

# THE HEBREW MESSENGER

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK  
AMONG THE ISRAELITES

יְהוָה אֱהָבוּ

“HEARKEN  
UNTO ME,  
O MY  
PEOPLE ;



AND GIVE  
EAR UNTO  
ME, O MY  
NATION :”

JULY

1906

No. 21

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

## DO WE BELIEVE?

I distinguish between the presence of the Holy Spirit with us. and in us. Our blessed Lord said to his disciples, "He abideth with you, and shall be in you." "He that believeth on me, out of his heart shall flow rivers of living waters." "Greater works than these shall ye do, because I go unto my Father." What are these rivers, and where are these mighty works? We must ask rather, where is he that believeth on Jesus? Surely He is not unfaithful to a single line of His promise. What wonder that infidelity abounds, when the worst infidelity of all is in our hearts!

GEORGE L. PINKINGTON,  
Uganda.

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## 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

JEWISH MISSION BOARD.

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

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2040 Federal St., Philadelphia.

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800 S. 5th St., Philadelphia.

MISS MARY F. BELL.

THE  
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### THE PROSPECTS.

What are the prospects of the Mission to the people of Israel? We face another Synodical year with great expectation and abounding confidence. Of course the year will be a new one, coming fresh from the hand of God, full of the hidden wonders of redeeming love, every morning fresh with the dewdrops of new life, holiness written upon every hour, every day a new gateway into grander realms of the kingdom of our Lord. With the fifty two weeks, coming like a great fleet from God's boundless ocean of love, every ship laden with a rich and unduplicated cargo of blessings, arriving at our own port, unloading at our own wharf, what may we expect? O, what may we not expect!

With the heavens bending over us ready to burst beneath the great weight of mercies which Jesus has procured for his church, with the accumulated results of gospel work rushing in upon us like a great river, with the deathless prayers of former generations joining in one mighty plea for the restoration of the Jews and the regeneration of the world, with the ceaseless intercession of many hearts on fire by the Holy Spirit, with the glorious Saviour, the blessed and only Potentate, King of Kings, and

Lord of Lords, appearing in matchless majesty in every land, shall we not look for marvellous achievements of grace within the coming year? What we need are songs of gratitude for the great deeds our Lord has already wrought, and prayers of faith for the outstretching of his hand in things more terrible still, and more bewildering, through the very glare of his glory. God's promises for the world grow richer, grander, greater, every time the sun rises, and they excell their morning glory because of the nearness of their fulfilment, and their growing amplitude and copiousness, every time our earth rolls again into the shadows of eventide. The great tree of worldwide promises seems to be full of ripe fruit, waiting for the rustling winds of prayer to shake the branches, and rain the fruit into the lap of the hungry nations.

Recently a party of tourists ascending the Alps lifted up their voices in a burst of song, and a mighty avalanche of snow was loosened by the reverberation of the air, and came rolling down to the valley. Does it not seem, in these days of great religious awakenings, that the many and massive blessings of God, the outpourings of the Holy Spirit, are held so slenderly suspended, that any earnest group of worshippers, with one Psalm of praise arising from the heart, or one intelligent prayer going forth with thrilling faith and fervor, would dislodge spiritual avalanches and fill the earth with covenant blessings? Let all have courage to wait upon God this new Synodical year with great expectation.

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### GLYMPSES AT JEWISH MISSION WORK.

By Rev. G. M. Robb.

As I have gone among the congregations of our people, in the interest of our mission to the Jews, I have been asked a great variety of questions. I will now attempt to answer some of these without repeating the questions.

There are now in Philadelphia about 100,000 Jews, perhaps 80,000 or more of these live in the Ghetto, which was the name given to the Jewish quarter of certain Italian towns where the Jews were compelled to live by themselves. They seem to have

acquired the habit of living by themselves and now voluntarily segregate themselves. Here they live much as they have been accustomed in Russia, from which country nearly all of them come. In the course of time when they become Americanized a little, and acquire some knowledge of the English language, they move out of the Ghetto, into more respectable quarters. Our mission is in the heart of the Ghetto, just were it should be ; for there the great mass of the Jews are, and these are also the most susceptible to the influence of the gospel, because they, at least many of them, believe something. The Reformed Jew is not good soil for mission work, because he has cast aside his own bible, and, as a rule, has no interest in his own or any other religion.

The Ghetto is a foreign city and is destined to remain so, for into it is pouring an incessant stream from Russia ; mission work must therefore be carried on in their own language if they are to be reached. The work among the children can be and is carried on in English, but even here, the workers ought, if possible, to know the Yiddish so as to be able to converse with the mothers. It is hard to win the children in a Jewish home unless the parents, and especially the mother, are first won. The mothers seem more obstinate in their opposition to Christianity than the fathers, and they generally have more influence with children. The greatest need of the mission at the present time, is a trained lady missionary. A training school for Jewish missionaries is projected to open in New York, this next October ; of which Rev. T. M. Chalmers of the United Presbyterian Church is the director. This school proposes a three years course of training for all who would attempt to preach to the Jews, and a two years course for all other workers. A prospectus of this school, giving a complete outline of the course of study can be had by addressing Rev. T. M. Chalmers, 541 Lexington Ave., New York City. Are there not in some of our covenanter homes consecrated young women for this work ?

There are only two missions among these 100,000 Jews of Philadelphia, but some attention is given to this work by a few

other missions which are not exclusively Jewish. Missions to the Jews are carried on upon a small scale in this country, employing, as a rule, not more than three or four workers. Possibly one reason for this is that these missions are all located in large cities where the expense is great. The chief reason however, is because Jewish missions do not develop rapidly. Rev. Samuel Wilkinson says: "We ought not to expect large Jewish missions in America because we have not been at the work long enough." The Mildmay Mission in London, of which he is Superintendent, has been at work for more than fifty years, although it has not been a chartered society for that length of time. The development of Jewish missions is a growth like that of an oak.

As far as I have been able to learn, Jewish converts do not incline to centre in a mission and form a Christian congregation, but rather to find a church home in some Christian congregation; a Jewish mission thus becomes a sort of recruiting station. Why this is the cause I am not able to say. It may be because of the scorn and abuse which attendance at a mission brings upon them, for while any form of Christianity is bad enough a mission is peculiarly odious to the Jew. I personally know of a good many girls, who have attended our mission and who were withdrawn from it because they began to show signs of attachment to it. These girls, invariably, are glad to come to our house for a meal and remain for family worship; they also are pleased to go to our Church prayer meetings and to Church when they can, but they are afraid to come to the mission, the Jews seem to regard that as the danger spot. One very common form of opposition which we encounter, is the forcible taking away of the children from us as soon as we begin to influence them. This is in some cases due to the parents opposition; in other cases, where the parents are friendly or, at least indifferent, it is due to pressure brought to bear by friends and neighbors who are hostile. Although the Jews have had neither civil nor ecclesiastical government, neither king nor priest, since their dispersion, yet they are under the most absolute subjection to their rabbis. There is not the form of authority but there is the power.



**Miss Mary F. Bell, Missionary.**

**INCREASE OF SERVICE.**

Miss Mary F. Bell, who, for some years, has given two or three half days each week to this mission, is expected in the early autumn to devote all her time to the work. She has been spending the spring and summer months on the Pacific Coast,

with friends, taking a much needed rest. She expects to return in September. With her experience among the Hebrews, and love for the work, she will bring additional strength to the mission, which will be very greatly appreciated.

We do urge upon the whole Church much prayer for all our missionaries, and the people among whom they labor.

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### ITINERANCY.

Rev. G. M. Robb, has been offered many opportunities for presenting the claims of the Jewish mission to the Church, and has visited quite a number of our congregations. His purpose is, and has ever been, to awaken and strengthen the missionary spirit, and stimulate prayer for the race of Israel throughout the Covenanter church. Our heart's desire is for a great quickening of spiritual life. When the church shall become full of the life of Christ, and aflame with his love, by the Holy Spirit, we will see signs in the heavens, and wonders on earth, the outcasts returning to the Lord, multitudes flocking to the church, a nation born in a day.

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### THE MISSION WORK AMONG THE CHILDREN OF ISRAEL.

By E. J. Feuersohn.

We are very thankful for the blessed privilege of spreading the Gospel of Christ among no less than seven hundred Jewish people during the last three months; there is much to praise God for in the work. The spirit of the people (Israel) has seemed to be more than ever friendly to us and the Gospel we teach; the Lord's blessing continues to rest upon the varied work of the



Mission. Many Jewish friends are coming to the Mission for private conversation regarding the New Testament and are greatly interested in the teachings of Christ.

Gospel tracts and New Testaments are given out in goodly numbers to the Jewish people. The Sabbath evening services are well attended and those who attend are giving close attention. I am kindly received in their homes; there is an open door for the missionary to glorify the Name of the Lord among the Jews.

The dispensary under the care of Dr. A. Caldwell is well attended; there was a large number of men and women besides children during the last three months who have received medical help from the Mission dispensary. Our faithful physician continues to come twice a week as usual.

We are glad to inform our readers of the Hebrew Messenger that the basement of the Mission has been thoroughly renovated and put in a nice condition for the use of the sewing class; some of the women of our Covenanter church are ever ready at the appointed day and hour to be on hand to teach the Jewish children sewing, and likewise many verses from the Word of God, for which we are very grateful. Their interest and co-operation in this work to Israel is refreshing. Shall we not all do what is in our power and not allow these hundreds of thousands perishing Jews in America to rise in judgment against us? Is it not time for Christian people, who cannot go to the foreign field, to realize the gravity of the situation at home?

As we look into the sad faces around us, the lamentation of Jeremiah has a new meaning: "Is it nothing to you all, ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me in the days of His fierce anger."

(Lam. 1:12)

**WORK AMONG THE JEWISH MOTHERS AND CHILDREN OF THE HOUSEHOLD OF ISRAEL.**

By Mrs. E. J. Feuersohn.

If ever there was a work that needed to be carried on by heavenly wisdom, it is surely this. It is sad to see the degeneracy of Jewish children as they come into this country. They throw off the religion of their fathers as their fathers have thrown off the yoke of the Czar.

Members of the Covenanter church and readers of the Hebrew Messenger, you cannot have the remotest idea of the great misery and wretchedness in many Jewish homes in the Ghetto in Philadelphia. If I could only picture to your minds the great need of work in these families, and touch your hearts so that you would be led to supplicate God in prayer, in behalf of Israel, God shall have the glory. Then will it have been worth while to write. I believe God wants us to have a violent faith that will take by force answers to our prayers as we press into the kingdom and lay the great needs of Israel before the King, (Matt 11:12. Luke 16:16.) The world at large has not yet learned to love its neighbor as itself. Even many Christians do not seem yet to understand the meaning of the divine law. Any word, therefore, which will start gentler thoughts, and feelings, or which will make people more neighborly, more pitiful, more considerate of the needs and sorrows of others, and more kind and helpful, is a blessing from heaven. This is my purpose in writing this article. In visiting in the homes in our midst we see that dire poverty exists. We find mothers in rags, children half nude huddled together in squalor and destitution in one or two rooms. The question is: What can we as Christian workers do for them? Can we alleviate this suffering? Can we

show them the Christ whom we follow, without first relieving their suffering in a measure? Jesus when He saw the multitude in the wilderness, "was moved with compassion toward them, because they were as sheep not having a shepherd." He not only taught them, but told the disciples, saying, "Give ye them to eat." If the crumbs (so to speak) from the tables of our Christian friends would be gathered, how easily a basket could be filled of the fragments for distribution among the suffering ones of the house of Israel! In visiting in these homes, my desire is to get in closer touch with the mothers, the opportunities are very great, and we as workers, are not able to take up more. In one home we found a family of eight, living in two rooms, in a dark alley, the oldest, a child of eleven years, the mother in poor health, the father, the only bread winner of the family, and out of work, a considerable portion of his time; a piece of black bread, and an empty tomato can, were the remains of all the family had for their meal. The reeking foul air was almost stifling and yet this family is obliged to live there, simply to exist, not being able to pay higher rent for better rooms and purer air. Another mother has been dropping in often to drink a cup of tea with us in our home. With breaking heart she has told me how she and her husband had been divorced by a Rabbi in Philadelphia, which is not unusual with the Jews in the Ghetto, according as Moses of old did on account of their hardness of heart, (Mark 10:4.) This Jewess having learned no trade and not being strong was obliged to put three of her five children in the Jewish Foster Home, keeping the two little ones with her in a 3rd story room, with no water privilege and no stove to cook with. Understanding the English language but little, she has only been able to secure work, picking chickens, at \$2.25 a week for three days' work. Your heart would go out in sympathy for the terrible condition

the husband and father has left the family in. She is a bright intelligent refined woman of nice appearance. Another family consists of seven, the oldest, a girl of eight or nine years, the youngest, a babe of a few days ; the father peddles bananas for a living. The girl told us that once a week she bought ten cents worth of meat for the family (namely for the Sabbath dinner), her younger brother said when the mother had no coffee he went to buy a cup and sometimes two cents worth of milk ; he said he drank a little of it and let his mamma have the rest.

Oh beloved, our hearts ache when we see how much these dear ones need to know God, as their source of help for spirit, soul, and body ! There are cases that call forth our deepest sympathy. If we had means, how gladly we would tide over the hard places, such cases as these, and many others too numerous to mention. We have not had great demands upon our charity, still the needs are very many in some quarters. This work makes loud calls for faith and patience, and steady prayer for the missionaries who are working for the salvation of souls in Israel. This we ask of the members of the Covenanter church and friends of Israel everywhere.

When the Lord has a company He can fill with heavenly power, then He will pour out the Holy Spirit upon all flesh. I believe the Spirit will be poured out on the Jewish people, as soon as there is a people like those who were in the "upper room" at Pentecost. They became clothed with the power of God. Our work will be effective when the Pentecost is an actual experience, not merely an historical fact.

Let us ever say with the Psalmist : "I will hear what God the Lord will speak : for He will speak peace unto His people and to His saints, but let them not turn again to folly." Let us receive the exhortation of Paul into earnest hearts and be inspired

with the prospect of a harvest, for he has said : "Let us not be weary in well-doing ; for we shall reap, if we faint not." (Gal. 6:5.)

"How to make lives worthy the living  
 The question haunts us every day ;  
 It colors the first blush of sun rise,  
 It deepens the twilight's last ray.  
 There is nothing that brings us a drearier pain  
 Than the thought, 'We have lived, we are living in vain.'  
 We need, each and all, to be needed,  
 To feel we have something to give  
 Toward soothing the moan of earth's hunger,  
 And we know that then only we live  
 When we feed one another as we have been feed,  
 From the hand that gives body and  
 Spirit their bread."

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#### INCIDENTS.

By Mrs. G. M. Robb.

I have not been able to attend the Mission often this year ; and I am sure that the ladies who have attended regularly could, if they would, write more and better sketches than the following, but I always find the Jewish people interesting and will note a few incidents that have impressed me.

One day during the illness of Miss Smith, the dressmaker, I endeavored to take her place. Mr. Robb too was away, so I had to conduct the religious exercises, and it happened that the ladies who have so kindly come to teach, all had to go home when the sewing hour was over. Usually some stay and their presence is a great help. But this particular day I was alone with about thirty girls to control, the roll to call, and the finished garments to inspect and wrap. One might think calling the roll was a simple matter, and if the names were all Jones and Brown,

and if they would answer correctly, it would be: but Haimowitz, Aarouvitch, Boluiscky, Yampolsky, were to say the least difficult, and Bedlam isn't to be compared to the noise they made! Some laughed, some cried, they fought and upset a row of chairs. One little girl shrieked "Oh Mrs. Robb, Saidie pulled the fur right of my head." I looked and it was surely off her head, about a yard of it in her hand. I settled Saidie and at last got through. I had made several appeals to their honor, and a few of them were trying to help, but for the most part I was ready to conclude that their honor was a minus quantity. When I got up before them and really began the exercises they were as good as I could wish.

Calling the roll is always something of a trial; they have been sewing steadily for an hour and half, and before the basement was fitted they were very crowded, sometimes two on a chair, and nothing special to take their attention for the few minutes. They love the Psalms and sing them—I think vociferously is the only word. And they like the Bible stories. Miss Carson has been conducting the school during Mr. Robb's absence at Synod. I sat back and watched the girls as she told in a thrilling manner the story of the Prodigal son; all, but one, were listening intently, some leaning forward and with such relief they heard of the welcome his father gave him. They were not quite sure how it would end.

While conducting the exercises just before the Passover, I was trying to find out what they knew about the feast they keep with such great preparation. Most of them knew nothing of the real event: they only knew that they cleaned house, had new clothes, new dishes and cooking utensils, and that they ate Matzah for eight days and hated it. The Matzah is unleavened bread, something like crackers unsalted. "The bread of afflict-

tion." Some of them knew a little about it. One earnest, lovable girl, began to tell about the trials in Egypt. She thought crossing the Red Sea was the passover. She said, "And the Sea was just before them, and the Christians were after them, etc." That is their idea, that all their trouble come from Christians. To them, 'All Gaul, is divided into two parts'—Jews and Christians.

We are greatly interested in a girl, whom we will call Sarah. She attended the Mission when it was on Lombard St. and knows much of the Bible, many Psalms and whole chapters. She has believed for several years, but she knows the penalty of confession, that she will be driven from home. She told me soon after we came here, of her faith in prayer. How she was away from home under very sad circumstances. How she slept in a room by herself for the first time and would awaken so frightened and homesick. "One night," she said, "I was so homesick I thought I would die if I could not see my mother. I knew that Christians prayed when in trouble and they always told us that God was our father and loved us, but Jewish mothers never teach their children to pray or talk to them about God.

I would not kneel to pray, for I thought that would mean that I was a Christian, so I shut my eyes and said: 'Oh, God, I know you love me because you made me and take care of me; and now please, do let me see my mother. I think I will die if I can't see my mother.' I would not say 'for Jesus sake,' but I said, 'I ask you because you love me,' and do you know, I did not see my mother for a long time, but I never was homesick again and I know that God did answer me."

Soon after we returned last fall, Sarah and her friend came to visit us. They had not been to the Mission since the first of the year. Two of the Jewish boys came the same day. They played games and soon after supper and worship they started home. As they went, she expressed herself before them, as believing in Jesus, and wishing she was an out and out Christian. One of the boys told me of it; he seemed pleased then, but since one of his friends has publicly confessed Christ, he has become a very strict Jew and visits us but seldom.

Well, to return to Sarah, she has again been sent from home to a distant city; we can only surmise that it is because her parents fear that she is a Christian, and to get her away from the influence of two Christian teachers, of whom she is devotedly fond, one especially, who has a class of Jewish girls studying the Bible. Sarah writes to me occasionally, beautiful letters, full of love and faith. In one she says: "Indeed I do love Him, better than I do even mamma, I could not live without Him." Her uncle is very strict with her, will not let Christians call on her. If this should fall under the notice of Mr. and Mrs. Greenberg, it will rejoice their hearts to know that their faithful sowing of God's Word has borne fruit; more than we will ever know here. God's Word will not return unto Him void. He has said it, and as Livingstone said, "It is the word of a gentleman."

There is a woman who believes; (another of Mr. Greenberg's friends) she sends her children to Sabbath School and consequently is subjected to much abuse from the neighbors. Last winter she was taken suddenly ill. Her husband was away and she was with her six children, the oldest a boy of ten years, and not a woman would go in to help her. Man's inhumanity to man, isn't a circumstance compared to woman's inhumanity to woman. She sent word to Mr. Robb, and through the Mission she was provided for. They live in the rear on an alley or walk, not three feet wide, with high houses straight up. You may think of the light and air they enjoy. Their living room is about ten feet wide and sixteen long, with the one window in the end. They have a sleeping room above the same size and I presume equally dark. When I go in, it takes a few minutes before I can see at all. One day I had been talking to her several minutes; I could see no one else, but turning slightly I saw two men near me, I was so startled I almost screamed. One would wonder what pleasure they find in life, but they seem happy and I think she truly loves the Lord, although she has not confessed Him publicly. She reads the Bible and prays with her children, and always asks me to pray with her. She speaks English very well, but cannot find words to express her belief. She will press her heart and say, "I know it all here but I cannot



tell it." They have not been greatly prospered in this 'land of the free,' and while they do not often hear the eagle scream, the stork has never forsaken them. Every twenty months promptly, the precious bundle has been delivered, and thanks to the Good Father, who never sends a child but He send the love with it, each one is as welcome as the first.

Decoration Day, three of the Jewish girls came to visit us. Our little boys have very nice playmates, who are Catholics and had been invited over for supper that evening. After supper we had worship; we sang several selections from the Psalms that the girls knew. I read about Jesus and we knelt to pray, the the boys knelt, one girl stood and the other two sat. It was a strange company, two Catholic children, three Jewish and three Christian. My heart went out to God for them, that they might all know Him, whom to know is life and peace.

A young man has been telling me of a boycott the Jewish people have just had against the Telephone Co. The Bell Co. have gotten out their new directory and on the cover is an advertisement of a Summer Hotel, "Free from mosquitos, Hebrews and Tuberculosis." The Hebrews promptly resented being classed either as a nuisance or a disease and refused for three days to use or answer the Bell Telephone. In that time the Co. lost many thousand dollars and agreed to paste a gold leaf over the offensive sentence. What impressed me most was the power of the Jewish people. What they say, goes. How long will our Bible and Sabbath be safe? They would destroy every English Bible in the city if they could. The Sabbath is almost lost now in the Ghetto; stores are open; most of their social functions are on that day. They cannot keep their Sabbath, and they will not keep ours. What is the end to be? 100,000 Jews in Philadelphia; three small missions and a few other ways of work, but "what are these among so many?" We are not touching the Jewish people at all; just a few threads of the fringes, but back of it all is God; who can make their strength, weakness; and our weakness, strength by His almighty arm.

S. A. Sterrett Metheny, M. D., 617 North Forty-third Street, Philadelphia, P., Treasurer of the Jewish Mission Board of the Reformed Church, acknowledges the following receipts :

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Evangelical love is more than love ; it is the gold, the flower of Christ's wheat, his finest love.

Oh, the sweet streams of love that we have followed, till now we are come to a sea of love, to a heaven of love, to infinite and everlasting love.

Oh, for words to express the love of Jesus ! a sea is nothing, it hath a bottom ; a heaven is nothing, it hath a brim ; but infinite, eternal love hath no bottom, no brim, no bounds. Do we not feel this love breaking forth like fire ? If not, it is time to turn our preaching into prayer. O thou who art the Sun of love, come with thy power, let out one beam, one ray, one gleam of thy love upon my soul, shine hot upon my heart, cast my soul into a love trance.

AMBROSE.

# THE HEBREW MESSENGER

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK  
AMONG THE ISRAELITES

יְהוָה אֱהָבוּ

“HEARKEN  
UNTO ME,  
O MY  
PEOPLE ;

AND GIVE  
EAR UNTO  
ME, O MY  
NATION :”



OCTOBER

1906

No. 22

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

## THE FAIREST.

O fair sun, and fair moon, and fair stars, and fair flowers, and fair roses, and fair lilies, but oh, ten thousand thousand times fairer Lord Jesus! Alas! I have wronged Him in making the comparison this way. O black sun and moon! but O fair Lord Jesus! O black flowers and black lilies, and black roses! But O fair, fair, ever fair Lord Jesus! O black heavens! but O fair Christ! O black angels, but O surpassingly fair Lord Jesus.

SAMUEL RUTHERFORD.

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## **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

JEWISH MISSION BOARD.

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

61 N. 43rd St., Philadelphia.

MISSIONARIES.

REV G. M. ROBB, Superintendent,  
2040 Federal St., Philadelphia.

MR E. J. FEUERSOHN,  
800 S. 5th St., Philadelphia.

MISS MARY F. BELL.

THE  
**Hebrew Messenger**

AN ILLUSTRATED QUARTERLY

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

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Vol. 6, No. 2

PHILADELPHIA, OCTOBER 15, 1906.

Price 5 cents  
20 cents a year

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**THE COLLECTION.**

Synod has specified the third Sabbath of October for the collection for the Jewish Mission. The day designated for this service draweth nigh. The duty, the privilege, the pleasure, the grace and the glory of making an offering to the Lord for this cause are coming with the day to all upon whose heart the Lord has laid the mission as a precious burden. We trust that in the meantime many earnest prayers will be offered up on behalf of the missionaries and the many thousands of Israel, among whom the light of this mission shines. Intercession with the Lord Jesus is one great duty. Earnest intercession, in the spirit of reverence and expectancy, has every assurance of results that will make the mission prosperous in the Lord to a surprising degree.

God has in his mind his own purpose concerning this mission, and we pray for him to come and do all his pleasure. And since we pray we should look to see the unfolding of his purpose, his glorious and transcendent purpose in the labors of the missionaries, the enlightening of the Jews, the zeal of the Church

and the liberality of the people. The Lord has caused us to expect much in this mission during the next twelve months, in the demonstrations of his power and Spirit, the awakening of souls, the conviction of sinners, the acceptance of Christ and the testimony of the Holy Spirit in believers. We feel that our Lord is so gracious and condescending, so faithful and true, that he will not allow honest and rational expectation to be disappointed. Surely all the Church would like to see the operation of divine power in this mission and the revealing of the presence of the Lord Jesus in the saving of men, women and children in a manner that will awaken once more the ancient hosannas to the Son of David. And is not God willing to do all this and "far more than we can ask or think" if his people are looking and longing, sighing and crying, praying and preparing for the blessed event? Let us have faith to expect great things from God. We look for dewdrops, and get them, when we might be getting showers of blessings. A grain of seed may simply reproduce itself, or it may yield a hundredfold, according to its nature and the conditions. An act, a service, a sermon, an offering may have simply a correlative effect, or it may multiply itself by a hundred or a thousand in its results for good, according as it is merely human, or proceeds from God. We pray for the "manifold" effects and the multiplied fruits of labor in this mission. And as we pray, so will we expect. If God does what he can and we do what we ought, our little and his much put together will be surprisingly great.

As the Lord sends the sweet light of his Sabbath morning to kiss all eyes awake, we hope that all covenanters will arise out of their sleep on that morning of the twenty-first day of October early to enter joyfully into the service of praying and



giving for the Jewish Mission. We have the promise of \$3300. This will all be needed. We believe the Church will honor her promise to the last cent. Let the trinal graces, faith, hope and love, reign in the heart, and giving will be a delight. And while we give, let us remember that Jesus is sitting over against the treasury.

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### THE MISSION WORK AMONG ISRAEL.

By E. J. Feuersohn.

"It is not by might nor by power, but by my Spirit, saith the Lord." Surely one realizes this more the longer he lives in this world, where Satan has such sway. But bless God, that notwithstanding all the power of Satan, God's Spirit works in the hearts of the children of men. For this we praise him and give glory to the One to whom all glory is due. How many really have been converted in this mission the Lord only knows, but we do know that quite a few are believing in the New Testament teachings. Our Jewish friends like to come and visit us in our home over the mission, and they consider us their friends, they always make themselves at home and invite us to return the visit very soon. Although they are poor, they do not know much about economy. I am glad to say we have continued our regular Sabbath meetings all through the summer, the preaching service has been well attended all through the heated season. This is encouraging to the preacher when we see nothing has prevented them from coming to our Gospel meetings. The Jews living on both streets by the side of the mission are coming to the mission, which is different from the way heretofore. Formerly those near the mission seldom came in, and many were bitter against Christian-

ity. At the present time we have a goodly number of Jews, both men and women, attending our meetings, and I find some of them are real friends of Christianity. There is no doubt but that God is blessing this work and is using his servants to save Israel. Dr. Caldwell attends the dispensary twice a week; the women are in the majority coming for medical help. We use this opportunity to distribute tracts. Many Jewish women cannot read or write even in their own language. Yet we are in hopes that the tracts will be carried to their homes and read by their husbands, as most of the Jews (not all) can read Yiddish. We have very many well-written tracts on the Word of God, and some are willing to take and read them. Yet in the work with Israel there is need of personal effort, work to enlighten their minds as to the meaning of Bible words and expositions. Without clear explanations the tracts cannot do the work alone. The Children's Sewing School and the Night School for men and women have been closed during the heated term. We will open both soon after the Jewish Holidays, which commence September 20th and close October 12th. We desire to put this work upon your heart and ask you to pray that God will give us strength and wisdom to do all his will.

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### THE PEOPLE AND THE LAND.

By Rev. G. M. Robb.

One of the important questions at the present time is: Does the land of Palestine belong to the Israelites to-day? According to the terms of the covenant, which God made with Abraham, it would certainly seem that it does; and the movements of the

Jews toward that land, at the present time, seem to be providential signs that they are shortly to come into possession of it. The promises made to Abraham in that covenant were suspended upon one condition, namely: "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee." (Gen. 12: 1.) Immediately when Abraham fulfilled that condition the covenant with all its promises went into effect.

It is worthy of special notice that, when Abraham had separated from Lot, the last of his kindred, and thus completed his fulfillment of the condition, that then, and not till then, the Lord said to him: "Lift up thine eyes and look from the place where thou art northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it and to thy seed forever. \* \* \* \* Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee." (Gen. 13: 14-17.) In Gal. 3: 17, we read: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

In Rom. 11: 28-29, Paul teaches us that, although the Jews bitterly hate and oppose the gospel, yet that in no wise invalidates the covenant. "As concerning the gospel they are enemies for your sake; but as touching the election they are beloved for the father's sake. For the gifts and calling of God are without repentance." That is, the gifts and calling of God are irrevocable. In Abraham that people were called to be a peculiar people unto God, and among the gifts to them was the land of Palestine. That people have not ceased to be God's people. By a continued

miracle they are preserved to this day. Their land has not been forfeited, although they have been alienated from it for these centuries; and all because Abraham fulfilled the condition of the covenant, and now the faithfulness of God guarantees that that covenant, in every particular, shall stand sure.

The movement of the Jews toward their own land is what we might expect. That we see that movement, but recently begun, and now rapidly increasing, is a significant sign for the people of our day. In Luke 21: 24, we have this prophecy: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Prophetic students generally agree that the times of the Gentiles have nearly run their course. The duration of this period during which Jerusalem is trodden down is clearly indicated in Scripture as "seven times." Leviticus 24: 14, and onward to the end of the chapter, states that as the season during which God will deal in wrath with Israel. In Daniel, the fourth chapter, the times of the Gentiles are symbolized by the seven times during which Nebuchadnezzar lived as a beast. According to prophetic numbers, seven times are seven years of 360 days each, or 2520 days; or, on the year-day principle, 2520 years. Thus the time of Jewish dispersion and Gentile domination covers a period of 2520 years.

The latest authorities agree that the date of the third year of Jehoiakim, the year in which Daniel was deported to Babylon, was 606 B. C. Nebuchadnezzar came to the throne as the head of Gold, in 604 B. C. The final destruction of Jerusalem was not completed until the year 587-6 B. C. There was thus about twenty years taken up from 606 B. C.—586 B. C. inaugurating the times of the Gentiles. Counting 2520 years from 606 B. C., brings us to about 1914 A. D., or from 586 B. C., 2520 years brings us to 1934 A. D. We may therefore expect the times of

the Gentiles to run out soon. Perhaps thirty years will bring us to the full end of this period. We would not be too exact in setting dates, but this much is surely certain, that we are living in the "era of expiring dates." When the times of the Gentiles have been fulfilled we may expect to find a decided and wonderful change in the Jews with reference to Christianity. There is a reason for their peculiar callousness toward the gospel, but it is something we cannot understand nor explain. Paul calls it a mystery, Rom. 11: 25: "I would not, brethren, that you should be ignorant of this mystery; \* \* \* \* that blindness in part is happened to Israel until the fullness of the Gentiles be come in." As the time draws near, that the blindness is to cease; the national spirit begins anew; and though the Zionist movement is not religious, but political in character, and though it has no intention to fulfill prophecy, yet who would say that God could not use it to fulfill prophecy, and that it may be one of the great agencies in his hand for the return of his people to their own land. The growing enthusiasm of the movement, despite the gigantic difficulties it encounters and the chilling indifference of many who could render valuable help, give evidence of the hand of God behind the movement. By persecution God is stirring up the Jews in Russia and causing them to look elsewhere for a home. Is it a mere coincidence that the great domicile of the Jews should begin to cast them out just at the time when the nation has begun to turn its face toward Palestine? It is just possible that the lapse of time will reveal that the movement led by Mr. Zangwill also, and which seems to have abandoned the idea of returning to Palestine, may, after all, be a part of the Zionist movement. It is moving forward with rapid strides and should it result in colonizing East Africa we may find that this is really a part of the divine plan for Israel. It, indeed, looks

like a fulfillment of Gen. 15: 18. Here we have the clearest defining of the boundaries of the land of promise. "In the same day the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." It is to be noted that God said he would give it "unto thy seed." By the "river of Egypt" we understand the Nile. East Africa would then belong to the grant made originally to Abraham, but never yet possessed by his seed. With a deep and prayerful interest let us watch the unfolding of God's plans for his ancient people.

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#### AMONG THE CHILDREN OF ISRAEL.

By Mrs. E. J. Feuersohn.

"To the Jews I became as a Jew, that I might gain the Jews." (I Cor. 9: 20); also first clause of the twenty-third verse. "There is neither Jew nor Greek." Whatsoever else may seem slow or uncertain in its realization, this one thing, desirable above all others, is assured, "I will never leave thee nor forsake thee."

It is just sixteen months since Mr. Feuersohn and I came to this Jewish Mission to be co-workers with the Lord in this dark corner of Philadelphia, with nearly 100,000 Jews as our field of labor. As we look back over these sixteen months in the labor of love for the Lord Jesus Christ, we are encouraged. We feel that a great deal of prejudice has been broken down, and confidence and respect have been won, which means the laying of a good foundation for work in the days to come, for sowing the seed of the New Testament teachings. We have had, from day



JUST FROM RUSSIA.

to day, to face difficulties, Jewish prejudice, and Christian prejudice also, like as monster serpents are to be faced. But, having faith in God, faith in His Word, we have gone forth, have met prejudice, contempt, suspicions and persecution; and by the blessing of God wonderful changes have taken place. Enemies in Israel have become our friends. We as missionaries in this work praise God for triumphs among the Jews. We will not look with curiosity on this Jewish people; but we are constrained to take off the shoes from off our feet, for the place is holy ground. God is in the bush. Let us reverently bow before him who is holy, and merciful, and gracious, and consecrate ourselves to his service; and, in the language of Isaiah, be ready to answer the call for service among Israel: "Here am I: send me!"

On September 19th, at sunset, began the Jewish New Year, Rosh Hashanah. It was celebrated in a most solemn manner. The Oral law teaches the Jew to regard this festival as nothing less than a day of judgment, in which the Almighty Judge pronounces sentence on every individual. But judgment is suspended until the Day of Atonement, ten days later, when they repent by fasting, prayer and almsgiving, which can avert the evil decree. But if they do not repent in the manner indicated they are sealed to death. Such is the doctrine associated with this solemn service for the Jewish New Year. The services in the synagogues and halls are long and various. It is called in Scripture the Feast of Trumpets (Leviticus 23d chapter; also Numbers 29th chapter.) The ram's horn is blown in memory of the ram substituted for Isaac on Mount Moriah. The rabbis say that is the day on which Abraham offered up Isaac, and their prayers contain numerous references to that event. Whilst the ram's horn is blowing the following most remarkable prayer is offered up:



“May it please Thee, O Lord God, and the God of our fathers, that the blowing of the Shofar (ram’s horn) may come before Thee, . . . and that Thou mayest accept it as the mediation through Elijah and Jeshuah, the Prince of the Presence, the Prince Metatron (Messiah), and that Thou mayest be filled with mercy toward us. Blessed art Thou, O Lord, who art merciful.” Ten days after the blowing of the trumpet (ram’s horn) occurs the day of Atonement (Yom Kippur). The ceremonies observed on this day are described in Leviticus, sixteenth chapter. Six days later they celebrate the Succoth Feast, but only the first two and last two days are observed in the synagogues. This is to commemorate the wanderings of the Children of Israel in the wilderness, when they dwelt in booths (Succoths), covered with fruit of goodly trees, palm trees, boughs of thick trees, and willows of the brook. Read Leviticus, 23d chapter, 39th to 44th verses, for a full description of the Succoth, which derives its name from Genesis 33: 17. The reading of the Law in the Synagogue finishes with the last chapter of Deuteronomy and recommences at the first of Genesis.

While calling with Mr. Feuersohn, on the Jewish New Year day (Rosh Hashanah), on a very intelligent orthodox Jewish family, who have become friendly to us, they offered to go with us to worship God in our place of worship (the Reformed Presbyterian Church).

In our talk (Mr. Feuersohn interpreting) I expressed a desire to attend the Jewish service of the blowing of trumpets. At once the mother offered her oldest daughter to come and take me, which she did. It was a little amusing, neither one of us being able to speak the language of the other, or to understand each other. Yet we went together to worship God. The aged mother had kept a seat for me. I saw very soon I was

attracting attention, yet I tried as best I could to fulfill Paul's word, "to the Jew to become as a Jew." (I Cor. 9: 20.)

A Jewess presently began to question me in their Yiddish language. I understood enough to know she was inquiring why I was there, rightly thinking I was not a Jewess. I referred her to the lady who brought me there. I do not know what answer was made, but from one word, the only one I understood, I have every reason to believe that a falsehood was told to shield me. And right here let me say, when the truth of it is found out, these Jewish friends will be persecuted for bringing in a Christian (or Gentile, as we are called) to their service. All the men, old and young, kept on their hats. The married men only wore robes or a talis, as they are called in the Hebrew language. The men were walking around, or talking, or reading aloud from the five books of Moses, making a bedlam of voices. The women, many of them, were seemingly visiting. Soon one of the Jews in his office gave out some portion of Scripture to be read from their Hebrew Bible. At once those that were standing and those that were sitting arose, and all commenced to read aloud in terrible disorder. The old lady placed her five books of Moses in front of me, herself and daughter holding the book on each side of me. The old lady read from it in Hebrew in a loud, melodious, sing-song fashion. Very few of the Jewish women can read. Many of them crowded around us to hear the Word from the old lady, while some two hundred or more were all reading in confusion. The trumpeter blew the trumpet at intervals. Another prayer was read or repeated in Hebrew in a singing tone by the Rabbi. I cannot convey any idea of the sad and touching expressions on almost all faces there. All the women were crying, and I with them. Oh, beloved, the pathetic scene will ever remain in my mind. As the

trumpet blowing ceased I quietly, and as unobserved as possible, came out and home, to write about it to you, dear Christian readers of the "Messenger." As believers in the Lord Jesus Christ, you are the Lord's remembrancers (Isaiah 62: 6-7). One of your greatest privileges is to put God in mind of His gracious promises, to His people Israel. I have been going to the Flower Mission to get flowers for distribution among our people. Your hearts would be sad if you could see the married men and married women running after me for a bloom to take home to their children; yes, crowding around me, calling out: "Just one flower, missionary." I found the flowers a good introduction for me in homes where I had not called; but I was obliged to carry them in paper sacks, in order to keep them till I arrived at the homes where I desired to give them away. I regret so much that I am not able to talk to our Jewish people with whom we live and work. Only a few can understand the English language, and that few but a very little of it. Yet I am praying the Lord to give me the Christ love with which to win them in a silent language. I thank Him He is answering prayer, in letting me make friends and win confidence; which is the first stepping stone of Gospel success. At this Jewish holiday time Mr. Feuersohn and I were invited to dine with new friends of the mission, on Rosh Hashanah, whose picture you will see in this issue of the "Messenger." They permitted me to take the picture with my kodak when they called to invite us. They are friendly to the Christian religion, and I desire to put them upon your hearts, and trust that from many a closet, and from many a family altar will ascend special prayer for this couple. We are willing to tug and toil as long as we are in the body, being encouraged by visions of what God wants to do through you, beloved, and through us.

United in living the Christ life, we are to bring Christ to this people. To this end we want to live the life of Christ, with all that this means, in heart, life and message, day by day, and hour by hour. If praying people understood the conditions under which we are laboring they would pray more intelligently, and prevail. If these lines will only arouse some one to take hold of God in prayer, for the salvation of Israel in this Ghetto of our city, then our writing will have accomplished its object. And may our united pleading be the means of hastening that day when the Lord's own promise shall be fulfilled:

"They shall no more teach every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more." (Jeremiah 31: 34.)

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### RENEWALS.

The readers of the "Hebrew Messenger" have never been honored with bills for indebtedness. The amount, being 20 cents per year, or \$1.00 for five years, is so easily obtained that our subscribers can have no difficulty in meeting the little obligation. We shall be pleased to hear from all, at a convenient time, and to receive the amount due, or a subscription in advance. The mission needs the "Messenger," and the "Messenger" needs the good will and support of all friends. And cannot you speak a word that will get another reader?

**A REFUGEE FROM RUSSIA.**

Rabbi Isaac Barg, who has recently arrived in Philadelphia from Russia, gave a harrowing tale of the atrocities committed there upon the Jews.

"The world doesn't know the half of it," he said, through an interpreter. "I don't know, nobody will ever know, how many Jews have been killed in my district. The Government does nothing; the soldiers and police encourage the massacres in every way possible. Russia will go on slaughtering Jews as long as a Jew remains within her borders. The racial antipathy to our people there is increasing every day. We must get away—away—back to Palestine."

After sending his wife and children to a place of safety Rabbi Barg mingled with the persecuted Jews of Bialstok, and did what he could to alleviate their suffering. On one occasion a soldier shot at him. Another time a wealthy citizen whom the rabbi knew tried to stab him. Things were made so dangerous for him that he was finally obliged to fly for his life.

"The gutters ran red with blood," he said. "I personally saw scores of men, women and children killed—murdered in cold blood. I saw a soldier shoot at a group of Christians returning from church. Then they pretended to become very indignant.

"'Those Jews did that!' exclaimed one of them, and they proceeded to 'avenge' the wrong by killing half a dozen innocent Jews."

**A DAY OF PRAYER.**

A day of prayer for mission work among the Jews was held October 1, in the Second Church of the Covenanters, in Philadelphia. Three sessions were held, covering the time from 10 to 12 A. M., from 3.30 to 5, and from 7.30 to 9 P. M. The attendance was not large, but the interest was deep, and the presence of the Holy Spirit intensely felt. It was surely a good day for our missionaries, who were all present, besides other missionaries and friends of the work. Rev. T. M. Chalmers, of New York, was there through all the sessions, presiding at two of them. His talks were very stimulating.

After the fervent prayers of that day we should certainly look for great work in the mission and large outpourings of the Holy Spirit upon the people of Israel. Intercession is a great power with God for accomplishing the wonders of salvation. "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." (Isa. 45: 11.)

#### WORTHY OF MENTION

In making calls in the Jewish homes I have been very kindly received, and have had the privilege of explaining about Christ to them and magnifying His name. In one home there is a family of fourteen adults, men and women, who, when I call on them, inquire about Jesus and the New Testament teachings, thus giving me a blessed opportunity to explain to them about their Messiah. Some of this family are attending our Sabbath evening services. These are intelligent and educated people, earnestly inquiring about Christianity. Mr. and Mrs. M. L., who are secret believers, distribute tracts privately to friends. We believe God will bring them out to confess Christ publicly. Pray especially for this couple, as both have confessed Christ in secret. There is another man, with family, who believes and has confessed Christ. He is attending the mission services regularly and often the Second Church. This brother is persecuted very much in his own home on account of the Christian religion. His wife is very bitter against Christ. She will not permit their three children, ranging in age from eight to thirteen, to come to the Mission Sabbath-school. This husband is often very much discouraged in his faith. Will not the Covenant people and all readers of the "Messenger" unite with us in prayer to God that the scales may drop from the blind eyes of this wife; that she may perceive with her eyes, and hear with her ears, and understand with her heart, and be converted. (Matt. 13: 15). We earnestly desire your prayers that the enemy may not catch away the seed while it is exposed to unbelieving relatives, friends and rabbis (Matt. 13: 19). There is much ignorance, as well as very much poverty, but God's Word is finding entrance, and bringing light to some of these dark homes. E. J. F.

RECEIVED BY THE HEBREW MESSENGER.

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Mr. S. T. S.....	\$2.00
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1511 Christian Street, Philadelphia, Pa.

## THE MESSIAH

“Messiah’s voice is in the cloud,  
The God of glory thunders loud.  
Messiah rides along the floods,  
He treads upon the flying clouds.  
Messiah’s voice is full of power,  
His lightnings play when tempests lower.  
Messiah’s voice removes the hills,  
And all the plains with rivers fills  
Messiah’s voice shall shake the earth,  
And, lo, the graves shall groan in birth.  
Ten thousand thousand living sons  
Shall be the issue of their groans.  
The peace of God, the gospel sounds.  
The peace of God, the earth surrounds.  
The gospel everlasting shines,  
A light from God that ne’er declines.  
This is the light Jehovah sends,  
To bless the world’s remotest ends.”



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JANUARY

1907

No. 23

MR. E. J. FEUERSOHN, MISSIONARY.  
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Mr. W. C. McLeod, cash for shoes .....	7.00
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PHILADELPHIA, JANUARY 15, 1907.

Price 5 cents  
20 cents a year

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**NINETEEN HUNDRED AND SEVEN.**

This will be a great year, for all the years of our Lord are great. But this will be one of its own kind, without a parallel, without any like it in the past, with none that will match it in the future, for God is so rich in resources that He makes no duplicates.

As we pause on the threshold, a holy dread falls upon the soul, for we are entering a sanctuary not made with hands, a magnificent temple glistening like white marble and filled with the light of God's glory. Every day is yet clean as the virgin snow, every hour white without a taint, each week a solid section of time precious as onyx or pearl, each Sabbath sweet and beautiful as a new paradise, every month burdened with surprises of love for all eyes that are enlightened to see the spiritual.

We enter the year with great hope and strong assurance, for the Lord hath said: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; I will uphold thee with the right hand of my

righteousness," (Is. 41: 10.) With such a Leader who will be afraid to travel the unknown regions of a new year? His presence will turn sorrow into joy, weakness into strength, poverty into wealth. His love in the heart will carpet the wilderness with a green sward, cause flowers to grow upon rocks, and every storm find a pavilion where the soul may find shelter with God.

We go forth into the new year rich in the promises of God, which are all in Christ Jesus, "Yea, and in Him, amen." The year comes crowded with blessings, burdened with good things, filled up, pressed down, shaken together and running over, all fresh, precious, and without price, from the hand of our Covenant God. Every moment carries a message, every hour has a benediction; every day has services, fellowships, inspirations, divine revelations, for all who in Christ Jesus are living the rich, growing, glorious life by the Holy Spirit.

Will we strive to enter the year in the strength of the Lord? Will we leave behind us the sins that marred many of the hours and days of the past? Will we seek a new supply, "a double portion," of the Holy Spirit, and face all responsibilities with glad hearts, and with a conscious sufficiency of strength through Jesus Christ? Will we meet each day with joyful anticipation of work and rest, of conflict and triumph, of opportunities and efforts, of searching and discoveries, of prayer and responses, of progress and thanksgiving?

Will we arise in the exercise of faith to employ God's Word and power and Spirit in the discharge of every duty, permitting Christ to use His omnipotence through us for effecting His mighty purposes and building up His kingdom on earth? Then shall each day be luminous with His presence and the year shall be as the borderland of glory.

**THE PRESENT CONDITION.**

By E. J. Feuersohn.

O, Israel, thou shalt not be forgotten of me.—Isaiah 44: 21.

The year 1906 has been one of opportunity and blessing. Our Sabbath services have been more encouraging than ever, both in attendance and attention. Instead of the spirit of unrest that often prevails in gatherings of Jews and the constant going in and out in many Jewish missions, which show a lack of interest, our Mission is now well filled with a reverent company of listeners and worshippers, which may be taken as an encouragement in our work. Besides preaching the Gospel in the Mission Sabbath evenings, we have further sought to spread the truth by visiting and giving Bible instruction to individual truth-seekers. We find at this time great poverty and need, as Mrs. Feuersohn and I visit in the homes of our Jewish people in the Ghetto. Many of these homes are very poor, and it is difficult to give a message of love to the souls without bestowing some little comfort in the shape of food or clothing. There are some homes we visit on Saturday—the Jewish Sabbath. All the members of the family are at home and visitors drop in. It is very cheering to see the way in which they are interested in learning the truth, and see them gather together in one room from 8 to 15 persons eager to catch every word that is spoken from our lips. In this way we are preparing for Gospel seed-sowing. The Jewish women are always pleased for Mrs. Feuersohn to visit them in their homes, and for the time being to the Jew she becomes a Jewess, (1st Cor. 9: 20.) that thereby she may gain the Jews. One family we lately called upon came from San Francisco, just after the earthquake. They are intelligent, bright Jewish people. Father, mother and five children. We found their home a home of two rooms, lacking the most necessary articles of furniture. We were invited to sit down on a soap box and trunk; there was not a chair in their home. A bed, stand,

trunk and soap box comprised the household goods. The mother of that family is a nervous wreck, brought on by fright at the earthquake. The oldest child is nine years of age. The father of that family is attending the Gospel meetings at our Mission, the three oldest children are attending the Sabbath school regularly. One of our Jewish brethren, who had been attending our meetings, one night as he went home met the man of whom he rents rooms for his family, who said to our Jewish brother: What do you go to the Mission for? In reply to the man's question, our friend said: I go to the Mission because I hear what is good and true there, and I also believe it. Then the man said to our friend: You cannot remain in my house any longer. So our Jewish brother was obliged to move, but he was glad to give his testimony even at this price to his people. This is only a little insight into what the Jew has to bear when he comes into the light of the New Testament. About a year ago a young man of 24 years was attending our Gospel meetings; he came into the light and believed on Jesus as his Messiah. Lately he got married, and soon after sent money to Russia for his father to come here. After his arrival he brought him to the Mission meetings. But his father became very much opposed to the New Testament teachings.

He, with the help of the young wife and a father-in-law, is constantly talking to his son against Jesus. The young man lately called asking for a New Testament in Jargon, their language, to show them that Jesus is the Christ, the Messiah who is, and was, and is to come. Only the Holy Spirit can convict and lead these people to see the light as it is in Christ Jesus.

We reopened our night school October 15. We have three classes as usual. The school has been the means of bringing many into the Gospel meetings and brings us often in contact with a number of newly-arrived people. May the Lord be graciously pleased to stir up the gift of God in his own children, and we will surely continue to work while God gives us breath to give out his message of love to Israel.



Dispensary

We present to our readers an illustration of the dispensary work which is well patronized twice weekly, mostly by Jewish women and children. The light is such that we were able to only give a little glimpse of one corner of the dispensary with Dr. Caldwell, who is ever faithful in attendance. The Jewish woman is telling of her aches and pains in the Yiddish language, while I interpret to the doctor, and again for the doctor. Many are very grateful for his kind services and go from the dispensary with a God-bless-the-doctor upon their lips, spoken in the Jewish language.

We do not know how much good is accomplished in all this work, but we do know God's Word says, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me, Matt. 25:46.

The sewing class is always well attended. The garments the children are taught to make are afterwards given to them free, which is a great inducement for them to attend. They often come before the time of opening the school, being in haste to make their garments, and have them to wear. Miss Bell is an efficient teacher in the sewing class. At the close of the sewing Mr. Robb conducts the religious exercises with the children.

We regret to say that our Sabbath school does not build up as we desire. It is not so easy to draw the Jewish children into the Sabbath school until their fathers are first brought into the light. Therefore, we should remember the distinct command of the Lord: "To the Jew first." The blessing that follows those that seek to obey it with purpose and enthusiasm is great. However difficult it may be let us in our prayers, efforts and gifts all say with deep earnestness: "O, Israel, thou shalt not be forgotten of me."

#### OUR MISSION.

Mrs. E. J. Feuersohn.

Will the readers of the "Hebrew Messenger" please turn their eyes to one of the least known and most neglected of the



world's mission fields—the race of Israel. We should treat the Jew with Christian love at least equal to that we manifest towards other nations and races. Christians should understand that they are under greater obligations to give the Gospel to the Jews than to any other nation. We have a large and very difficult field here in Philadelphia. Satan is always active to put every hindrance in the way of giving the Gospel to Israel.

Paul tells us it was necessary that the Word of God should first be spoken to the Jew, and when they thrust it from them then we are to turn to the Gentile. Why is there such an indifference with professed Christians towards God's chosen people—Israel. I wish to interest you, dear readers, in the welfare of the Jews. May the Lord touch your hearts that you will realize your obligations and opportunities, in connection with this mission, helping with your prayers and means to give the Gospel to Israel. The only thing we can make real to others is the thing that is real to us, namely, the love of God in our hearts for the Lord's neglected people. Let us covet earnestly this love. It is God's love working in and through us that opens the hearts of His people, the Jews, and draws them Jesus-ward. In the last issue of the "Messenger" we gave you a little insight into the Jewish New Year holidays. At this writing I believe it will be interesting to you for me to explain about the accompanying picture, "A scene near the Mission," on the corner of Fourth and Monroe streets, one and a half blocks from the Mission, in the very heart of the Ghetto. I am pleased to present to you the Jew in the centre of the street, holding behind him a live white rooster, which was to be used on that evening—the day before the "Forgiving" day of the Jew, their day of Atonement, "Yom Kippur." This custom is called Caporo, and is observed in most all of the Jewish homes in the Ghetto. Each family buys one live rooster for each man and boy, and also one live hen for each woman and girl, except where the family is very poor and several children are small, then one hen or chicken is used for several smaller children. On the night before their



**A Scene Near the Mission.**

day of Atonement they swing these live fowls (one for each member of the family) around their heads three times, to take their sins away; then all these fowls are carried to the Jewish slaughterer, who kills them for one cent apiece. After which they are carried home, and the next day a feast is made of them which ends at sundown, when the fasting of their day of Atonement begins, and lasts till the following day at sunset. This Caporo is not Biblical, yet it is a Jewish habit, sanctioned and upheld by the rabbis. You may ask many Jews why they do it and they will not be able to tell you or give a reason for the observance. All they know about it is that it is a preparation before the day of Atonement. It was amusing and yet so sad, on that night to hear the Jewish people going to the slaughterer with their roosters and hens, some carrying from five to eight (according to the size of their family) to be killed, and the fowls rebelling against being offered up for sins. At least we should think so by the noise they made. Oh, beloved, do you not see in what great darkness God's neglected people Israel is living! We as Christians have not obeyed the Word of God "To: the Jew first." We think very much of sending missionaries to the foreign field. It is right to do so, the Lord's command is: "Go and make disciples of all nations," Matt. 28: 19. But we ought not to neglect our foreign brother, the Jew, at our doors. We should be the Lord's remembrances, and take no rest, or as the margin reads, "keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth": Isaiah 62: 6, 7. Oh, beloved, ask our Father to put the salvation of Israel upon your hearts. You who love the work to which we have been called join us in prayer, as we read: "Put me in remembrance; let us plead together; set forth the cause, that thou mayest be justified," Isaiah 43: 26. The dear Lord is blessedly sustaining the work and greatly refreshing our hearts while we are seeking to feed the hungry people with the bread of life. "Therefore will I look to the Lord; I will wait for the God of my salvation; my God will hear me," Micah 7: 7.

## THE RESIGNATION OF REV. G. M. ROBB.

To the Jewish Mission Board: In tendering you my resignation as superintendent of this mission I wish to bear testimony first of all to the uniform kindness shown to me by this board. The pleasant relations existing between us have not been once marred by friction, and I take this opportunity to express my sincere gratitude to this board for the support and encouragement it has given me.

I consider the work to be in a very hopeful condition. The mission has been reorganized. The old heater, which was wholly inadequate, has been replaced by a new one, which heats the entire building very satisfactorily and at an expense for fuel less than half that of the former. The walls and roof have been overhauled so that the building is in good repair. The basement has been fitted up for the sewing school, and this added space for the sewing school, and night school, gives ample facilities for the work at its present stage of development.

The sewing school, under the efficient direction of Miss Mary Bell, has grown until we have had to place a limit on the number we would take. We have quite a list waiting to be enrolled as soon as any of those now in the school drop out. In the night school we have about all we can teach satisfactorily. This I regard as by far the least effective of all the means we employ in reaching the Jews with the Gospel. It is secular teaching, although we have a chapter from the New Testament read and prayer offered in their language at the close of each session.

This contact with them helps to break down their prejudice; the Word of God read in their hearing, we trust, will fall into some prepared hearts and that some may, in the future, as some have been in the past, thus led to attend the preaching on Sabbath evening. As the night school adds but very little to the expense of the Mission we deem it wise to continue it.

Mr. Feuersohn has been very earnest and diligent in private and in public in cultivating the friendship of these people, and is rewarded by having their good will, as shown in many ways, but especially in having the chapel well filled by an earnest, respectful and an attentive audience of young men and women whenever he preaches.

I am persuaded that I have remained with the Mission as long as I am needed and in fact have remained for several months past only because you earnestly requested that I should.

I am convinced that I cannot longer be of much service unless I could deal with these people in their own language, but I have been advised by one whose work is the training of Jewish missionaries not to attempt it, but to leave that to those who are young enough to acquire facility in the use of a foreign tongue.

I am glad that I was permitted to take up this labor and do something for the continuance of this branch of the church's work. I would be pleased to continue in a work that has so much of promise in it if I were able to preach to them, but I cannot see my way clear to continue in a work where I cannot do that. I entered the ministry to preach. My resignation will place the board in position financially to employ a young man and get him into training for a work that will grow and will need men to meet the needs of development.

I now lay down the work you entrusted to me.

G. M. ROBB.

#### RESIGNATION ACCEPTED.

At the regular meeting of the Jewish Mission Board, December 17, 1906, Rev. G. M. Robb offered his resignation as superintendent of the Mission, which was reluctantly accepted.

The reasons which constrained Mr. Robb to resign are clearly set forth in the paper herewith published, which will no doubt justify him in the eyes of the church in taking this action, as they have been deemed sufficient also by the board. Mr. and Mrs. Robb have been highly appreciated by the churches of Philadelphia Presbytery, not only for their work's sake, but because of their good fellowship and helpfulness on all sides. Their departure is much regretted by the many friends who have become strongly attached to them even in their brief period of sojourning in this city.

But Mr. Robb feels that his work here has been accomplished; the Mission has been strengthened; it is now in excellent working condition; a faithful Christian Hebrew, Mr. E. J. Feuersohn, is in the service with untiring devotion reinforced by his earnest and prayerful wife, and ably assisted by Miss Mary F. Bell, a missionary of experience and strong in the faith. The board elected Mr. Wm. G. Carson, to be Mr. Robb's successor as superintendent and have the firm belief that the work will go forward even with increasing prosperity. Mr. Carson having accepted, will surely find a wide field for service and cordial support by the board and by the entire church, and we believe no one could be found more worthy of confidence, both for competency and integrity. Mr. Robb retires from this work with the assurance that he had a mission here which is now accomplished and that the Lord has other work elsewhere for him to do. The board, too, recognizes that he was sent to this field by the Lord of the vineyard at a critical time to take up a difficult work, and that he has served wisely and well until the Mission has, by the grace of our Lord, developed under his care into such a prosperous and hopeful state, that he can withdraw without any fear that injury will follow. We thank the Lord for his timely coming and faithful service, and pray the Lord for richest blessings to follow him in his future work.

S. A. S. Metheny, M.D., Treasurer of the Jewish Mission Board, 617 North Forty-third street, Philadelphia, Pa., acknowledges the receipts of the following moneys for the Mission of the Covenant to Israel:

C. E. S. 3d R. P., General Synod, Church Philadelphia..	7.85
Dr. H. H. George, Beaver Falls, Pa. ....	5.00
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"A Friend of the Mission," Clarinda, Iowa .....	1.00
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Miss Lilly J. McKnight, Indian Mission .....	10.00
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Y. P. M. S., Wilkinsburg Congregation .....	20.11
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W. M. S., Second Philadelphia Congregation .....	16.00
Dr. and Mrs. A. J. McFarland, Beaver Falls, Pa. ....	100.00
Miss Mary McFarland, Indian Mission, additional .....	1.00
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Morning Sun Congregation .....	35.77
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Parnassus Congregation .....	11.00
Miss Hannah Martin, East End, Pittsburg .....	5.00
Rehoboth Congregation, Wyman, Iowa .....	14.33
Mrs. C. M. Dunlap, Hopkinton, Iowa .....	5.00
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Cedarville Congregation .....	10.85
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Wm. Blair, E. E. Congregation .....	1.00
Mrs. D. C. Martin, E. E. Congregation .....	10.00
W. C. McAnlis, E. E. Congregation .....	.50



Wahoo Congregation .....	1.87
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Geneva Congregation .....	1.00
Bellefontaine Congregation .....	9.50
Mrs. Jane Porter, Holton, Kansas .....	5.00
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Utica, O., Congregation .....	13.31
Quinter, Kansas, Congregation .....	6.15
Seattle Congregation .....	30.02
Los Angeles Congregation .....	7.00
Hetherton Congregation .....	10.75
Cedar Lake Congregation .....	4.00
Wilkinsburg Congregation .....	67.70
"A Friend," Denver Congregation .....	5.00
Miss S. M. Stevenson, Zanesville, O. ....	1.00
Superior, Neb., Congregation .....	6.55
Denison Congregation .....	25.31
Canon City Congregation .....	5.35
S. S. Parnassus Congregation .....	7.91
White Lake Congregation .....	13.30
Cincinnati Congregation .....	13.00
Bellecenter Congregation .....	7.07
Mrs. Mary Orr, Clarinda, Iowa .....	1.00
Almonte Congregation .....	14.00
Lisbon Congregation .....	4.00
Oakdale Congregation .....	16.51
Beulah Congregation .....	5.38
R. L. McLaughlin, Barnet, Vt. ....	5.00
Holmwood Congregation .....	3.40
James S. Tibby, Treasurer .....	42.85
L. M. S., Parnassus Congregation .....	10.00
S. S., Hebron Congregation .....	17.70
Brookland Congregation .....	5.00
Barnet Congregation .....	12.00
Jonathan Creek Congregation .....	7.81
Mrs. T. C. Sproull, E. E. Congregation .....	1.00

Wm. Alsworth, E. E. Congregation .....	.50
J. C. Calderwood, E. E. Congregation .....	1.00
Cash, E. E. Congregation .....	1.28
"Cash," West Alexandria, Pa. ....	6.00
Y. P. S. C. E., York, N. Y., Congregation .....	7.70
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La Junta Congregation .....	11.78
York, N. Y., Congregation .....	15.00
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Evans, Colo., Congregation .....	23.28
Sterling, Kansas, Congregation .....	12.72
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Miss Zella Crawford, Beulah Congregation .....	2.00
Southfield Congregation .....	5.60
Y. P. M. S., Wilkinsburg Congregation .....	44.55
L. M. S., La Junta Congregation .....	5.00
"A Friend," Newburg, N. Y. ....	5.00
S. S. J. 1st, Philadelphia Congregation .....	21.73
New Castle Congregation .....	12.35
Lake Reno Congregation .....	5.80
Second Phila. Cong., additional .....	5.00
Santa Anna Congregation .....	4.15
S. S., Cincinnati Congregation .....	3.00
Syracuse Congregation .....	9.65
Eskridge Congregation .....	11.64
Tabor Congregation .....	3.49
Geneva Congregation .....	75.03
Morning Sun Congregation, additional .....	1.00
Mrs. M. E. Metheny, Geneva Congregation .....	10.00
Cedarville Congregation .....	5.00
Miss Gemmill, Greensburg, Pa. ....	5.00
Adamsville Congregation .....	1.80
L. M. S., Third Philadelphia Congregation .....	30.00
J. M. Douthett family, Union Congregation .....	1.04
Eskridge Congregation, additional .....	.50

## WHAT GOD CAN DO.

It would seem as if God can raise any crop He chooses when the soil of the heart and life are entirely surrendered to Him. Why should not we henceforth yield ourselves utterly to His divine husbandry, asking Him to fulfill in us the good pleasure of His goodness and the work of faith with power? Only let us trust Him fully and obey Him instantly and utterly, and as the years pass by they shall witness results which shall bring glory to God in the highest, whilst they fill us with ceaseless praise.—F. B. Meyer.

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### **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

JEWISH MISSION BOARD.

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

61 N. 43rd St., Philadelphia.

MR. WM. G. CARSON, Superintendent,

MISSIONARIES.

MR. E. J. FEUERSOHN,  
800 S. 5th St., Philadelphia.

MISS MARY F. BELL.

## FAREWELL

Now I leave my wife and my babe unto Him who gave them unto me; I fully quit with them and leave them to my Lord and Master, who can make us meet above the clouds.

Now I take my farewell of you and all created comforts, and I am also willing and more willing ten thousand times to lay them down at His call than ever I was to enjoy them. Now farewell all friends in Christ. Farewell all relations. Farewell days and nights. Farewell sun, moon and stars. Farewell suffering. Farewell irons on feet and hands. Farewell holy and sweet Scripture, which was the savor of life unto life unto me.

And welcome heaven and eternal life. Welcome the company and souls of just men made perfect through the blood of the Lamb. Welcome, welcome, and never enough welcomed, my lovely Lord, my Father and my Redeemer, and the Holy Ghost, into whose hands I commit my spirit, for it is Thine.—  
John Richmond, Martyr, 1684.

# THE HEBREW MESSENGER

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK  
AMONG THE ISRAELITES

יְהוָה אֱהָבוּ

“HEARKEN  
UNTO ME,  
O MY  
PEOPLE ;

AND GIVE  
EAR UNTO  
ME, O MY  
NATION :”



APRIL

1907

No. 24

MR. E. J. FEUERSOHN, MISSIONARY.  
800 SO. FIFTH ST, PHIL. PA.

## TESTIMONY.

“I adhere to the covenant of redemption, betwixt the Father and the Son, before the foundation of the world, for redemption of poor things that He has chosen out of the world. O, for love to love Him! O, for love to Him! O, now to be with Him, that I may experience the benefit of that covenant which cost Him His precious blood! And now, seeing He is calling me to give a testimony I think if every hair of my head were a man, it is all too little to lay down for Him. O, for love to this nonsuch Jesus Christ!”—Thomas Robertson—1684.

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2052 Catharine St.

# THE Hebrew Messenger

AN ILLUSTRATED QUARTERLY  
DEVOTED TO MISSIONARY WORK AMONG THE JEWS.

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20 cents a year

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## SHOWERS OF BLESSING.

“And I will cause the shower to come down in his season; there shall be showers of blessing.”

“He shall come down like rain upon the mown grass: as showers that water the earth.”

“He shall come unto us as the rain, as the latter and former rain unto the earth.”

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh.”

The reports that are coming to the church from the mission fields over all the world are refreshing as May showers descending upon a garden. Every earnest heart is thrilled with the continuous announcement of gospel victories in many lands. The triumphs of grace are marvelous. Success beyond all expectation is heralded from the far-off fields, until we are unable to expect aught but the unexpected. The local clouds are spreading and a world-wide outpouring of the Holy Spirit may reasonably be anticipated in the days that are not very far away. We here give a few of the reports that are constantly arriving to arouse the church to prayer and awaken great expectation:

In the remote city of Pyeng Yang, in Northern Korea, the attendance at the regular Wednesday evening service ranges between 700 and 1300 persons. These hundreds do not assemble with the expectation of any novelty, but simply come together for prayer, praise and mutual exhortation.

Dr. J. S. Carrington, a few years ago began mission work in Marsovan, an interior city of Turkey, in a little four-room house. He prayed and sacrificed and believed until with the help and helpers God sent him now there is a noble hospital with three fine buildings.

In the Kongo Valley there are 180 missionaries, 9000 church members and 2000 in classes preparing for church membership. The grandest results are seen in the missionary spirit of the natives, there being five times as many evangelists and teachers as there are missionaries.

A missionary writes from northern India that for three days in succession not less than 10,000 people waited on the services, and that the fact that 5000 have been converted to the Lord from their false worship is only a small part of the results.

The first Korean was baptized in 1886. Now there are almost 100,000 members and adherents of the Protestant churches.

Uganda feels the great spiritual movement that is stirring so many hearts. For eight successive days, morning, noon and night, one great church was crowded, the attendance being not far from 4000 and the aggregate for the week about 50,000.

In Telugu the missionaries began work in 1883. The



first baptisms that rewarded their labors were in 1897. Now hundreds are asking for baptism. No earthly advantages cause them to come forward, for the missionaries cannot offer any, and the converts suffer severely from the hatred of the higher classes and from the petty persecutions of the native police. Yet they come and listen to the simple story of salvation by faith in Jesus Christ, and many believe in Him as their Deliverer and Redeemer. Many have been baptized, so that the congregation at Koraput now has 2251 members, while the members of the congregation at Kotapad now number 3393. And the young converts from superstition and heathenism bear a joyful testimony to Christ amidst persecutions and trials.

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#### THE MISSION WORK AMONG ISRAEL.

E. J. Feuersohn.

“Except the Lord build the house, they labor in vain that build it” (Ps. cxxvii: 1). We are realizing more and more that the Lord is in our midst building this work upon a good foundation, Christ Himself being the chief cornerstone of our mission work. (Eph. ii: 20).

We praise the Lord for the above passages of Scripture and for encouragement to go on in this His work with Israel. The work in the mission is progressing daily; the aggregate of Jewish men and women who have been at the mission during the last three months is about 1100. This includes night school, Sabbath evening services and private visitors. We continue our night school, which is divided into two classes. Mrs. Feuersohn and myself are the only teachers on account of not being able to secure other help who can hold our people.

This, outside of the Gospel service, we consider is the most necessary work, to draw the Jews and Jewesses into the mission; it also gives us the privilege to come more in touch with them and we try to win their confidence while we help them to acquire a knowledge of the English language.

The Sabbath evening services are very well attended, both by adult scholars of the night school and also other Jewish friends who do not attend the night school, but are coming regularly to the Gospel meetings, and join with us in singing the Psalms and in praising God. Now we have another encouraging report for our readers, namely, about our Sabbath School. Our desire was to have Jewish children come to the Sabbath School at our mission and the Lord surely has fulfilled our desire; we always had plenty of children in the sewing class, but not in the Sabbath School, and now we have changed the order of work and adopted a rule that all the sewing class girls should attend the Sabbath School, which they are doing. We have on our Sabbath School book 55 and the average attendance is 35. The sewing class roll is 35 and the average is 25, showing that our Sabbath School has progressed not alone numerically, but also in behavior and respect toward the mission workers and mission, in both lines of work. We have been improving the mission building in making it better fitted for the Lord's work. The basement, which was renovated last Spring and put in not the very best condition for use for the children's sewing class, has now been fitted up with a new board floor over the cement, formerly the only floor, which we found cold and damp. We have also put in a gas

radiator for use in time of need. The basement is now in good condition. The teachers and children are well satisfied with that department of the mission.

The dispensary is always necessary in Jewish mission work. It makes a good impression upon the mission. Dr. Caldwell has always been faithful in that department. But for some time he has been confined to his home by reason of sickness, which we all regret. Many of the orthodox old Jewesses who are in the habit of coming to the doctor for medical attention feel very sorry and say that they pray the doctor may be well. They also have said that they will offer prayer in their synagogues for their fine Dr. Caldwell, for they call him their fine Christian doctor.

We are glad to know that more interest is being taken in this mission. Lately the Lord has raised up some friends who have contributed some help for the poor Jewish people of this mission, through Mr. Wm. G. Carson, our new superintendent, also through Dr. Metheny, for which we are very grateful, as we have never had sufficient means to help our poor ones. We have been very short of clothing to distribute among the needy ones in this Ghetto; and likewise of money for fuel. Heat cannot be supplied without coal, and coal cannot be gotten without money. We are glad to report that the money given, as mentioned above, has supplied coal to those who were suffering. A very intelligent Jewish family lately arrived from the Russian horror, and sought out our mission for advice concerning work, which we gladly gave. After a little while the whole family was taken sick. I called upon them, and seeing their distress was enabled through this contribution to provide them with

coal, for which they are very grateful to this mission. We have been cheered and encouraged by the appreciation shown. Thus we have an open door, and we can visit and bring the good tidings of the Gospel of Peace to them. Our mission has been visited lately by ministers of different denominations, and they rejoiced with us to see how God has enabled us to build up the Lord's work among Israel. They were impressed with the fact that the Reformed Presbyterian Covenant people had accepted the command of God, and were going forward to spread the Gospel of Christ among God's neglected people Israel. May many be led by prayer to have a share in this part of His vineyard. Pray for us that we may receive grace not to consider ourselves, but have the love of God in our hearts, that we may rejoice under all circumstances in the opportunity of presenting to the children of Israel Him who loved us and gave Himself for us.

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#### WORK AMONG THE GIRLS.

Mary F. Bell.

In writing of the Jewish Mission I hardly know where or how to begin, or what to say that will be of most interest to the readers of the "Hebrew Messenger," but think I will just write a little of my own experiences and leave the rest to be written by those who are more familiar with the other departments of the work than I.

Will say first that I entered into the work, especially the visiting part of it, with a feeling somewhat akin to fear, not knowing how I would be received in the homes of the Ghetto, if at all, and if so, whether or not I would be able to make myself understood in speaking with the mothers in

the different homes, as many of the older people, and especially the women do not speak or understand much of the English language. After my first day's experience in visiting, however, the feeling of timidity had entirely disappeared, for I was received so kindly and treated with such courtesy that I found it really a pleasure to go among them. And so, instead of the spirit of rebellion that I had so much feared, because of the bitter hatred of the Jews toward Christianity, I found that they were not only willing, but seemed really glad, to have me call, always asking me to come again. In the majority of the homes I had but little difficulty in talking with the people, although in some few of them I had to speak through an interpreter—some child in the home or of some neighboring home acting as my interpreter. It is sometimes amusing to find that my interpreter has almost as much trouble as myself in making himself understood, having almost forgotten his mother tongue. I had an experience of this kind one day, when a young Jewish boy kindly offered to interpret for me. After several attempts to make the lady understand what I wanted to say to her, he just stopped and began laughing and turning to me said: "I have been speaking the English so long that I have almost forgotten my own language." I find it true of many of the Jewish children that they speak the English language much more fluently than they do the Yiddish.

As my work deals mostly with the children I will tell you something about our sewing school. We began work in this department October first, with an attendance of eighteen girls, ranging in age from eight to fourteen years, this number being doubled before the close of the month, and would, no doubt, have been quadrupled had we the room



MISS BELL'S SEWING CLASS.

to accommodate them, and enough helpers to look after and keep them busy, as well as a sufficient supply of material from which to cut the numerous garments that would be necessary for such a large class. The room we now occupy (the basement of the mission building) is sufficiently large to accommodate comfortably from forty-five to fifty girls, but we are limiting the class at present to thirty-five, as with our present number of helpers it would be almost impossible to do justice to a greater number than that. We have quite a comfortable room for our sewing class, a new board floor having recently been laid over the cement, and a gas stove put in, although we seldom find it necessary to light the stove, as the room seems quite warm without it.

The average attendance in the sewing school from the time we began up to January 1st was about twenty-seven, and the number of garments finished and taken home by the girls, fifty-one, so you can readily see that there is no little expense attached to the work just in the supply of material alone for the sewing department, although we are often helped in this by contributions sent in by different congregations and young peoples' societies of our church, in the way of garments, either cut and basted, or of uncut material.

Our sewing girls are seldom absent from class, except for sickness, or for a birthday or wedding, either of these being a good and sufficient reason for absence. A wedding and a birthday are both very important occasions in the life of a Jew.

Since the first of the year, it has been thought best to allow only the girls of the Sabbath School to have the advantages of the sewing school. It was feared at first that

this change, if suddenly made, might result in a marked decrease in numbers in the sewing class, but on the other hand, quite to our surprise and pleasure, we found that we not only retained our sewing girls, with but four exceptions, but have been receiving a steadily increasing number of applicants, all of whom are first enrolled in the Sabbath School. We have had to turn away from four to five, and sometimes from eight to ten girls a week, for the reasons already mentioned.

We have an enrollment in the Sabbath School of from fifty to fifty-five boys and girls, with an average attendance of about thirty-five. The work is quite encouraging in this, as well as in the sewing department.

The adult work is also very encouraging, but I will leave it for Mr. Feuersohn to tell you of that, as he is the one who deals mostly with that part of the work.

The majority of the homes from which the children of the Sabbath school and the sewing school come are very poor and often quite destitute of the common comforts of life, lacking even what we would consider the very necessities of life. Of course, this is not true of all, but of many. I have in mind one home where they had not even a chair to offer you on which to sit, when calling on them. Many have not sufficient clothing and are often cold, and even hungry. We do what we can to relieve suffering wherever and whenever possible, but when we place our limited means for this part of the work alongside of the seemingly so great demand, we feel that we can do but little to alleviate the suffering we see about us.

This to us seems one of the hard things that we are compelled to see in this kind of work, but harder still, to



see the sad faces all about us reflecting the still sadder souls that are actually starving for the very Bread of Life, and yet refusing to reach out and take it when offered to them. But with the blessing of God and with earnest, faithful and prayerful work on the part of his people, "the desert shall rejoice and blossom as the rose," "and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

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#### THE SEED OF ABRAHAM.

Mrs. E. J. Feuersohn.

The Jew! What a magic name!

How diverse are the feelings it awakens! In some contempt and hatred, in others sympathy and admiration. He stands unique in the plan of God. "Salvation is of the Jew;" as Jesus tells us in the Gospel according to John iv: 22. The Bible student must see the Jew, not as he appears to the world, but in the light of the eternal counsels of the God of Israel, before he can rightly divide the Word of Truth. The church is slowly awakening to a sense of her obligation to include Israel in her missionary enterprises. I have read somewhere "The bolts which hold back the windows of heaven are always on the human side." We are expecting God to do great things for us in this His work. The bolts have been drawn back a little. Prayer alone can pull them quite back. It is ours to see the windows flung open, and such a blessing poured out as we shall not be able to receive. Beloved, let us do as our Lord and Master Jesus Christ told us in Luke xviii: 1, "Pray," and in I Thes. 5: 17, "Pray without ceasing." Dear friends, brothers and

sisters in the Lord, we need your prayers. While you are "tarrying by the stuff" (I Sam. xxx: 24), and as you supply the means that makes it possible for us to be in the front on the battlefield, or, in other words, in this mission to the Jews in the Ghetto of Philadelphia, our desire is for you to "share alike" with us in asking our Heavenly Father for us that we will put Him in remembrance. "Let us plead together, set forth thy cause, that thou mayest be justified," Isa. xliii: 26. In Matt xviii: 19 we read: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. I plead with you, dear readers, to make the many twos with us in pleading God's promise for the salvation of souls in Israel, and then we will see showers of blessing

This report is not a glowing account of wondrous doings, such as you may long to hear, but we believe we are sowing seed that is taking root in good ground, and later the harvesting will show good results for the glory of God.

Mr. Feuersohn and I receive many invitations to visit the homes of our Jewish people, and as far as we have time and strength we accept them, thus using every open door as an opportunity to make friends and win souls for Christ. Lately we were invited to a birthday party, as the Jews call it. But to explain it more clearly to you, I will say it was observing the Jewish law of circumcision in a male babe eight days old. This was the first babe and a male child born in this family. The husband and wife have attended our meetings quite regularly, the husband believing in Jesus secretly. They count us as their friends, therefore



WOMEN BUYING FISH.



THE HEBREW MARKET.

wanted us present at the celebration of the covenant God made with Abraham, which we find in Genesis, seventeenth chapter. This covenant is strictly kept by all Jews. It is considered quite an honor to be invited to this religious exercise of the Old Testament. This Jewish family is in comfortable circumstances and neat and clean. They had a hired woman in their home who had prepared many Jewish dishes for the feast. Two rabbis had been engaged to perform the ceremony. One was a very learned man who seemed to be master of the occasion. Soon after our arrival, the chief rabbi (as I will call him) invited Mr. Feuersohn to take part in the religious exercises, in a quiet talk by themselves while the company were in another room. Mr. Feuersohn replied: "If you think it wouldn't be against the company's wish and cause a disturbance if I mention the name of Christ I will take part. But you must know I believe in Christ and could not leave out His name in any part I may be invited to take." The rabbi replied: "I think you are right. It might cause some feeling." Yet after this talk and thus expressing his views the greatest respect was shown Mr. Feuersohn; and to myself, the rabbi's wife showing me very little attention, as also the rabbi to Mr. Feuersohn, and yet all knowing of our belief and acceptance of Christ. There were about 30 people present, ten of that number being women. The guests were expected to take presents. We took a pretty dainty comfort for the baby, which they wrapped around the babe as it was brought into the room where we were all assembled standing, with the exception of the chief rabbi, who sat on a high seat. The babe was handed around by the assistant rabbi, first to the father of it, then from man to man, to hold a second or two, which is considered a great

honor. The last man that the rabbi takes the babe from is the one they consider most honored, and they planned to have that man to be Mr. Feuersohn. Then the chief rabbi held it while his assistant intoned a Psalm. Then the reading of the covenant God made with Abraham, and all the men responded. After the ceremony of circumcision the rabbi, blessing some wine in a bowl and wetting his hand in it, laid his hand on the head of the babe, saying a blessing and naming the child, after which another Psalm was sung and a prayer offered. Then the babe was again handed around, first to its father, then from man to man, Mr. Feuersohn the last one, he handing it to the rabbi. The babe was then carried to the mother who was in an adjoining bedroom. Then blessing some wine, the rabbi drinking first gave to the father and the men present, after which he shook hands with the father and with each man. The women took no part whatever only as onlookers. The religious exercise was conducted in the Hebrew language. This was followed with the feast in an adjoining room.

Here the first thing was the blessing on the wine which was served with an assortment of cake; then fruit and cake; then a kind of salt fish quite similar to our sardines, only larger and better. This fish was cut up with onions in vinegar and served with bread. Then beef and beef's tongue, potatoes, etc., etc. They believe no butter or milk should be used with their meat, consequently none was served. Thus ended the birthday party. The rabbi's wife promised to call, and I have promised to give her a recipe for making grape juice. We came home praising God for this blessed opportunity to witness for Christ, showing by this

occasion that progress has been made in this Jewish mission work. As you all must know, the work with Israel is slow; the Jew being so prejudiced against Christianity and the Christian mission. First this prejudice has to be broken down, confidence won, then the seed of the Word of God sown in the heart will take root and bring forth fruit with patience. (Luke viii: 15.) I would put in an appeal to the missionary societies of the Covenanter Church and all friends of this Jewish work to remember the needs of our poor Jewish people in Philadelphia by sending us second-hand boots and shoes and clothing for our poor Jewish people, cast-off toys and dolls would be very acceptable for many a sick child we find in our rounds of visits and would help us to make friends.

The scenes on Fourth street, one block from the mission, found on another page, would give the friends of Israel a better idea of the quarters near the mission and the people among whom we work. These were taken on Friday morning, as the Jewish women were hurriedly buying fish and food to prepare for their Sabbath which, you all know, begins at sunset Friday night, and ends at sunset Saturday night.

In closing, I wish to offer praise to God for increased interest, which I know will grow as we "lay hold" on God's promises for Israel, I Tim. vi: 12. May we have faith to believe that the Lord will lighten their eyes and give them reviving in their bondage, and all this for the glory of God in our Father's house. Ezra ix: 8; Isaiah, xxii:23.

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“The stream is not marred, it is made more beautiful, when broken by rocks, and sweeping through eddies, than when silently gliding through the sodded canal. And so happiness may be only brighter, more full and more animated for its very interruptions. The pleasure shall be more radiant than ever when contrasting the darkness of an over-past sorrow. And the infinite liberty, the matchless repose and tranquillity of mind, which result from the cordial acquiescence of our wills in the Will of the Supreme, and which are never attained till we heartily feel this, shall a thousand fold more than compensate the soul for all the disturbance that trouble has brought it.”—Rev. R. S. Storrs, D. D.