, putting away from us all that is feeble and emasculating in sentiment.

“There is always another manhood, deeper than the one we have yet realized; a larger self, an intenser force; let us call up all that is deepest and strongest within us, and as dangers thicken let us rise in courage. Courage would seem to be but another word for faith. Courage is the Old Testament word, faith is the New Testament word. The courageous man does not fail if his cause be good; though he fall he shall rise again; though many enemies spring upon him, he shall be enabled to throw them all off, and carry forward his processes to their fullest fruition. We should say: ‘Lord, increase our faith; Lord, increase our courage.’”

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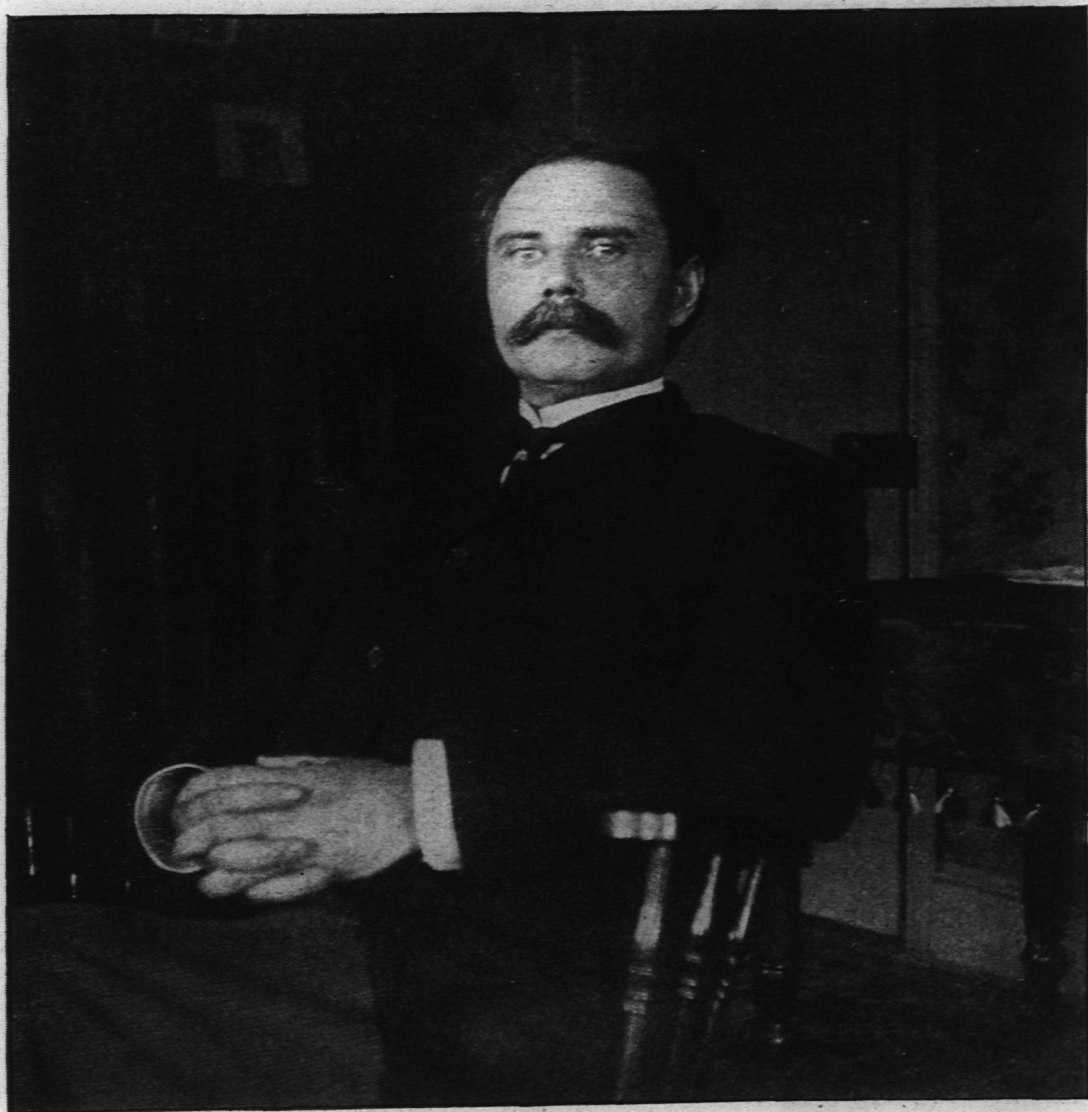
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**WHY SHOULD WE SEEK THE CONVERSION OF THE
JEWS TO CHRIST.**

By Rev. G. M. Robb.

The Jew needs salvation just as much as other people, but no more. His peculiar relation to God does not diminish, in the least, his need of the atoning blood. There is none other name under heaven given among men whereby the Jew must be saved except the name of Jesus Christ.

The religion he has is wholly inadequate. The great day of atonement is the greatest of all the days for him. This year it came on September 19. The care and diligence with which they prepared for that day and the scrupulousness with which they observed it testified to their earnestness. From morning till night every place of business was closed and all work of every kind wholly suspended. The most Puritanic among Christians do not keep the Sabbath as strictly as do the Jews their Yom Kipper (day of atonement). From morning to night neither food nor drink is taken, and even the morning toilet is dispensed with. The religious significance of this last is not very apparent. On Saturday evening (17th) the streets of



Rev. G. M. Robb, Missionary to the Jews.

the Ghetto were thronged with people purchasing the necessary things for observing the day. The most important of the purchases were chickens (white ones preferred). On the day preceding each person takes one of these fowls and, waving it around his head, says: "This is my substitute; this is my commutation," etc. The Jews have substituted chickens and ducks, which are sometimes used, in place of the offerings which were prescribed in the law of Moses for this day's sacrifices. While thus not even adhering to the Mosaic appointments, which have long since been abolished, and substituting sacrifices of their own invention, the words of Paul have a peculiar pertinency: "For they, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."

Though the Jews cried, "His blood be on us and on our children," and God has taken them at their word, yet they are not on that account beyond the power of redemptive grace, nor outside the gracious purposes of God.

The Gospel is adapted to the needs of the Jew as fully as to those of the Gentile. "It is the power of God unto salvation, to the Jew first and also to the Gentile." Many people seem to regard the Jews as, with a few exceptions, beyond the power of the Gospel. It is often said they are the hardest people on earth to convert. May it not be that this discouraging view is the cause of the few and feeble efforts to reach them with the Gospel? Did we believe in them, as we should, it would give us as much enthusiasm in missionary efforts among them as among any other people.

If we look at the Jew without prejudice there is everything to encourage us to labor earnestly, faithfully and persistently for their salvation. No other nation has occupied such an im-

portant place in the plan of God. No other nation has enjoyed the privileges they have. They have enriched this poor world as no other people has. They have the grandest history and the most glorious future. They sustain a unique relation to the kingdom of God upon earth. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Let us hasten the coming of the kingdom by doing all in our power to give the Gospel to Israel. Earnest, persevering prayer is the most effective means in our hands for Israel's conversion.

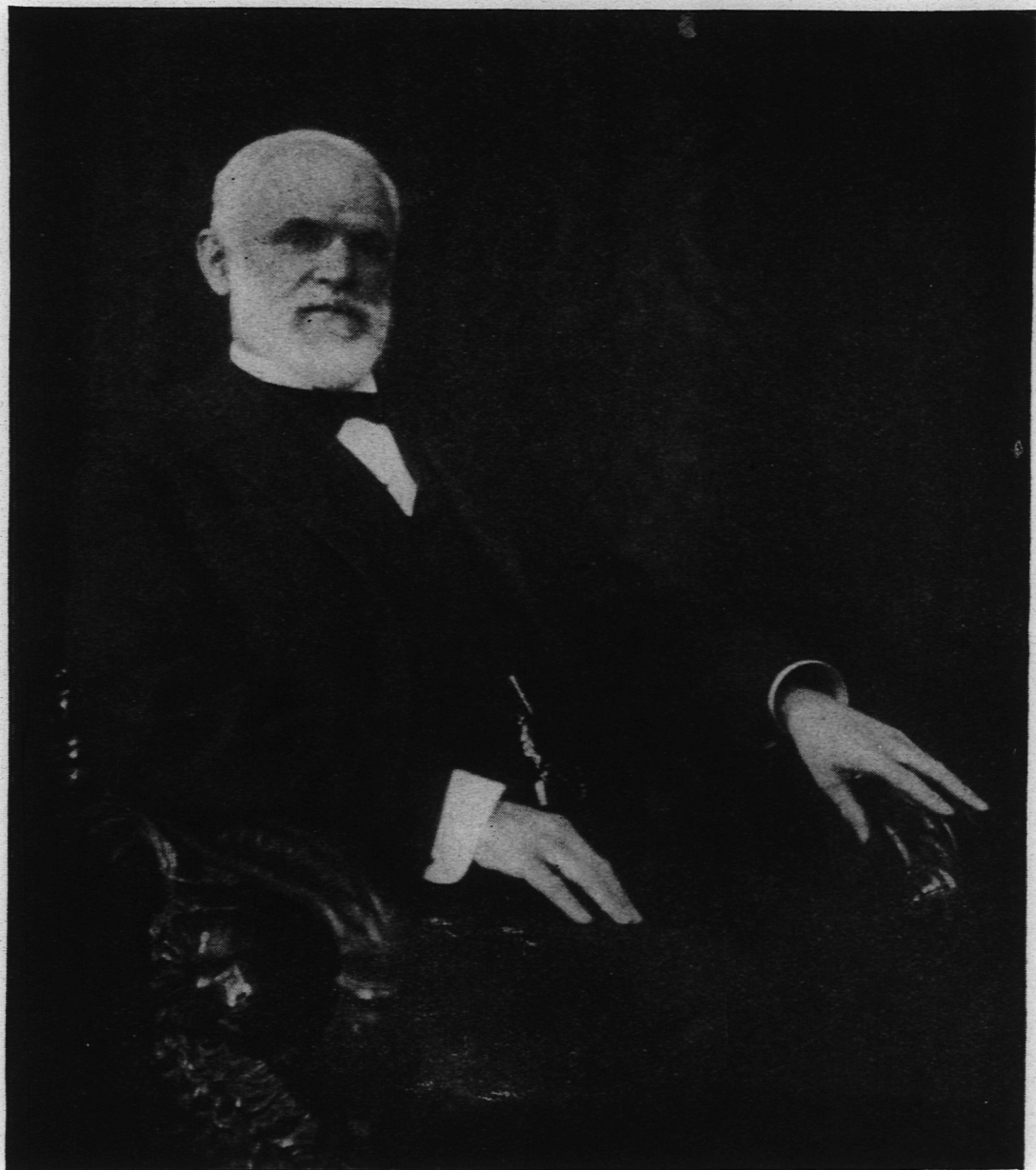
AN IMPRESSIVE SERVICE.

Rev. M. Greenberg preached his farewell sermon in the mission on the evening of the 2d of October, to an attentive and good-sized audience. It was indeed sad to terminate the work which he had carried forward so vigorously for ten long years. Sorrow filled many hearts that it should be so, but our missionary had resolved on a change of field and sphere of labor, which necessitated the separation from those among whom he had labored so devotedly through all these years. He has, as he goes into other parts of the world, the good will and earnest prayers of those who associated with him in the work and its management. May the blessings of our covenant God make his heart and life rich in grace and comfort, and the Holy Spirit lead him into the work and place where he shall in Christ Jesus be abundantly successful in winning souls and bringing them into the kingdom of God. Nor can we forget the self-forgetfulness and much sacrifice of Mrs. Greenberg in the work of the mission during all these years. We can assure her that God is not forgetful of the labor of love and faith rendered by

his people in the name of Jesus Christ. May the memories of service during these days gone by bring joy and strength to her heart while life lasts. As these missionaries have been working to bring the heavenliest of blessings to the descendants of Abraham, may the blessing of the God of Abraham come upon their heads and hearts, so significantly expressed in the words of the Lord to Abraham: "And I will bless them that bless thee."

THE NEW MISSIONARY.

Rev. G. M. Robb needs no introduction to the Church of the Covenanters. As a preacher and pastor he has carried forward his work successfully, yet quietly, and without ostentation, until his sun has well nigh reached its meridian; and when a minister reaches the meridian of life without some hidden cankers eating at the soul, or some public mistakes to handicap usefulness, his sun is likely to stay, like Joshua's overhead all afternoon, or, like Hezekiah's, to go backward, making life more morning-like every day. Thus our missionary and his wife come into this new field with matureness of life and experience, yet buoyant, strong and hopeful, as in the days of youth. They take up the work with utmost confidence that God will glorify himself in it, and make it successful in His own way, and show results in His own time. There will be no lack, on their part, of the use of all lawful and available means, nor of diligent and prayerful effort. We are confident the church will show their approval of the action of the board in securing these servants of the Lord for this part of His vineyard, and with prayer and gifts and collections efficiently support the work. The blessing of the Lord is specifically pronounced upon all who are devoted to this work: "I will bless them that bless thee."



Mr. Andrew Alexander.

A FRIEND GONE.

Mr. Andrew Alexander, of New York City, was to the Jewish Mission a good friend and a princely helper. His death brings to us a sense of bereavement. As he carried in his heart all the missions of the church he forgot not this one, and in his death we feel that a father is taken away from the children that leaned on his counsel and help. We have a good and valuable mission property, and the fact that it is free from debt is in no small part due to his counsel and munificence. And yet in his fine spirit of humility, he would never allow his name to be published with the aid he gave. May our covenant God raise up others to take the place of the fathers that have finished their work and gone to their reward. Our Lord can make the death of one of His efficient and esteemed servants touch the hearts of a thousand, awakening within them a new sense of power and obligation. Thus can He "turn the shadow of death into morning," and bring life out of death. Our sympathy is extended to the bereaved family. We sorrow with them in their inestimable loss; we rejoice with them in the great fruitfulness and fragrant memories of the life which in beautiful matureness and fulness of days ended while yet luxuriant in usefulness.

PROGRESS OF THE MISSION.

The church will be interested to know how the work is moving after the change in superintendents. The resignation of Rev. M. Greenberg took effect October 1, a few days after which he took his departure for Oakland, California. Rev. G. M. Robb took charge immediately, and the work goes forward without any apparent interruption.

The sewing school meets twice each week under the care of Miss Mary Bell. After sewing for an hour and a half or more Mr. Robb closes by a half hour's Bible study. The girls take a very encouraging interest in this; they have a good knowledge of the Bible and readily learn the Scriptures. Mr. Greenberg taught them the Bible. The dispensary conducted by Dr. Caldwell is one of the most efficient means employed for disarming prejudice and convincing the people that the mission is wholly unselfish and is seeking their good. The first touch of kindness that many of them ever receive from Christians is in the dispensary. Strange as it may seem, the only conception which many of these people have of Christianity is that it is an organized engine of persecution. Russia, nominally Christian, is where the great majority of Jews live, and from there they come to this country. When they come to Philadelphia they move into the Jewish Ghetto, where they are isolated from all contact with Americans, except in a commercial way, and often the Americans they meet in business are shrewd Yankees, who are a full match, if not a little superior, to the sons of Jacob in a bargain. Laban may congratulate himself that he did not have a Yankee for a son-in-law. Is it to be wondered at that these people, driven from Russia by cruelty and meeting only the selfish commercialism of America and supposing that all Americans are Christians, should have an entire misconception of Christianity? It takes unstinted kindness day by day and year by year to melt down a prejudice which centuries of oppression by nominal Christianity has ingrained in the very constitution of the Jew. The dispensary is one of the most effective means for breaking up the hard ground and preparing it for the good seed.

The Sabbath school on Sabbath afternoon is continued without any change, for the present at least. Bright boys and girls, ranging in age from five to fifteen, gather and spend an hour and a quarter in studying the Bible. The interest they show and their reverent, quiet behavior would put to shame some congregational Sabbath schools.

Last Sabbath was the first that Mr. Greenberg has been absent. He preached to the people in their vernacular, the Yiddish. Mr. Robb conducts the service in English. All through this service there was a deep interest manifest. The congregation was made up almost entirely of those who understand English, and mostly young men.

People often ask, and sometimes in a captious spirit: "What success have you in the work? How many converts have you." Such criticism helped to discourage Mr. Greenberg. Rev. Samuel Wilkinson, of the Mildmay Mission to the Jews, London, the largest and most successful Jewish mission in existence, is visiting this country and speaking in some of the principal cities. He is now in Philadelphia, and he says that after more than a generation of trusting and toiling, without much visible fruit, they now begin to see the waving harvest of ripening fruit. For fifty-two years Rev. John Wilkinson has given his life to the salvation of Israel, and now when old age is abating his strength his mantle falls upon his son, who tells us of the harvest now being gathered after those long years of patient labor and prayer. It is not a good thing to harvest the wheat green, better be patient till it is ripe.

Whether we see much visible fruit or but little, still we owe the Jew the Gospel, and must give it to him. What has the Christian secured from the Jew? Where did the Christian get

his Bible but from the Jew? Where did the Apostles, the founders of Christianity, come from, but from the Jews? Where did the Christian's Christ come from? Was it not out of the bosom of Israel? Gratitude alone ought to prompt us to give the glad tidings to those from whom we have received so much, and consider ourselves amply repaid in the privilege of sowing even though we gathered not a single sheaf. But there will be a harvest, faithful sowing never is in vain; God's Word will not return unto Him void. There are not lacking evidences that God is blessing these people and opening their hearts. Some hearts we feel sure have been quickened by the divine life. Some believe in Jesus Christ "but secretly for fear of the Jews," like Joseph of old. If we want to see fruit from this mission the way to realize our desires is not by fault-finding, but by holding up these people and our work among them in earnest, fervent prayer every day. The good seed sown must be watered by prayer and then God will give the harvest.

SELF-DEDICATION.

By Dr. J. Maude George, Late Missionary Tak Hing Chau, China.

We speak of the service of self-dedication as voluntary, and so it is—in its performance. It must be a willing, voluntary service if it would be acceptable, and so Paul beseeches us by the mercies of God to present our bodies—and again gives the keynote of his own life of service in the words: "The love of Christ constraineth me."

We must not, however, allow our minds to be confused by the use of the word voluntary. Self-dedication is not voluntary in its obligation, i. e., it is not optional. It is stated as



Dr. J. Maude George.

a condition of entering the Christian life in Luke ix, 23: "If any man will come after me, let him deny himself and take up his cross daily and follow me."

Commenting on this verse, Dr. Strong says: We talk about our crosses. There is no such word in the Bible. The word does not occur there in the plural. It has been belittled. It has come to mean trial, disagreeable duty, anything which crosses our inclination, but its meaning in the Scriptures is never so meagre as that. There it always means crucifixion. Like the word "gallows," in modern speech, it means death.

To take one's cross means, in the Bible, to start for the place of execution. "If any man will come after me, let him take up his cross and follow me." Follow him where? To Golgotha. He in whose experience there is no Calvary where he himself has been crucified with Christ, knows little of Christian disciplinship.

Even more explicit are Christ's words in Luke xiv, 33, (R. V.), "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

Paul's statement in Galatians ii, 20 (R. V.) is in perfect harmony with this: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me."

My dear friends, let us not count ourselves disciples unless we have been "crucified with Christ."

And after the crucifixion—what? Resurrection!—not of the old self, but of Christ in us. "It is no longer I that live, but Christ liveth in me.

The paper given above is one of many such sent by Dr. J. Maude George, in care of Miss Mary Peoples, to be read at the special monthly meetings of the Young People's Society of the Second Church of the Covenanters of Philadelphia. She loved to recognize, even in China, her relation to this society as an active member, in which she took such devoted interest during the years of her college course and hospital service in this city. Her communications were always received, read and heard, with great pleasure and benefit. They were all so rich in Gospel truth, so full of the living Christ, so fragrant with the grace

she experienced in her own soul, and so suggestive and inspiring to all who heard them, that the silence caused by their suspension will be most painful. But her work on earth is finished. She has been promoted. If earth has a new grave, heaven has a new star.

J. C. M.

LESSONS WE MAY LEARN.

By Jane Peoples.

The removal of Dr. J. Maude George is an inscrutable mystery, which will be solved only at the dawn of the eternal day. In the meantime the church she loved may learn of her some of the lessons which she learned from the divine Master.

Her power in prayer was notable. Even as a child she learned where to lay her childish burdens, and how to look up "expecting an answer." And the answer came. She "knew it would." This power she cultivated until it carried burdens no less great than blinded China and sin-bound Turkey up to the throne of God and laid them down there. Yes, she died expecting an answer, and it will come. Let us continue her supplication in unbroken succession until the blessings she craved come.

Her esteem of the Word of God was notable. To her it was a living Word, a strength to be used each day. For every perplexity in her life she could find there the direction that made the path plain. How many of her friends are to-day treasuring precious little fragments of Scripture which she whispered in their ears when the day was dark with clouds! The church needs more of those who grow strong by the Word.

Her love for souls was strong. In business, in college and in the church there are scores and more who could testify to her having cared for their souls and longed to lead them into

the paths of righteousness, and from the moment she dedicated herself to preparation for foreign work she set herself to love and intercede for those to whom in the providence of God it might one day be her privilege to minister in heathen lands. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Surely this reward is hers to-day.

BACK TO PRIMITIVE METHODS OF SUCCESS.

The Christian Church was born of the Holy Spirit. All the preparations of Christ's teachings, His personal influence and example, required the supplementary work of inspiration. The words which those disciples had heard, and which had found some lodgment in their natural memories and understandings, waited for the vitalizing and illuminating presence of Christ's Spirit. Afterward they comprehended what had before escaped the grasp of their minds; sayings dark and enigmatical flamed out with radiant meanings; parables blossomed; quotations from the old Scriptures broke open their shells and let out the living truth. Now the unlearned fishermen of Galilee became wise men in the new gospel to the world; they surpassed the most erudite Rabbis in the knowledge of divine things. The Messiah, salvation for lost souls, reconciliation with God, the regeneration of human nature, all the highest and most vital facts for mankind glowed in their intellects and burned in their hearts.

Hence their preaching was with wonderful power, as the immediate effects demonstrated. No one could stand before the irresistible force of their arguments. Whole assemblies melted down in conviction and penitence; hard hearts became

fluent under the divine fire, and flowed into the kingdom of God. And even when summoned into the presence of civil authorities, hostile and enraged, those simple men became masters of the situation and dominated all about them; because it "was given them" what to say in such exigencies.

By this new divine power in them the early church swept onward, conquering everywhere. The same Jesus who had healed the sick and raised the dead still worked in and through them—now as Spirit. Nothing was lost by his invisibility, but immense gain had accrued. The disciples were lifted into the true glare of human character and life, viz.: that of inspiration in the fullest sense and largest degree.

So, also, in their interior order as religious communities, all things were moved and determined by this fact of the Holy Ghost within them. Their natural ambitions, vanities, selfishness, carnal appetites and passions all yielded to the sway of the new spiritual life. They loved one another with disinterested affection. They dwelt together in unity; they sought each other's welfare; they walked in self-sacrifice joyfully. Theories, machineries, methods, governments, were all subordinate to the Life of God that continually quickened and guided them. Without a priesthood, without temples, without a liturgy, without creeds, they drew multitudes into a life of obedience and devotion to God.

Can there be anything better, more instructive and salutary for the Church of the nineteenth century than to look squarely into that mirror and see what it actually has become? Having so palpably drifted away from the primitive method and spirit, have we gained or lost power? Has the science of the natural understanding, striving to solve the problems of theology and church order, improved on the original plan? Or, must we

not rather turn back humbly and heartily toward the primitive times, and learn how, with the Spirit of God in our souls, to preach and pray and work, in order to save ourselves and a perishing world?—Selected.

FINANCIAL SUPPORT.

Synod has ordered for the Jewish mission a collection from all the Church of the Covenanters to the amount of \$2500, for the present year. The Board in charge regards this as a warrant to direct the work, employ help and use means, with all wisdom and economy, yet up to the limit of the \$2500, or to the extent of \$200 per month. We think that we should not fear that the cruise of oil will fail. The inexhaustible stores are with the Lord; and we feel that we should honor Him with faith, and accredit our Synod with wisdom, and show our confidence in the sincerity and good will of our church. We therefore lay before our people the plans and purposes regarding this work, which is related to all the Covenanters in America. It is your work in the Lord. We will not endeavor to exhort to liberality. But will not each one keep the importance, the greatness, the divineness and assured ultimate success of this missionary struggle, in mind and in prayer, and then give for its support just as your heart by the Holy Spirit prompts you. Let the soul be rich in the Lord, strong in His might, and healthy in His grace, and the gifts for His work will mature into largeness and preciousness just like the fruit on a thrifty tree. Keep the mission in your heart—the rest will come right of itself.

“I will bless him that blesseth thee.”

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The Hebrew Messenger

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK AMONG THE JEWS.

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“Our human arithmetic is a calculation within the sphere of the senses. Here two and two make four. But in the sphere of faith two and two make four million. When men perform the multiplication we know exactly the amount resultant ; but when it is God who multiplies, we may safely expect a vast enlargement of the result, even on toward the infinite.”

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AMONG THE ISRALITES

יְהוָה אֱהָבוּ

“HEARKEN
UNTO ME,
O MY
PEOPLE ;



AND GIVE
EAR UNTO
ME, O MY
NATION :”

JANUARY

1905

No. 15

REV. G. M. ROBB, MISSIONARY.
800 SO. FIFTH ST, PHIL. PA.

THE LORD'S MESSAGE TO ISRAEL.

"Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah i, 18.

God, our Father, was speaking to His chosen people, the Jews, through His prophet, when He used this most loving and encouraging language. They had sinned times and ways without number, yet he invites them to come. What for? Listen—oh, surprise of God's love—to reason together. What a blessed thought that we can come through His dear Son and reason with Him! Oh, that there may be a response by the children of Jacob, that they may come and reason with God concerning their sins, and that their blood-guiltiness may be removed, and all their sins made white as snow.—Tillie Schramm.

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. G. M. ROBB, Missionary. S. A. S. METHENY, M. D., Treasurer
617 N. 43rd St., Philadelphia.

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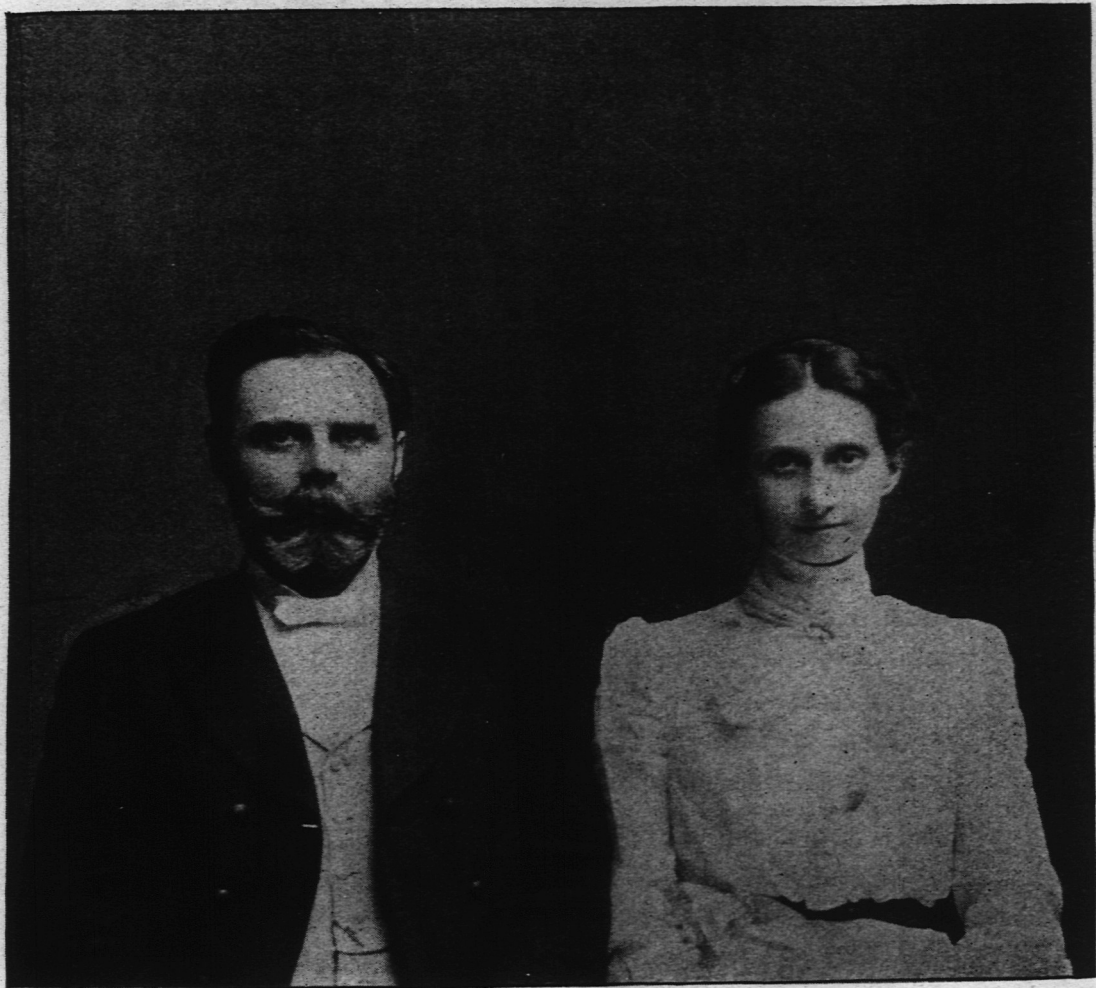
**FIRST IMPRESSIONS OF THE MISSION AND
JEWISH PEOPLE.**

By Mrs. G. M. Robb.

First impressions are not always accurate, so I hesitate to record mine, fearing they will need revision.

My first thought was of the building and its thorough equipment for the different lines of work, all of which came not without great expenditure of time and strength on the part of Mr. and Mrs. Greenberg, and expense to the church. But we come to all this without work or worry. Verily "one soweth and another reapeth."

There is a nicely furnished chapel, well lighted with God's sunshine by day and gas by night. Comfortable chairs for about 60, hardwood floors with matting in the aisles. A large bookcase full of Bibles and tracts in many languages. The walls are hung with illustrated Scripture texts and texts in English and Hebrew. The large front window is filled with open Bibles in English, Hebrew, Yiddish, German and Russian, which can be read from the street.



Our Missionaries, Rev. and Mrs. G. M. Robb.

The dispensary is a small room to the rear, well supplied with medicines.

The sewing room is above stairs, has a good library of popular works and a wardrobe of supplies for the sewing school.

My first impression of the people was the number of children. Anything so small as a bonfire will collect a crowd of fifty in a few minutes. President Roosevelt would have no cause of complaint; there is no race suicide among the Jews. "And the children of Israel were fruitful and increased abundantly and multiplied, and the land was filled with them." We are constantly reminded of God's promise to Abraham. "I will multiply thy seed as the stars of the heaven and as the sand which is upon the seashore." We see the fulfillment of this promise and have faith that the promise of Israel again turning to the Lord will also be fulfilled. "They shall know me, from the least of them unto the greatest of them, saith the Lord." The children seem happy, and though there are so many of them together there is little quarreling, and if a musician comes along, as happens many times a day, they each select a partner and begin to dance, until the walk seems to be alive. Even young ladies and gentlemen are not above a waltz on the street. Indeed they are all very much at home on the street, for most of their waking hours are spent there, and when the weather is very warm in summer some of them sleep there as well.

They seem able to get along with little sleep. At 11 P. M. they begin to enjoy their evening, go out and make calls and stay until 1 or later. Their weddings last until 4 or 5 A. M. Most of the people around here have to rise early. Many of them go down to the wharf at 3 A. M. to get their pushcarts laden for their day's work.

I have been greatly interested in their names—Sarah, Rebecca, Leah, Deborah (reduced to Dora), Ruth, Esther, all being dead, yet have numerous namesakes. I visited the public kindergarten, which our George attends, and saw Aaron collect the work in anything but priestly garments. Morris is Moses Englished, and Louis is Eleazar likewise modernized. Levi stood in the corner, true to his name, having no part nor portion with his brethren. Abraham was in evidence, two or three of him. Isaac, Jacob, David and Solomon in all his glory were there. George remarked that Solomon was about the wisest boy there, but he wasn't the cleanest. One day in Sabbath school the children were reciting the minor prophets; one of the girls, who works in a shop, said it sounded like calling the men in the shop. And the pitiful thing about it is that the children who bear these famous names know nothing about them. They are all named for their uncles and cousins and aunts. In these Sabbath school lessons about degenerate kings I find it difficult to interest the little children for the full time, so tell them the stories of their names.

One reason for their limited or non-knowledge of the Bible is that the rabbis consider Hebrew the sacred language, and the Bible must be read in that. So the boys are taught enough Hebrew to read the responses in the synagogue. Some, we know, can read Hebrew, but cannot understand it. We give out the Yiddish Old Testament as well as the New Testament, and some of the fathers of our Sabbath school children are, for the first, understanding God's Word as they read it. The rabbis do not want them to know and study the Bible; they give them the Talmud and a prayer book instead.

We have been impressed by their wonderful linguistic ability. The majority of the ones I know speak four lan-

guages. All speak Yiddish and German, and all have, or are going to have, a knowledge of English, and nearly all have one more, either Russian or Polish or French. To be sure, if they speak the others as they do English it may not be so very remarkable after all. But they are not content with merely speaking; they are so desirous of learning to read. We know a boy of fourteen years who speaks six languages and reads four. Their interests are world-wide. They all have parents in Russia or Germany, a sister in London, an uncle in Paris, a brother in Constantinople, etc., etc., and of course they are interested in all these nations.

“Well,” you will say, “you have told us of the building and the people, now what of the work?”

If we look at ourselves, strangers to their tongue and customs, or if we look at the people, we may as well give it up first as last. They are slaves to their name Jew, and to their superstitions. They are wrapped head and foot, wound round and round, thoroughly embalmed by their foolish, unmeaning customs, and they can as easily free themselves and each live his own life as can an Egyptian mummy. Nothing but the command of Christ, “Loose him and let him go” can avail. “It is not by might nor by power, but by My Spirit, saith the Lord of hosts.” “My word shall not return unto Me void.” “Israel shall be saved.” “They shall look on Him whom they have pierced.” The Word of the Lord, this is our hope and confidence. The battle is not ours, not the Church’s, but the Lord’s. But He will be inquired of, “Pray for the peace of Jerusalem, they shall prosper who love thee.”

“Finally, brethren, pray for us that the Word of the Lord may have free course and be glorified.”

“For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?”

THE NEW YEAR (1905)

We enter the new year with abounding hope and confidence in the Lord. It will be a better, brighter, happier year, more full of service, sacrifice and praise, and the glorious presence of the Lord Jesus, to all who live by faith and walk by faith, than any year up to this new date. “The path of the just is as the shining light that shineth more and more until the perfect day.” The Church is nearer the day of full-orbed millennium glory than ever; the believer is nearer his eternal day than he was last year; the world is nearer her great blessedness under Christ’s reign than when the clock ticked out 1904. We will therefore let the old year go without regret. It was filled with great blessings by our exalted Lord; our paths were strewn with mercies; each day came as a new creation, a veritable paradise, each morning our Creator awoke us out of sleep and said, “Try again.” We took the beautiful days and spoiled them; we received the clean white hours and soiled them; we look back and see mistakes, weakness, disappointments, sins, tears, clouds; but we will not stand gazing upon the past with its mingled pleasures and unpleasantness, with its success and failures. We stay just long enough to ask forgiveness from God, and the joy of pardon; just long enough to get an inspiring lesson out of every mistake; just long enough to pray from our Lord Jesus a baptism of the Holy Spirit; then with rising courage let all enter into the joys, the privileges and the services of the year of our Lord

1905. We need not fear sorrows, for God will be present to wipe away all tears. We need not be afraid of trials, for the grace of our Lord Jesus will be sufficient. We need not fear mistakes, for God our Father will give the heavenly wisdom. We need fear nothing, for the Lord hath said: "Be not afraid." Let each one endeavor to live nearer God and yield more faithful service than hitherto. And may we not do more for missions than ever before?

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

THE NATURE OF THE WORK.

By Rev. G. M. Robb.

Work among the Jews is strictly classed as foreign missionary work, and those who would do effective work among them must acquire a foreign language, just as those do who go to Syria or China. The language of the Jews is not the Hebrew, as many suppose. Few of them are able to read Hebrew intelligently, and fewer still to speak it. All, even the children, are able to do what they call reading Hebrew; but it is simply pronouncing the words; just as an Englishman might pronounce Latin words, without any knowledge of their meaning. There are many eminent Hebrew scholars among the Jews, but perhaps not more than one out of every ten of the common people has any accurate knowledge of Hebrew.

The language which they do speak, called Yiddish, is a jargon. As far as I have been able to find out, it is one of the most comfortable languages in existence, every man being

a law unto himself. No matter how one uses it, he violates no rules, for there seem to be no rules to break. I may discover later that there are some rules. I hope I may. It is written in Hebrew characters, but German words predominate. Hebrew words are next, then there are some Spanish, Russian, Turkish perhaps, and a few English words. Any man seems at liberty, if he finds it convenient, to introduce a word from almost any language, provided he spells it with Hebrew characters.

Modern English slang finds a comfortable home here and looks very imposing when written in Hebrew letters. It is next to impossible for an Englishman to master the Yiddish; but by learning German one can get along fairly well. If in addition to German a man has a fair knowledge of Hebrew, he can, by careful watching, pick up from conversation a passable vocabulary; but the best way to acquire a proper use of it is to be born and grow up in a Jewish home. This latter method is not available in all cases.

There is something else quite as essential, even more so, and that is a knowledge of the people themselves. Missionaries in China have found that the difficulty of acquiring the language is not an unmitigated evil, as some have supposed; but that there is great compensation in the fact that in the tedious process of learning the language one also gets an insight into the Chinese character, and is thereby kept from making costly, if not irremediable, blunders. A knowledge of Hebrew character and life must be learned from daily contact with the people, in order to do effective work among them.

It is a rule that foreign missionaries should live among the people they seek to win, and Jewish missions are no exception to the rule. The temptation to move into more desir-

able surroundings is intensified by the fact that such a thing is possible in our cultured American cities. To the missionary in the Congo such temptation scarcely comes, for if he lives there at all he must live among the natives, but in the work among the Jews it is different, the missionary may live entirely outside of the Ghetto and still within easy distance of his work. But missionary work at long range is not likely to accomplish much; handing the gospel to people on the end of a ten-foot pole does not warm their hearts very much. Christianity lived as it should be, day by day and year by year, is the best and, as it seems, the only method by which to melt down prejudice as old as Christianity itself and, if less aggressive and violent than in apostolic days, is more sullen and obdurate, because embittered by centuries of merciless persecution at the hands of a nominal Christianity, which itself is but little better than baptized heathenism.

They are at best none too fond of Christian missionaries, but seem much more kindly disposed toward a Gentile "who knows no better," than toward one of their own who has turned Christian, and whom they regard, of course, as an apostate. (A Covenanter apostate who attempted to make proselytes among his former brethren would have, to say the least, a "warm reception.") The Gentile has at least this compensating advantage to offset the many disadvantages under which he labors in work among the Jews. Rev. Samuel Wilkinson, of the Mildmay Mission, says the ideal method for Jewish evangelization is to have a Gentile in charge of the work. This has several advantages, among them this, that it minimizes the odium of the Jew toward the work. Then have converted Hebrews (at least one) who are familiar with the language and understand the people, as workers. A returned



Miss Mary F. Bell in the Mission Sewing Room.

Miss Bell has been for a number of years a devoted helper in this Mission, especially among the girls of the Sewing Class.

missionary from China said that empire would never be evangelized by foreigners, it must be by a force of converted natives, trained by foreigners. In Jewish missions there is much of the work that seems to depend on converted Hebrews. The English-speaking Jews are by no means the most hopeful class to missionate among. They very largely belong to that body which call themselves Reformed Jews, and do not believe anything. The foreigners who come are more promising material. Russia is the home of orthodox Judaism to-day, and multitudes are coming from there. They believe the Old Testament and are looking for the Messiah. These are the best soil. The man who speaks English alone is confronted by two conditions. The first is that those who understand him are very largely careless, worldly and hard-hearted. The second is that those who are honest and susceptible to the truth do not understand him. But where is there in the Covenanter Church an available man who can speak to these people in their own tongue? The case is by no means hopeless; the Jews are great readers and eagerly devour almost anything that comes into their hands, except the New Testament. While there are some who refuse to accept the New Testament as a gift, there are many who take them willingly, and some who accept them gladly and promise to read them carefully. In the case of some we know this promise is being kept, and we believe in most cases it is being kept, for these New Testaments are not given indiscriminately. What better method could be employed to lead souls to God than getting them to read the New Testament, God's own Word, which is a sharp, two-edged sword, living and active, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of

the heart? There is but one other means that is given pre-eminence over the reading of the Word, and that is preaching. We have the New Testament faithfully rendered into both Hebrew and Yiddish for free distribution. Then there are innumerable Christian tracts in these same languages, which we hand out daily and many times a day.

The work is Christ's, and He will not forsake His own work, nor His own people for whom He died. But the work is our work also, and by our I mean the whole Covenanter Church. Let us not fail to hold up this work every day before Christ in prayer. "Ye that are the Lord's remembrancers take ye no rest and give Him no rest till He establish and till He make Jerusalem a praise in the earth." Is. lxii, 6-7 (R. V.)

"What shall the receiving of them be but life from the dead?"

A RECEPTION.

The Women's Missionary Societies of Philadelphia Presbytery gave a reception to our new missionaries, Rev. and Mrs. G. M. Robb, in the Second Church of the Covenanters, on Thanksgiving evening, November 24. The evening was favorable and the attendance good, the interest showing an earnest desire on the part of the people to make our missionaries feel at home in this large family of Covenanters, and encouraged in their work among the children of Israel. All the pastors were present, each expressing on behalf of the churches the cordial good will of the people and assurance of the success of the work by the grace of God and according to His promise and His predictions concerning the Jews. Mr. and Mrs. Robb replied with deep feeling, and evidenced a

large consciousness of responsibility in the work and much faith and hope. They certainly are depending on the power of the Holy Spirit to bring the house of Israel "out of their graves" unto Christ Jesus and into His glorious kingdom. Dr. A. R. Dray, who has been appointed medical missionary to Messina, Asia Minor, also spoke on the great work to which these servants of God have been appointed, laying much stress upon the promises. The meeting began with prayer and praise, and was closed with the benediction, after which Mr. and Mrs. Robb were escorted to a position in front of the platform by Mrs. J. C. McFeeters and Mrs. T. P. Stevenson, who, standing on either side, introduced to the missionaries all the people present. Then followed a social hour and the serving of refreshments. The exercises of the evening were spiritually invigorating and helpful to all who were present.

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

A JEWISH HELPER.

Just as we go to press we are glad to announce that we have secured a Christian Hebrew helper on probation. He is a young man of about twenty years of age, Solomon Goodman by name (certainly a good man), recently come from Russia, where his father has a dry goods store, and, being well educated, also devotes much time to teaching the Talmud. This young man has been a believer in Jesus Christ for seven years, but because of the ordeal of fire which rose before him at his home in case he publicly confessed Christ, he was not baptized

until he came to America. He earned his living by singing in the synagogues.

Since confessing Christ he has found friends among the Christians, the Jewish people having utterly cast him off. He understands English quite well and speaks fairly well. We hope that he will be a real strength to the work in many ways, and especially in interpreting the preaching for those who do not understand English.

READING ROOM.

A Reading room is one of the best means of getting the Jewish people in touch with the mission. The chapel is very suitable for such use. The plan is to have papers and magazines from foreign countries, especially Russia, Poland, Roumania and Germany. The great majority of the people of the Ghetto in Philadelphia are from these countries, and if anything would master their prejudice against entering any place where Christian worship is conducted, it would be the privilege of reading papers and magazines from the home land. The most of them are too poor to avail themselves of these papers. A few papers published in this country in Russian, Polish, etc., ought to be on the tables, also English magazines. The papers and magazines published abroad and those published in foreign tongues in this country are the only ones that will require outlay. All the English publications needful will be donated in Philadelphia. In addition to foreign publications there will be need of some money to provide a few necessary furnishings. As there are no funds provided for this phase of the work, we ask for voluntary contributions from those who desire the salvation of Israel. We propose

to keep the Reading room open every day from 2 to 9 P. M., except Sabbath, and such week evenings as we have gospel meetings. Each evening the Reading room will be closed with a simple gospel service, beginning at 9 o'clock, for which all shall be free to remain or not, as each one may choose. Of those who come to the Reading room almost all will accept and read Christian tracts in their own tongue, when kindly given. Many also will accept and read the New Testament, and in this way we want to sow the good seed. Having opened to our brethren our plans, we await a response from those to whom the plan commends itself. All money not actually needed to open the reading room will be applied to spreading the gospel by New Testament and tract distribution.

All who desire to help in this special work will please send contributions to S. A. S. Metheny, M. D., treasurer, 617 North Forty-third street, Philadelphia.

“What shall the receiving of them be but life from the dead?”

The following remittances have been sent either for some specified work or to be used at the discretion of the missionary. All monies not so designated have been passed on to the treasurer of the mission, Dr. S. A. S. Metheny, and are not acknowledged here:

Nov. 23—L. M. S., Miller's Run Cong.....	\$15.00
Dec. 10—L. M. S., York Cong.....	7.00
Dec. 14—Mission Sabbath School Syracuse Cong., per Thomas Park	3.50
Total	<u>\$25.50</u>

December 15—L. M. S., Müller's Run congregation, two boxes clothing, etc.

December 19—Young People's Society of Third New York, three barrels clothing, shoes, etc.

December 24—Ladies' Aid of Brooklyn, large package of garments.

December 24—Young People's Society of First Newburg, a box of clothing, dolls, etc.

December 24—L. M. S., Syracuse congregation, box dolls, ribbons, handkerchiefs, etc.

G. M. ROBB.

“What shall the receiving of them be but life from the dead?”

ISRAEL FUTURE.

Israel is also to be a witness for God as in the past. It now witnesses to the one living and true God, to the Scriptures, to the hereafter, but the Israelites will make such a witness of and for Christ as the world will listen to. They will be the world's greatest witnesses.

Their land, too, has a place in the future. It will be the centre of the world's evangelization and worship. The world needs such a centre. What the nation will be politically we can easily see. Multiply Solomon's best days by the fullness of the Abrahamic covenant and you have a universal Eden.

What this world needs is a good government, a good example for imitation, this Israel will furnish. For in the age to come we must remember that men will earn as now, and much that we now have will be present. That Israel is to have the chief place in the world's future the Scriptures teach plainly. With our limited vision we can only dimly discern what that is.—Rev. Alexander Patterson in *The Jewish Era*.

RECEIVED BY THE HEBREW MESSENGER.

Miss Margaret Euwer	\$4.20
Mrs. M. A. Peoples.....	1.00
Miss Sara Ewing	3.60
Miss Belle Huston	1.20
Miss Tillie Schramm	2.00
Mrs. Rosa Martin	8.40
Mrs. Alice L. Fenwick.....	2.00
Mr. J. G. McFeeters.....	3.50
Mrs. J. C. Montgomery.....	1.20

(This list does not include individual subscribers.)

The Hebrew Messenger

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK AMONG THE JEWS.

Price, 20 cents a year.

Address: REV. J. C. McFEETERS, Editor,

1511 Christian Street, Philadelphia, Pa.

A WONDERFUL EXPERIENCE

“Now I begin to be a disciple; nor shall anything of things visible and invisible move me. Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of limbs, let the grinding of the whole body, and all the malice of the devil come upon me; be it so, only may I enjoy Jesus Christ!

“Him I seek who died for me; Him I desire who rose again for us; He is my gain laid up for me. Suffer me to imitate the passion of my God.

“My worldly affections are crucified; the fire of God’s love burns within me, and cannot be extinguished; it lives; it speaks, and says, Come to the Father.”—Ignatius.

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

1905

No. 16.

REV. G. M. ROBB, MISSIONARY.
800 SO. FIFTH ST., PHIL. PA.

GOD IN TEMPLE OF THE HEART.

“It is to the heart God comes, and not to the mind. In the affections God builds his temple, and not in the thoughts. In the material universe, if you go abroad to see, you will find displays of divine wisdom, skill, and taste, but that will do us poor sinners very little good. What we want is a divine heart, sympathetic, warm, brooding upon our souls with sun-like affection, distilling upon our hearts the sweet dew of life and joy, in this our night of sin and sorrow. Our God is love. And because He loved the world He sent His Son to die for us. This is the simple story.”

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. G. M. ROBB, Missionary. S. A. S. METHENY, M. D., Treasurer
617 N. 43rd St., Philadelphia.

THE
Hebrew Messenger

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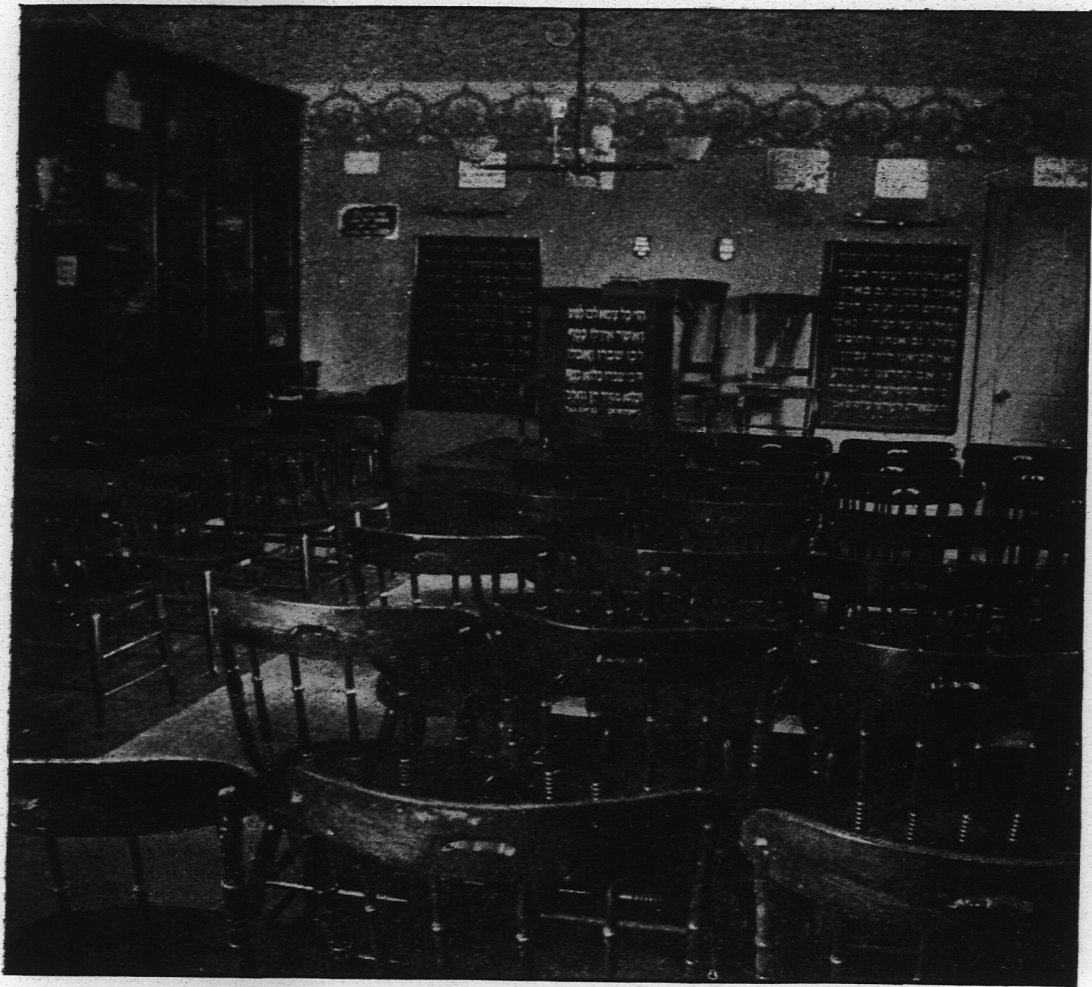
Price 5 cents
20 cents a year

PRAYER IN MISSION WORK

Prayer is the chief power with the missionary, the minister and all who are in the service of Jesus Christ. Prayer is the "offering of our desires unto God," and much more than that. It is pleading with God to arise and do all He has promised for our world. We set our eyes upon the great things God has declared He will do in His love, wonderful things that arise above our power, as far as the recalling of summer or the raising of the dead, or the building of a new world. The conversion of a soul to Christ Jesus, the enlightening of the mind in God's fear, the upbuilding of the life in holiness, the deliverance of conscience from error, the granting of perfect liberty in the Lord, the turning back of judgment and condemnation, the infusion of abounding strength and joy and hope into the heart; these are achievements that require power and effort which God alone can put forth. The poor human worker is as unable to do all this, or any essential part of it, as he is to reverse the motion of the earth, or turn the rivers back upon their source.

The great things God has promised to do for our world have filled the human heart with glowing visions, and electrified the brain with brightest and happiest anticipations. We stand and gaze with holy rapture at what God will do, and is now doing. The great work of redemption is going forward in the hand of Jesus Christ with ever-increasing power. The river of salvation is growing deeper, broader, longer each year. We have simply to let it flow, enjoying the waters ourselves, admiring its renovating effects upon the world, and collecting into the church them "that are being saved." Our little part in the work of saving souls is like that of the child who drives the horse by holding the lines behind his father's hands, or lays hold upon the lever of the engine that is moved by the father's strong arm.

The Lord Jesus, the Almighty Saviour, has the work of salvation fully at heart, and ever in hand. Let us fill the places He assigns us, do the work He commands, yet ever look to Him in prayer for the gracious revelation of Himself and His almighty power in the salvation of souls. By looking and longing for our Lord Jesus, and expecting the translation of His promises into grand and astonishing realizations, we are offering up our strongest prayers. In this manner we can be praying without ceasing. And surely God will hear his people when the whole life itself becomes a prayer. Look, therefore, for our Lord Jesus to do great things, and bring glory to Himself by purifying His Church, filling her people with the Holy Spirit, converting sinners and regenerating the world in such awe-inspiring manner that men shall not wish to share in the glory.



Audience Room of Mission Building.

THE VEIL UPON THEIR HEART.

By Rev. G. M. Robb.

In II Cor. iii, 13-14, we read concerning the children of Israel that "Their minds were hardened, for until this very day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ." There have been many and varied explanations of the meaning of this veil; that is, in what it consists. It is very probable that a number of things go to make up this veil. Be that as it may, there is one element in the make-up of the veil which stands out very prominently, and that is, the consciousness of being the natural descendants of Abraham. This one fact seems to blind their eyes more than anything else, to their real condition, and consequently, to their needs and to the provision for those needs.

In conversation with an intelligent Hebrew concerning another Hebrew, who is a most profligate and dissipated fellow, I said: "The thing that man needs, and the only thing that will ever change him, is to be born again." His reply was: "That is all right for Gentiles, but not for Jews." This same Jew has said concerning certain worthless Gentiles: "Oh, I wish they would be truly converted to Christianity." I am satisfied that what this Jew thinks is a fair sample of the thinking of the Jewish people.

Consider for a little, and see where this fundamental evil principle leads. If, being a descendant of Abraham, according to the flesh, is all sufficient, then the man who is born a Jew does not need to be born again. That is a denial of a foundational teaching of the Gospel. If he does not need to be born

again, then he is not dead in trespasses and sin. He has something good in him, and he can therefore do something meritorious in the sight of God.

We may therefore expect what we actually find in their teaching and practice—prayers, almsgiving, fasting and some other observances have real merit in the sight of God; hence their religion is, at heart, a system of work—righteousness fully and accurately described by Paul (Rom. x, 3), “For they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.”

It need not seem strange, then, that the Jew is hard to reach with the Gospel, that he is the hardest sinner in the world to reach. He has the same depraved nature and bias toward evil that any other man has, he is just as liable to run to excess in sin as anyone else, though it must be admitted that his excesses are perhaps not in just the same line as those of Gentiles.

The Gentile world is ever prone to fall a victim to licentiousness and revel in the debaucheries which are forbidden by the seventh commandment. Danger to the Jew does not lie in this particular direction so much, though this is not due to any special goodness in him, but to the rite of circumcision. This, at any rate, is the most satisfactory explanation I know.

The sins into which Jews most readily fall come under the eighth and ninth Commandments.

The Jew has thus, in addition to all the natural antagonism of the human heart to the Gospel, a false security in being the child of Abraham, a proud disdain for sinners of the common horde and an ingrained hatred of the name of Jesus Christ. They assume to monopolize the seed of Abraham,

not knowing that there are two senses in which the term "seed of Abraham" is to be understood. First, there is the natural seed, to whom many great and precious promises are given, and second, there is the spiritual seed, to whom alone the greatest and best promises belong. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." By natural birth the Jews belong to the natural seed of Abraham, and by the new birth alone can he become a member of the spiritual seed of Abraham.

The Apostle Paul says a little farther on: "But when it (the heart) shall turn to the Lord, the veil shall be taken away." Like Isaiah, every other Jew, when he gets a view of Jesus Christ, will feel and speak as he did: "Woe is me, for I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

Perhaps some one says, "What, then, is the use of trying to convert the Jews? God only can turn their hearts to Himself, and until He gets ready to do it all human effort is vain." The answer is (Rom. x, 14): "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" "Faith cometh by hearing and hearing by the word of God." Multitudes of them are as ignorant of the New Testament as they could be, had it never been written.

God has given us one clear duty with reference to Israel and all the rest of the world. It is to sow the seed. Some of it, it may be but a fourth part, or a fortieth part, will fall upon good soil, but when we have done that, then the responsibility is with God. It is His business to do the converting. When God causes the good seed sown to mature then

we will have the joy of harvest, but undoubtedly our work is sowing until God gives us some harvesting to do. "Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." (Jas. v, 7-8.)

The sower has nothing to show for his work, all is hidden away in the earth; the harvester has sheaves to show for all his toil. But sowing is just as important as reaping, and is a necessary antecedent of it. If any man reaps it is because somebody has done the sowing. God pays just as good wages for faithful sowing as he does for reaping.

A HEBREW SCHOOL.

By a Jewish Boy.

At an early age our boys are sent to a school called Hebrew School, where they are taught to read and write Jewish.

They learn to read the Hebrew, but understand very little of it. They write Jewish or "Yiddish," which is a mixture of many languages.

In this school we find a long table, surrounded by boys who have prayer books in their hands. The "rabbi" or teacher is at the head of the table, and his wife is helping him. She has a few boys around her table reading.

Sometimes the whole room reads together, and sometimes separately.

The girls have not the same privileges. They cannot go to this school, but if they want to learn the "rabbi" comes to their house.

It takes a good many years for a boy or a girl to become a Hebrew scholar.

We have schools for the poorer classes. These schools are everywhere. They are called the "Talmud Tovia," and they are kept up by free will offerings.

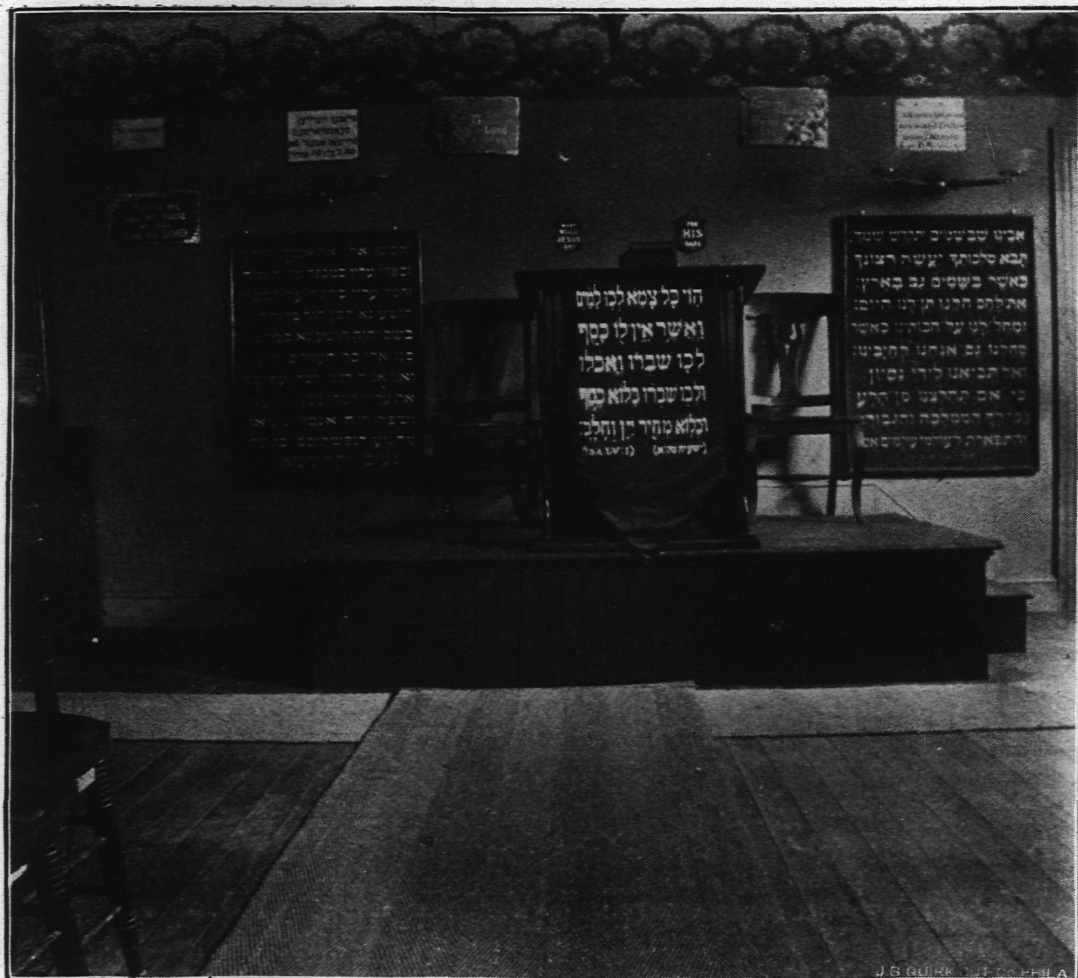
Our fathers are trying their best not to let the children forget that the Old Testament was given in Hebrew, and we ought to know something about this language.

SOME JEWISH CUSTOMS.

By Mrs. G. M. Robb.

If any of the readers of the "Hebrew Messenger" are as ignorant of Jewish customs as I was before coming here, perhaps it will interest them to know some of the beliefs and practices of these people. Of course, all know that they observe the different feasts; but they have many other customs more binding than God's commands.

The Sabbath candles were first brought to my attention by the children saying: "Mother, those people burn candles." I looked across the street to a bakery, and saw the men working as usual, but there were three candles burning on a table beside them. It was some time before we knew that this was their way of honoring the Sabbath. It is not necessary that they should stop work, although some, probably many, do; but they must burn the candles or their neighbors would all be inquiring as to their neglect of the Sabbath. Thus has God's command, "Remember the Sabbath day to keep it holy," been practically set aside; and man's command to burn candles for a show is scrupulously obeyed. This is their authority: "Men and women are equally obligated to have a lighted lamp in their house on the Sabbath; yea, though a man have noth-



Interior View of Mission.

ing to eat, he must beg from door to door and get oil and light the lamp; for this is an essential part of the Sabbath delight. He is also bound to pronounce the benediction, 'Blessed art thou, O Lord, King of the World, who has sanctified us by His commandments, and commanded us to light the Sabbath lamp.' (Hilchoth Shabbath C, v, 1.) The candles are lighted a half hour before sundown and let burn out. I think they are never snuffed, for that would be labor. Their laws of carrying burdens and of what constitutes labor, would fill a book. We know a woman who will not carry her handkerchief in either pocket or hand on the Sabbath, that would be a burden; but she pins it around her hand, and then it is part of her clothing. They are forbidden to light a fire, but they may hire a Gentile to light one for them. Small wonder that they fall short of the blessing promised to those who keep the Sabbath holy, "for the letter killeth, but the spirit giveth life."

At the early age of thirteen a Jewish boy is taken to the synagogue and offered to the Lord. He is told that he is now responsible before God and must bear his own sins. Many of them bother little about their sins; but some of the thoughtful ones are almost overcome by this dreadful burden, and no "daysman" betwixt them and a just God. Isaac Levinsohn says: "I entreated my father to bear my sins for two or three months longer, as I was afraid I should very soon sin against the Holy One. But he told me this could not be done, and after that day I felt the burden very heavy." The boy now begins to pray or rather to say his prayers. He must wear the phylacteries and stand (they are not allowed to kneel at all in prayer) with hat on, facing Jerusalem, and read the prayers in Hebrew, of which many of them understand but little. The prayers last from one to two hours, morning and evening. The phylacteries are two-inch cubes, containing Scripture texts. One is worn on the forehead, between the eyes, with straps hanging over the shoulders. The other is on the left arm, facing the heart; the straps wound around the arm seven times and around the fingers in such a way as to form the word

"Shaddai," meaning Almighty. The position is painful, and the whole ordeal very tiresome; but if he should drop his phylacteries on the floor they are defiled and he must fast for 12 or more hours. How different from the "Our Father" and "Now I lay me" of our childhood days, or the drawing near unto God with all holy reverence and confidence as children to a father" of our maturer years.

Their laws of eating and drinking are a burden which neither they or their fathers were able to bear. Is it "Kosher" clean? is always in mind. From the rising of the sun until the going down of the same there is some law to be kept or broken.

The meat must be killed by a shoihet, and the date stamped upon it. None is allowed to be kept longer than four days. They may not eat Gentile bread or butter, even when starving. Their dishes must not be washed with soap. A plate once used for cheese or butter must never have meat on it. A kettle used for cooking meat must never be used for milk, because in Exodus xxiii, 19, it is said: "Thou shalt not seethe a kid in its mother's milk." By the widest interpretation it still impresses me as wholly absurd when they include fish and chicken. The danger of cooking them in their mother's milk must be reduced to the minimum. Usually when I ask them why they do certain things I am answered by a shrug, which may mean yes, no, I don't know, I don't care, or almost anything else; but they all know why they may not eat meat and butter at the same meal, or even milk in their coffee for six hours after eating meat. "Why, that's in the Bible," they say. But their laws are far enough from the Bible. "If a piece of meat fall into a boiling pot of milk, a Gentile is to taste the contents of the pot, and if he says that it has a taste of meat, then the milk is unlawful," and no matter if it was the last to be had, it must be thrown out. Dr. A. McCaul, in "The Old Paths," says: "If a woman is unable to read the Word of God and is as ignorant as a heathen, the rabbis think that is a trifle, but if she were through ignorance to serve up meat with any milk, the rabbi himself would have to be consulted about a remedy for so dread-

ful a calamity." As this is so important in their eyes, it may not be amiss to quote from I. F. & B.'s Commentary, "Thou shalt not seethe a kid," etc. This is a prohibition against imitating the rites of the idolaters in Egypt, who, at the end of their harvest seethed a kid in its mother's milk, and sprinkled the broth, as a magical charm, on their gardens and fields, to render them more productive the following season."

But time would fail me to tell of their many superstitions, of their hatred of the name of Jesus and all his followers, especially missionaries; of the many unhappy homes, of their weddings and of their funeral customs.

You will wonder, with all their superior intellect, why they do not cut loose from this bondage. They cannot do it of themselves. They have been crowded together in the Ghettos for generations, and they move together. I sometimes say to a young man whom I know very well: "What do you care what people say, live your own life," and he will say: "You do not know a thing about the Jewish people. There is a string to everything they do," and there certainly is. Their common history, their language and their customs make a threefold cord that is not easily broken.

As I told this expression to one of our ministers here he at once turned it from a discouragement to a thing of joy by remarking, "Well, when God speaks and they begin to come that string will be a wonderful help."

Ye who are the Lord's remembrancers cease not to pray for His covenant people, who are in such darkness and slavery. Even yet God is saying: "All day long have I stretched forth my hands unto a disobedient and gainsaying people."

Remittances received as follows:

Previously acknowledged	\$25.50
December 30—Miss Mary Peoples, Philadelphia.....	2.00
January 6—Jane Porter Holton, Kansas.....	10.00
January 7—Three friends of the Mission.....	5.00

For the Reading Room.

January 11—L. M. S. Geneva Cong., per L. D. Bowser..	10.00
January 23—L. M. S. 1st Church, Phila., per Miss Anna Willson, for Reading Room.....	1.65
January 26—Mrs. Mary A. Peoples, Phila., for Reading Room	5.00
January 30—Miss F. M. Bell, Phila.....	.50
January 31—Mr. Marshall, Phila.....	2.50
February 6—Miss Jennie Holmes, Philadelphia.....	10.00
February 8—L. M. S. Evans Cong., per Mrs. Emily Orr.	5.00
February 14—Miss Gertrude Carlisle, 1st Newburg Cong., from her S. S. Class.....	5.00

Since last report the following gifts have been received at the Mission:

- December 30—L. M. S. New Galilee Cong., per Rev. J. C. McFeeters, one quilt.
- February 2—L. M. S. Youngstown Cong., per Mrs. Fulton, one barrel of clothing.
- February 3—A Friend, Newburg, two Hebrew Bibles.
- February 18—Mr. D. T. Reed, Pittsburg, Pa., one doz. thermometers, with Jno. vi, 51, in Yiddish printed upon them.
- February 18—From American Bible Society, \$2 worth of Bibles, account Mrs. C. M. and Dr. R. W. Robb, Blanchard, Iowa.
- March 9—From F. C. Gilbert, South Lancaster, Mass., seven doz. excellent tracts in English and Yiddish.
- March 9—From Miss Mary Hogan, Philadelphia, large package picture cards and picture blotters.

G. M. ROBB.

AMERICANIZING THE ORTHODOX JEW.

At the present time Russia is the home of orthodox Judaism, and from there multitudes are pouring into this country. One very noticeable effect upon them is a loss of faith, after they have been here awhile their religion seems to evaporate

and leave them non-religious, or, worse yet, agnostic. Why is this? Is the air here inimical to religion, so that as soon as a man begins to breathe it the fountains of piety are poisoned? Is the English language fatal to faith, so that as the tongue begins to master its peculiar curves it becomes paralyzed to pronounce the language of adoration? Are our democratic institutions hostile to religion, and do they tend to set men adrift from God? These questions suggest a heavy indictment against America, but can the indictment be proven?

I want to suggest certain other reasons as an answer.

First of all, is the strenuous life led in this country. The orthodox Jew is required to pray for about two hours each all that time. Life in Russia allows ample time for these devotions, but in America the press of business crowds devotion into small compass, and the devout worshipper must either morning and evening in order to occupy a position of pious torture shorten his devotions, or encroach upon his hours of rest, or curtail his business. Whichever plan he adopts at first, he eventually solves the question by cutting short his devotions, for only a strong grasp of the Unseen can withstand the pressure, and this, of course, he does not have. From compromising on the question of religion he passes quickly, but by easy stages, to surrendering, and soon he can find no time for devotion at all. No religion, true or false, can be maintained without time regularly given to its cultivation. With the morning and evening hour of devotion gone, it is not long till the combined pressure of competition and greed force open the door of his store on Saturday. To worship on the Christian's Sabbath would, of course, be worse than not to worship at all, and so it comes to pass that the devout Jew in Russia, who spent four hours at religion daily, does not spend four hours monthly in America. Such treatment would be hard on any religion, but it is fatal to one that lacks vitality. There is another reason worth mentioning. Twentieth century America is by no means overstocked with reverence of any kind, and therefore that only which deserves reverence can hope to com-

mand it, and even there it is often rendered in scant measure. The teachings of the Talmud, in which are embodied the traditions of men, by which they have made void the law of God, are the staple teachings by which the faith of the orthodox is sustained. Many of these are senseless and puerile.

For example: "In reference to leaven at the Passover: The house must be searched diligently and all leaven put away. If after the search a mouse is seen to come into the house with leaven in its mouth then the whole house must be searched again. If a mouse enter a house with leaven in his mouth and a mouse also go out of the same house with bread in his mouth, one may conclude that this is one and the selfsame mouse, and it is not necessary to search; but if the former that entered was black and the latter that went out was white a search is necessary. If a mouse went in with bread in his mouth and a weasel came out with bread in her mouth, it is necessary to search. If a mouse and a weasel both go out, and bread in the weasel's mouth, there is no search required, for this is the identical bread that had been before in the mouse's mouth."

The law with reference to building a fire on a holy day is as follows: "He that makes a pile of fire on a holy day, when he is arranging the wood is not to lay one piece upon another, so as to make an orderly arrangement, for that looks as if he were building, and although it be an accidental building, it is unlawful. But either he is to scatter the wood in confusion or to arrange them with some variation."

In reference to the slaughtering of animals the rabbis have a great many regulations, of which the following is a fair sample: "But if there be anything like a furrow in the edge of the implement wherewith the slaughtering is effected, even the furrow be the least possible, the slaughtering is unlawful. Therefore he that has to slaughter many beasts or many fowls must examine the knife after each; for if he does not, but examines at the end, and the knife is found to have a gap, then all are to be considered as doubtful carrion, even the first." Reverence for such teachings withers in a scientific age, and

especially in an atmosphere surcharged with the spirit of criticism, and a criticism none too friendly to religion of any kind. When reverence for traditional teachings has been destroyed in the mind of a Jew, unless he embraces Christianity, he drifts into utter indifference toward all religion or into rationalism pure and simple. Multitudes of them are coming to this country, and the time to reach them with the Gospel is before they have become Americanized, and this means, of course, before they have acquired the English language. Will not the Church pray that God will raise up those who are qualified to present the pure, simple gospel to them in their own tongue?

The Sewing School now contains about 40 girls, all of whom are receiving instruction in the Gospel, as well as in needlework.

The attendance at the Sabbath School varies, sometimes very few, sometimes more, but our missionaries hope soon to have classes that will be permanent and continuous in the study of the Word of God.

Miss Cora Miller, of Parnasus Congregation, has been employed to assist in the Mission, and is expected soon to take her place in the work.

The address of our treasurer, Dr. S. A. S. Metheny, is 617 North Forty-third street, Philadelphia. He will be pleased to hear from any who desire to help the Mission with their money.

Rev. G. M. Robb and his wife, with their three sons, have enjoyed good health throughout most of the winter, and have been enabled to carry forward the work with much vigor.

We continue to make request of all the churches to be instant in prayer. Intercession is a great and fruitful service. The earnest intercessor pleading for Christ's people is much like Christ Himself.

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“The higher the Christian is raised above the things of earth, the more he is ravished with the joys of heaven.

“The least portion of grace is preferable to a mountain of gold.

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“A man will never sustain trouble for Jesus till he find rest in Jesus.

“Love to Christ can walk on the water without drowning, and lie in the fire without burning.

“The deep rivers pay a larger tribute to the sea than shallow brooks, and yet empty themselves with less noise.

“God is nearer to us than we are to ourselves.

“If the sun be eclipsed one day it will attract more attention than if it shone the whole year.

“Sin is like a nettle, which stings when it is gently touched, but hurts not when it is roughly handled.

“Some people live more upon their customs than upon Christ; more upon the prayers they make to God than upon the God to whom they make their prayers.

“A heart that is sanctified is better than a tongue that is silvered.

“It is heaven on earth for His children to see Him; and it is heaven in heaven for His children to dwell with Him.”