

THE HEBREW MESSENGER

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK
AMONG THE ISRAELITES

יְהוָה אֱלֹהֵינוּ

“HEARKEN
UNTO ME,
O MY
PEOPLE ;



AND GIVE
EAR UNTO
ME, O MY
NATION :”

JULY

1905

No. 17.

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

CONSECRATION.

It need not be said that to carry out conviction into action is a costly sacrifice. It may make necessary renunciations and separations, which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as an eagle does, into the higher levels where cloudless day abides, and live in the sunshine of God, must consent to live a comparatively lonely life. No bird is so solitary as the eagle. Eagles never fly in flocks; one, or at most two, ever being seen at once. But the life that is lived unto God, however it forfeits human companionship, knows divine fellowship; and the child of God who, like his Master, undertakes to "do always the things that please Him," can, like his Master, say "The Father hath not left me alone;" "I am alone; yet not alone, for the Father is with me." Whosoever will promptly follow whatever light God gives, without regard to human opinion, custom, tradition, or approbation, will learn the deep meaning of these words: "Then shall we know, if we follow on to know the Lord."

—GEORGE MUELLER

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.

REV. G. M. ROBB, Missionary. S. A. S. METHENY, M. D., Treasurer

617 N. 43rd St., Philadelphia.

THE Hebrew Messenger

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK AMONG THE JEWS.

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

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PHILADELPHIA, JULY 15, 1905.

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SIGNS OF THE TIMES.

The present year is one of great activity throughout the Church of Christ. It is also a year of wonderful events among the nations. The stirring of the nations bears evidence of divine judgment; the hand of Jesus Christ, who is King of Kings, is lifted up in his judicial work upon the arrogant powers that disown his authority and prevent his gospel. One great nation of Europe has already felt the weight of "the rod of iron" that breaks in pieces as a potter's vessel. Let the others take warning.

The Bible connects the outpouring of judgments very closely with the outpouring of the Holy Spirit. The former prepares for the latter. Men are not often converted when in full enjoyment of the world, nor are nations willing to be reformed when in the height of power and prosperity. The sceptre of "iron" must break in pieces the national organizations that either fascinate or terrorize the human family. The idol of godless government must be reduced to the conditions of the "chaff of the threshing floor" in the presence of the king-

dom of Christ. The world is evidently preparing for that terrific shock. Within the memory of our children all the great nations have been at war, and all are now animated with the war spirit, moving to martial music so as to indicate that the recent wars have been mere skirmishes antecedent to the great engagement that shall strew the earth with the "broken pottery."

The work of the Gospel has never been more progressive and energetic in some ways than during these recent years, which have been so marked with the marshalling of armies and the courage of battle. This is God's method. In the prophecy by Joel, concerning the world-wide Pentecostal outpouring of the Holy Spirit, there is a graphic reference to the "wonders in the heavens and in the earth, fire and blood and vapors of smoke," while the people are calling upon the name of the Lord for salvation.

How mighty and comprehensive the operations of the Holy Spirit since the present year began! How his marvellous work arouses multitudes, carrying them as on the bosom of a great tide into the presence of Christ, there to recognize His gracious power to save! The great city of London is being stormswept, if reports are true, with this heavenly fire that purifies and exalts life, but never destroys. We may confidently expect just such demonstrations, only on an ever-increasing scale, and in more intense form till all ungodly powers be broken by the judicial "rod" and "all flesh" receives the Holy Spirit. In the judicial part of the work the natural eye will see only the diplomatic, military and naval movements of the nations; but the purified eye will see over all, and most of all, the Lord Jesus on his throne of righteousness. In the spiritual

part we will see much that is humanly crude, erratic and sinful; but above all this, that which is divinely grand, invincible and tending ever toward the redemption of souls and the glory of God through our Lord Jesus Christ.

Our world is rapidly approaching some wonderful goal. Every year is telling a more marvellous story than that which preceded. How rapidly the great events are rushing! Upon what strange things our eyes may gaze as we hang up the next calendar! Does the law of divine progress really require the Kingdom of Christ to gather momentum at such a rate? Then with open eyes and strong heart should we accept the duties of every day. And with what care ought we to train the children, whose lives may reach across the world's crisis and win the church's greatest victory! And with what fervor should we pray and work for the race of Israel, whose are the promises!

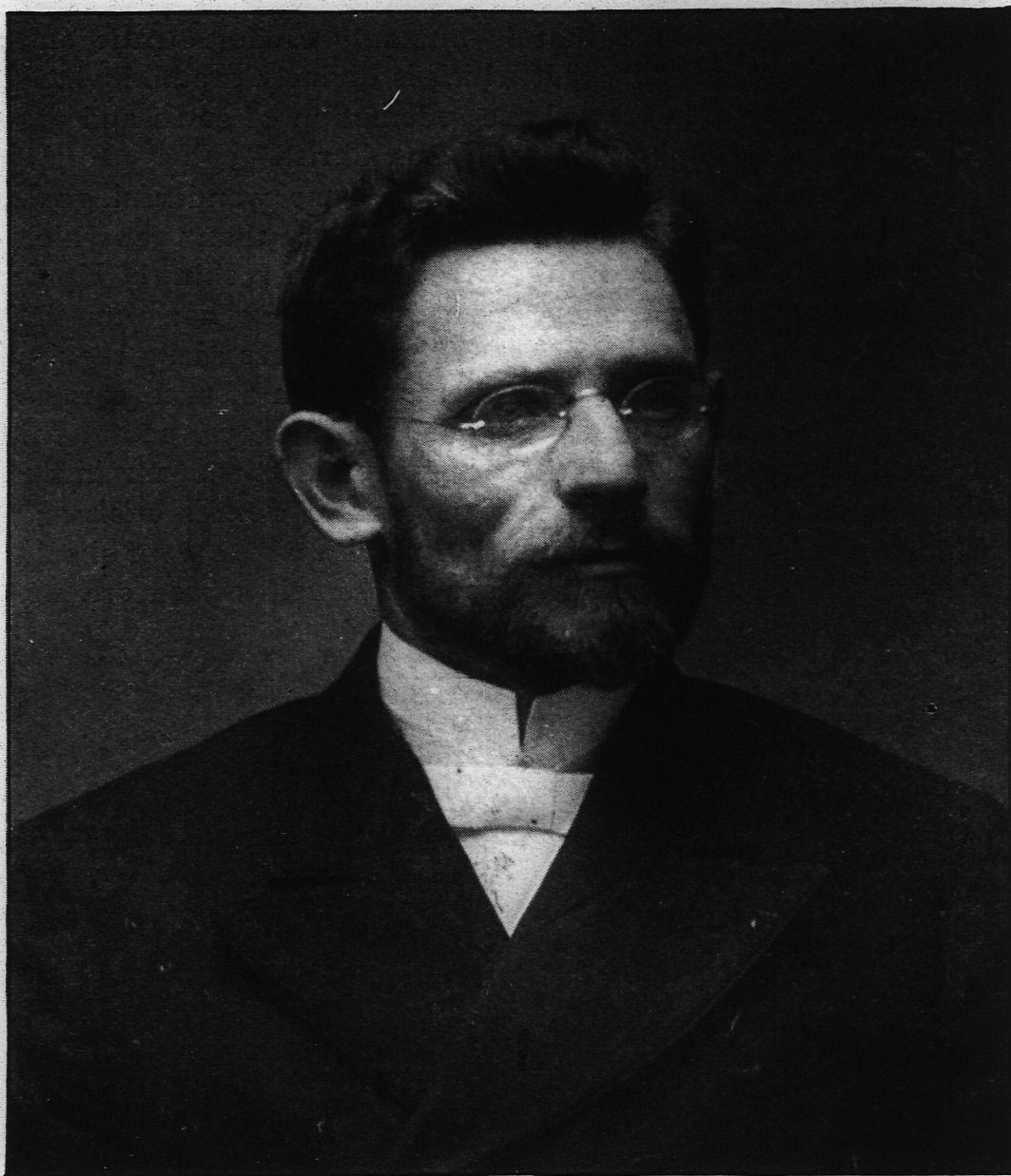
THE MISSIONARY'S WORK AMONG THE HEBREWS.

By Ezra J. Feuersohn.

But go rather to the lost sheep of the house of Israel.—Matt., x, 6.

Say unto them as I live, saith the Lord God; I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.—Ezekiel, xxxiii, 11.

God is infinitely more earnest to save souls in Israel than any of them are to be saved, and to make this appear in full we should have to quote no inconsiderable part of the Bible. All that God has ever said or done, of which we have any knowledge, goes to show the concern which he feels for the salvation



EZRA J. FEUERSOHN

of souls in Israel. The gift of His son, the outpouring of the Holy Spirit, His long suffering and patience exercised toward sinners in Israel every moment of their lives, demonstrate His infinite willingness to save them now and forever.

The Jews are not likely to be converted without the agency of God's people.

God has appointed His ministers, especially, to preach the Gospel for this purpose, and commanded them to go into all the world and preach the Word to every creature, especially to the Jews..

The Jews are not saved till they believe the Gospel; they cannot hear it till it is preached to them; hence the above command of God. Indeed, the slightest acquaintance with the Scriptures, will convince any one that the great instrument employed by the Holy Spirit to save souls in Israel is truth.

The Word says in Rom., ii, 10: "But glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile." I find the work among the Jews very hard, but in the same time very blessed. The Jews are called one nation, but there are three different classes among them, namely, the first, Orthodox Chasidem; second, Yiddish or Jargon, and third, the Reformed Jews. All these classes of Jews have a great hunger for the Word of God, and for the truth; but they have peculiar ways which make it indeed hard for the Gentile Christians to reach these people and to bring them to Christ. The difficulties in bringing Israel to God are because these three classes have each different ideas about the Messiah. The Orthodox Jews are willing to read any religious book or tract, but the same must be written in the pure Hebrew. They believe in a Messiah to come; they also believe

that the Messiah will come in the great power and glory of God and wil redeem Israel only, and these Orthodox Jews are willing to receive any missionaries into their houses, especially those who know the Hebrew language thoroughly. Such missionaries have the greatest privilege of presenting Christ to that class of Jews in their homes. The Jewish women like to debate about the Word of God and like to know more about the Messiah; but the Orthodox Jewish women are not allowed to talk with men, therefore it is very necessary for women missionaries to deal with the Jewish women, especially in their own language, so as to be able to present Christ to them. The middle class of Jews are more in the condition of the lost. Some of them do not believe even in God; but their hearts are troubled and they are looking for something better than they have; namely, for their Messiah, Jesus Christ the Son of God, whom they rejected. The Reformed Jews are different from the other two classes. They say that there is a God and also a Messiah, but the Messiah must be an earthly and not a heavenly one. As, for example, Dr. Herzl or Max Nordou, etc. They say that such as can bring them to their own land are Messiahs. Dear Christian friends, I suppose that you see how all these classes of Jews need the Saviour. Shall we not pray for them? And also try to bring them to Christ? Well, here is the question: How shall we bring these blind and lost Jews to God? True and consecrated missionaries can do it in Christ Jesus, especially missionaries who possess the Holy Spirit and have the knowledge of Christ, so as to be divinely led in dealing with souls among Israel. The Word says: "Through thy knowledge shall the weak brother perish, for whom Christ died."—I Cor., viii, 11.

Therefore, I find that a missionary to the Jews must be a man of good character, to be suitable for the work; a man whose heart is full of divine love to those who persecute him daily. Nothing but the love of God in the missionary's heart, shed abroad by the Holy Ghost, will bring the Jew to accept Christ. I am free to say that the work of the Covenant Mission to Israel is going on at a rate which seems very slow, but very earnest and true. I think it would interest the readers of this paper for me to give you a brief report of the number of the Jewish people who have attended the dispensary during the past month. There were 53 men and women, besides a large number of children, which afforded me a good opportunity to talk to them about Christ, and to distribute tracts and New Testaments. The attendance at meetings and calls was about 62 persons; out of this number 13 called privately to inquire about the Word of God, asking questions about the New Testament. I have made nine visits. In some places I had the great privilege of speaking about Christ, and they invited me to come again; but in other places I was not received kindly. Some gave me false addresses. All this the Jewish missionary must expect to meet, and he should praise God that he is counted worthy to suffer for the cause of Christ. The sewing classes are well attended. The teachers, Miss Bell and Miss Miller, are doing good work among them. Mrs. Feuerjohn has taken charge of the Sabbath school and is much interested in the children; they are increasing in number and manifest a good interest in singing Psalms and listening to the explanation of the Word of God and are quiet in prayers. I have commenced to explain some points of the lesson in the Yiddish language to the children at their own request, so that

they may understand more about their Messiah ; they are quiet and interesting listeners. Even so, it is not the will of your Father which is in heaven that one of these little ones should perish.—Matt. xviii, 14.

Some Jewish men came and asked me if I would open a night school for them, and I started this week, which will give me a blessed opportunity to present Christ. I praise God for the knowledge and wisdom He is giving His servants daily in behalf of Israel. We read in Prov., xxiv, 3: "Through wisdom is a house builded ; and by understanding it is established."

OPPORTUNITY, OR A REQUEST FOR DEFINITE PRAYER IN BEHALF OF ISRAEL.

Mrs. E. J. Feuersohn.

Every member of Christ's church ought to be a missionary in one way or another. It is a duty of every Christian to impart to others a knowledge of the faith, and in our efforts to evangelize the world the Jew ought to be considered first. For our Lord's command to his Apostles was, the Gospel of Salvation should be preached first to the lost sheep of the house of Israel. Peter, addressing the Jews at Jerusalem, said: "The promise is unto you and your children, and to all that shall be afar off." While Paul declares that the Gospel of Christ is the power of God unto salvation, "to the Jew first, and also to the Greek." It is generally thought that the Jews are a very united people. This is a great mistake. But there is one thing upon which they are all agreed, namely, to resist the progress of the Church of Christ among them by every possible means. Taking into consideration the small number of the Jews, when compared with hundreds of millions of heathen, the church in her

few efforts for evangelizing the Jews has met with wonderful success. And, as it was not all Israel that worshipped Baal, so likewise it is not all Israel that rejects the Son of God. From the first Pentecost even until now there has ever been a remnant according to the election of grace. And it is for this remnant that I plead; that they may be brought into the true fold of the church, led, directed, taught, that by God's grace they may become instruments for the conversion of their brethren. To this end I ask the prayers of all readers of The Hebrew Messenger that the Lord would incline His own people in all the churches to give more heed to the claim of Israel for their prayers and practical sympathy; and to make proof of God's faithfulness to His promise to Abraham, "I will bless them that bless thee."—Gen. xiii, 3.

THE NEED OF LIGHT.

By Cora Miller.

Before coming in contact with the Jews I was under the impression that they had absolute faith in the Old Testament Scriptures, but many have not. Atheism is fast gaining a foothold among the Hebrews of this country, and what wonder! Their own religion must be disappointing and without comfort, since they reject the true Messiah and the Comforter whom He has sent.

Some reject the Old Testament as a whole. Some acknowledge the Five Books of Moses to be inspired and some attribute divine authorship to no more than the Ten Commandments as given to Moses at Sinai.

Paul wrote: "But their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the Old Testament." And again: "But even unto this day, when Moses is read, the veil is upon their heart." The same is as true to-day as it was in the days of Paul. I was talking with a man who was an honest inquirer and was trying to arrive at the truth. In the course of the conversation he asked if we believed the Old Testament. I told him we did, and that because Jesus of Nazareth fulfilled prophecy we believe in Him as the Messiah. That was an entirely new idea to him, and he asked me to find such prophecies. He had studied his Bible well, for he was well versed in Scripture, but he was blind as to the Messianic prophecies. Shall we not pray that the "blindness in part" which "is happened to Israel" may be removed?

OUR WORK AND THOSE AMONG WHOM WE WORK.

By Cora Miller.

I shall first tell you something about our classes in sewing. Our girls, about thirty in number, are divided into two classes, one taught by Miss Bell, the other by myself, which meet twice a week, Tuesday and Thursday.

Although averaging about thirty, the attendance varies. On several occasions the regular course of lessons has been interrupted and, as in other classes, the attendance fell off somewhat at the time. About Easter was the time of the Jewish Passover, continuing for eight days, during which time the sewing school was closed; later the Feast of Tabernacles, occurring on Friday and Saturday, was so soon after class

day as to afford an excuse for some to remain away. Memorial Day and the Fourth of July occurring on Tuesday also broke in upon the work.

A serious obstacle to the work is the opposition of parents. Some of the parents, through indifference or ignorance as to the purpose and nature of the work, do not offer any objection to the attendance of their children until someone, with a fuller knowledge of the purpose of the work, warns the parents against allowing their children to attend "that school." If the parents are at all orthodox they will at once remove the children. In fact, those who are not orthodox, or at least any more so than to hate the very name of Jesus, would not allow their children to remain except for the sake of the garments which they receive. Nor is the hatred of Jesus confined to the parents, but is instilled in the hearts of the children. Quite frequently a little girl will come for one or two days and then be seen no more, but some of the other girls will bring the report that so and so is not coming any more because we teach about Jesus. In connection with the sewing we have religious teaching. We try to teach a verse of Scripture each day, and review verses previously committed. The children commit quite readily, but enjoy the other parts of the exercises better. They enjoy Bible stories, which are either read or told to them. They are specially fond of stories, illustrated by the Sabbath School Lesson Charts. However, some of the girls exchange glances, or place their hands over their ears when the name of Jesus is mentioned.

If anyone thinks that the Jewish children are well taught in the Old Testament Scripture that one is laboring under a

delusion, as they know nothing, or very little about the Scripture. They are very fond of the stories of the Old Testament heroes. They enjoy them much more than stories from the New Testament.

The work in the Sabbath school is less encouraging than that in the sewing school. The sewing school has an element of profit, in that the completed garment becomes the possession of the child. The Sabbath school lacks this incentive. Furthermore, the Christian Sabbath is a holiday to the Jews. On that day occur many of their weddings, dances and feasts. Much of their visiting is done on that day, hence the difficulty in getting the children to attend. Those who do not attend are liable to collect on the street corners and try to snatch away any cards or papers the Sabbath school children may have received. In order to get cards or papers to their homes in safety it is necessary to conceal them about their clothing. Although the attendance is very irregular, we sometimes have quite an encouraging number of bright, interested children.

Visiting in the homes is rendered difficult by the fact that very few parents can either speak or understand English. However, we can distribute tracts and converse a little by allowing the children to interpret.

The Sabbath evening services are quite well attended, considering how long a time we were unable to give them the Gospel in their own tongue, and the short time since Jewish services have been resumed. Those who attend are very respectful and well behaved, and appear interested.

MISSION NOTES.

Rev. G. M. Robb went from Synod to Iowa, where he intended to stay a short time with his family among friends.

From thence he purposed to go to Chicago and remain there a few weeks studying the methods and ways of missionating among the Jews. He expects to return to the work in Philadelphia about the 1st of August. In the meantime he will visit a number of our churches.

Mr. Ezra J. Feuersohn, a converted Hebrew, and member of the Second Church of the Covenanters, of Philadelphia, upon request, took charge of the mission for the time, and the work has been moving forward with good evidence of God's blessing. Mrs. Feuersohn is a very able and worthy helper.

Miss Mary Bell and Miss Cora Miller continue the work among the girls, having about 30 in their classes, learning both needlework and Bible lessons. Their scholars are very apt and interesting. A kind friend has given Miss Bell \$5 with which to take the children out to the Park, and they are eagerly expecting a day of pleasure in the near future.

The attendance at the evening service last Sabbath (July 9, a very hot night) was twelve. These twelve men seemed to be much interested, and were willing to stay after the service to talk inquiringly concerning the Messiah and the great salvation. Mr. Feuersohn is very candid and plain in teaching them the way of life through Jesus Christ.

Mr. Feuersohn has a number of young men under his care as their instructor three nights in the week, who are taught concerning Christ, in addition to the lesson in the English language. One of these men is a lawyer and another an instructor. Who can tell how soon the leaven will work?

Mr. Feuersohn, while he visits the people in their homes and shops, finds strong and happy evidences of the good work

done by Mr. and Mrs. Greenberg during the years of their service in this mission. This is encouragement for all concerned, and proof that the good seed sown brings forth fruit, to the glory of Jesus Christ.

One man, now in regular attendance, and a very respectful hearer of the Gospel, came at first with strong prejudice, and even with violent language avowed his infidelity. Mr. Feuersohn told him candidly that this was Christ's mission, and if he would not be decent he must leave the place. The man acknowledged that he had a bad heart, and expressed his wish for a good one. He was much impressed with the missionary's candid way of dealing with him, and has shown Mr. Feuersohn much respect ever since, calling upon him almost every day for a talk on salvation through Jesus Christ.

Another notable scoffer, who at first gave the missionary much annoyance with his blasphemous language, has evidently experienced a marvellous change of mind, regularly attending the meetings and listening with deep interest to the missionary as he preaches Christ. In these two cases our missionary and his wife were especially exercised in prayer, and their prayers have been abundantly answered.

Mrs. Feuersohn has a Jewess in her evening class. As this young woman listens with care to the saving truths of the Gospel of the Lord Jesus in these night meetings, while they fall upon her ears with the peculiar unction and tenderness of her teacher to melt away upon her undying soul, how strange and awful the effect, for the Gospel becomes unto her the savior of life unto life, or of death unto death. Will Mrs. Feuersohn be joined by the women of the church in prayer for this daughter of Abraham?

The mission is at this date utterly destitute of finances and must remain without the support of the general collection until the third Sabbath of October. But the mission is the Lord's, and He will provide; that is His name, Jehovah—jireh! Cannot this little mission trust in Jehovah—jireh? If not, then it must die, and should die, for such great dishonor done to its Lord Jesus Christ. Our prayer is to our Jehovah—jireh, that He will lay this work of saving the children of Israel upon the hearts of His people. Will they pray, grow earnest in prayer, move heaven with their prayers, expect great and astonishing answers to their prayers? Will the people of the church plead with prevailing power for the outpouring of the Holy Spirit, in a pentecostal storm of spiritual fire, and wind, and rain upon the missions, missionaries, attendants, the Board, the Synod, and our entire covenanted Zion? This is truly what we need, and what we want. Oh, when shall we cease looking after the silver and the gold and pleading with the people for their offerings of earthly treasures? Let the spiritual tide arise, and it will bear on its bosom cargoes of the gold of Ophir and the riches of the Isles of Tarshish. May our God move the tide toward our shores!

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

1904.

John T. Morton, Treasurer, total receipts

March 1, 1904, to May 1, 1905.....\$1730.00

May 5—Per Rev. Greenberg, Adams Express Co.,
\$1.25; Mrs. M. J. Wilkey, Clarinda, Ia.,
\$10; Mrs. Orr, per Miss Sarah Ewing,

		Clarinda, \$10; in memory of Miss Elizabeth Linn, \$10; Miss Ewing, Clarinda, Ia., \$10; Mr. Hugh Robinson, Jr., Newburg, N. Y., \$5.....	\$46.25
June	14—	L. M. S., Syracuse, N. Y.....	5.00
July	1—	Per Rev. G. Greenberg: L. M. S., Slippery Rock Cong., \$5; Mrs. Henry O'Neil, New York, \$15; Mr. James R. Sharp, Newburg, N. Y., \$10; First Beaver Falls Cong., \$5	35.00
Oct.	13—	Miss McKay's S. S. class, \$1; Newburg Cong., per Miss Henderson \$5.00	6.00
Oct.	13—	Per Rev. M. Greenberg: Miss Sarah Ewing, Clarinda, Ia., \$10; "Friends of the Mission," per Miss Ewing, \$3; L. M. S. Blanchard, Iowa, expressage, 63c.....	13.63
Nov.	13—	L. M. S., Miller's Run Cong., for clothing.	15.00
1905.			
Jan.	24—	William Steele, 3d Phila. Cong., for Reading Room	10.00
Feb.	11—	Rev. G. M. Robb, for coal	30.00
March	8—	Women's M. S., 8th Cong., Pittsburg....	10.00
March	24—	Per Rev. G. M. Robb: Miss Sarah Ewing, Clarinda, Ia., \$10; Mrs. Orr, per Miss Ewing, \$3.50; Mrs. M. J. Wilkey, Clarinda, Ia., \$10	23.50
April	30—	L. M. S., Sharon Cong., per Mrs. E. W. Edgar	11.81
April	30—	Mrs. Mary A. Peoples, 2d Phila. Cong.....	5.00
April	30—	Dr. J. M. Balph, Latakia, Syria.....	5.00

RECEIVED BY THE HEBREW MESSENGER.

Rev. M. Greenberg	.	.	.	.	.	.	.	\$1.00
Mr. Hugh Robinson	.	.	.	.	.	.	.	1.00
Mrs. Wm. Bone	.	.	.	.	.	.	.	2.00
Miss Hannah Martin	.	.	.	.	.	.	.	5.00
Rev. T. M. Slater	.	.	.	.	.	.	.	1.20
Dr. R. M. Sommerville	.	.	.	.	.	.	.	1.00
Mrs. R. H. Russell	.	.	.	.	.	.	.	.80
Miss Mary Patterson	.	.	.	.	.	.	.	2.00
Miss M. E. McClelland	.	.	.	.	.	.	.	1.00
Miss L. M. Samson	.	.	.	.	.	.	.	.50
Mr. J. C. Thomson	.	.	.	.	.	.	.	2.00

(This list does not include individual subscribers.)

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1511 Christian Street, Philadelphia, Pa.

BY DR. J. R. W. SLOANE.

That our labors are not greatly blessed in the conversion of sinners is what we must all, however sorrowfully, admit. The seed is sown; but when we look for it springing up it nowhere appears. God appears to have executed His ancient threatening: "And I will make your heaven as iron and your earth as brass, and your strength shall be spent in vain." We have relied too much upon our own and too little upon the Spirit's strength. What we want, and what the church wants, is the Holy Ghost.

When our prayers ascend like pillars of smoke to the throne for the outpouring of the Spirit from on high, then may we expect the windows of heaven to be opened and a blessing poured out until there shall not be room to receive. In answer to fervent, united and effectual prayer the heavenly rain will descend, the wilderness and the solitary place be made glad and the desert to rejoice and blossom at the rose.

God will give His Holy Spirit to them who ask him.

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OCTOBER

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No. 18

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

The Holy Book is full of the spirit of the morning. No evening shadows darken it. Truly the day declines, but at eventide there is light, where in the morning there has been converse with God. My soul, I would charge thee to be as those who watch for the morning. The morning makes the day. The Sabbath of the day is in the morning. O, may this bright morning bring me near to God! May it be the time of resurrection; an hour of immortality; a gleam of the upper light; a breath of the holy world. A morning misspent is a day ruined. A morning saved is a day completed. Lord, awake me at sunrise, and by the beauty of the coming light give hope for the whole day.

REV. JOSEPH PARKER, D. D.

Mission of the Covenant to Israel

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PHILADELPHIA, OCTOBER 15, 1905.

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THE MOUNTAIN TOP

“Present thyself unto me on the top of the mountain.”

Ex. xxxiv : 2.

God commanded Moses to ascend the mountain and meet Him at the highest point. It was a great journey and would tax his strength. But at the end he would meet the Lord, who made the mountain and the stars above it. When the morning came for climbing surely he was early astir. How eagerly he would face the rocky heights! As he set his foot upon the uneven stones, rising higher and higher, the heart must have pulsed with glowing expectation! Up yonder he and his God would stand side by side, and have intercourse too solemn for other ears to hear.

Does God indeed call us to mountain-top experiences? May we go at his command to meet Him in the high places of holiest fellowship? Will he surely come and stay awhile with us in some new unfolding of His love before our bewildered eyes? Then how eagerly should we gird ourselves for climbing the mountain to the very summit! “Present thyself unto

me." All alone! Thyself! How the soul shrinks when God speaks that word! Alone with God! No other one with whom to divide the attention! No one else to share in the awful unfolding of God's hidden glory and larger love! All alone! Such is the higher experience in God's gracious revealings of Himself by the Holy Spirit.

Alone on the mountain top with God! The Lord and His servant; the King and His subject! the great God and a mortal man! The two in mysterious and blessed relationship! What transports of joy on the mountain top with God! Surely a meeting with God in the high places of prayer, and praise, and meditation, lifted up above all earthly society, would fill the soul with power and irresistible purpose for the work of the Gospel.

THE WORK.

By Ezra F. Feuersohn.

"Now if any man have not the Spirit of Christ he is none of his." Rom. viii: 9. As we receive his Spirit, he quickens our mortal bodies by his Spirit that dwelleth in us. Christ Jesus gives to us his own life, and strength, and love. The Apostle Paul regards his calling as laudable and worthy of praise; he commends it to us and shows that the Gospel is for the justification of all who through faith receive Jesus Christ. Paul tells us many things; but in 1st Cor. 13th chapter, he strikingly writes that all gifts, however excellent, are nothing without love. We can be educated and speak with tongues, but if we have not the love of Christ we become only as a sound, yea, as a tinkling sound; and this, too, even if we have great faith. Of course God honors the faith even in removing mountains;



MR. AND MRS. FEUERSOHN.

but nothing can be rightly done without love. We are to have the fruits of the Spirit in our lives, then we will have Christ's love in us, and will be able to suffer long, and to be kind; the love of God will be shed abroad in our hearts, so that we can bear all things; deep in our hearts will be a tender love for others, and a desire to please and win souls into a close union with Christ. This is a fact which we can prove, that through the love of God and spirit of Christ we can do great work. Since writing for the last issue of the Messenger, this work has been steadily going on and being built up; all glory be to the Lord for giving strength during the hot summer days and nights to continue preaching and teaching. The night school which was started and mentioned in my last report, has been a great means for drawing my Jewish brethren to this mission. The school has increased, and progressed so far in the knowledge of the English language that a second class was started with Mrs. Feuersohn as teacher. I teach the new-comers, having from 13 to 18 in my class. Mrs. Feuersohn's class numbers from 6 to 10. After the nightly lessons we gather them all into one room and read the Word of God from the New Testament, following with remarks and prayer. This is a blessed opportunity, because many who come would not come or listen to the Word of God from the New Testament if it were not that they wish to learn the English language. We insist upon them all remaining for the religious exercises and also come to Sabbath evening services, where the Gospel is preached in their language. The attendance of Jewish people in the mission during July 1 till September 15 was about 800; out of this number 35 are regular callers, some of whom are believers in the New Testament. I made fifteen visits only during July and August. We have not much time to visit my Jewish people

at their homes, because they come to the mission to visit us, where we have more opportunity of winning them to the Lord. There were about 150 Jewish people who attended the dispensary during July and August, under the care of Dr. A. Caldwell. This was another opportunity for telling those who came to the doctor about their Messiah, Jesus Christ, and for giving out tracts and New Testaments.

While the steady plodding work in the night school has been rewarded by a remarkable spirit of hearing the Gospel expounded at the close of each session, and also a good attendance at the Sabbath evening services, there has also been a real desire manifested by many to find the truth of Christ in private conversation. While all of this has indeed been very encouraging, the Sabbath school attendance has not been so good. It has been a difficult problem. The sewing school classes have a goodly attendance; as in this department of the mission work they are easily influenced to come for the instruction they receive in sewing, and the gift of the garments they make. Much Gospel instruction, however, is mixed in with the lessons in sewing, which we trust will result in their eternal salvation.

The Sabbath school has no gifts to offer, but the precious Word of God, which is free and is above every other gift. Will you kindly stand with us in prayer, that the Lord will build up this work among the children in the Sabbath school? See Lam. iv: 4 (last clause.) I will also ask you to unite in prayer with us for some of my Jewish brethren, who are beginning to believe the New Testament. Pray that their hearts may be fully open to accept Christ as their Messiah. Some of them have requested prayer. There are three Jewish women in Mrs. Feuersohn's class whom she is bearing up to God in faith for the salvation of their souls; will you please especially remem-

ber these before the Throne of God? We appeal to the readers of the Messenger on behalf of the Covenant Mission to Israel for the following: Prayer for the missionaries; for your own personal interest in the mission; and for means sufficient for the success of the work—means for the salvation of souls in Israel. "Let us, therefore, come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv: 16.

AN INTERESTING GROUP.

The picture of the group shows about half of the young men and women attending the mission night school. Nearly all have come recently to this country; and many of them are from Russia. Could we know the particulars about each life in this little company, the early days, the home scenes, the family trials, the crushed hopes, the rising aspirations, the farewells, the breaking of tender ties, the long journeys, the adventures in a new country, and a hundred other things, the heart would be moved with pity.

On the extreme right is Mr. Feuersohn, and on the left Mrs. Feuersohn. One young woman has, for some mysterious reason, turned away her face. When she came at first to the mission she kept very shy of the Gospel, but has in time become an earnest inquirer, and is gladly willing to hear about Jesus Christ as the great Messiah of the Hebrews. The young woman to the left of her has been deeply interested from the first time she came. She is bright, and asks many questions, trying to get the light, and showing a growing hopefulness and joy. She has been in this country two years. The young man to the left of Mr. Feuersohn is a dentist. He came to



MR. FEUERSOHN'S CLASS

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this country six months ago to escape the horrors of the army. He is deeply in earnest about religion, and feels that he has a glimpse of a good thing, which he must make his own possession in Jesus Christ as his Messiah. Another in the class is a diligent reader of the New as well as the Old Testament. While the Word is being read and preached he is following in his Bible as well as he can. He marks the places, studies them through the week, comes in at private hours for instruction in the Gospel, and seems to be a true Berean in spirit and practice. One other expresses his regret that he had not read the New Testament sooner, and is ashamed of his ignorance of Jesus Christ. He says he wants to be a good man, and hopes that his wife and their two children shall be brought into this glorious light of God in Christ Jesus. Some ask the missionaries to pray for them. Nearly all seem to be on the way to Christ Jesus, and evidently feel that they are on the borders of a great and blessed Canaan, but do not know how to get there. May this first glow of fervor and hope rise into a permanent and rich experience of the love of God in Christ Jesus. Our prayer is that they may not waste their lifetime at Kadesh Barnea. May our New Testament Joshua, Jesus Christ, lead them into the promised land.

There are now three classes in the mission night school, one under our missionary, Mr. Robb; another under Mr. Feuersohn, and the third under Mrs. Feuersohn. Quite a number are regular in attendance; some, however, are always coming and going, without any apparent place of abode. Much attention and effort are devoted to the instilling of the Gospel into the minds of these people, and there is increasing hope for their souls. Surely the Lord has some great blessing for them, or for their offspring, since He has brought them from the far

parts of the world to let them hear of Jesus Christ as set forth in a Covenanter mission in the fulness of His saving power and office, as the great Prophet, Priest and King, the All-glorious Messiah.

THE PRESENT STATUS OF THE MISSION.

By Rev. G. M. Robb.

The Jewish Mission is in good working condition now. Although the season for the night school is not yet here we have a night school in operation, with an enrollment of twenty-five to thirty, all young men and women. The principal object of these people in coming is to learn the English language, but each evening the school closes with the reading and brief exposition of a portion of Scripture, followed by prayer in their own language, by Mr. Feuersohn. Both Mr. and Mrs. Feuersohn are diligent in seeking to lead these people to Jesus Christ. The instruction in the night school begins with the First Reader and passes up through Second, Third, Fourth, etc. We expect to make the New Testament the text book in reading, as soon as they have made sufficient progress in English to read it, for "The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. iv: 12. R. V.

The sewing school numbers about forty enrolled, but the attendance fluctuates, scarcely is it ever less than twenty, and it has never been higher than thirty-eight. Irregular attendance seems characteristic of the Jews in all Christian schools. There is no way of compelling attendance, and so we do the best we

can and keep on at the work. The half hour of religious teaching at each session of the sewing school is characterized generally by good attention, good behavior, readiness and willingness to learn. The children's work is conducted in English, but the work among the adults has to be carried on in their own language. The mission is strictly a foreign mission. The Ghetto is a foreign city.

Miss Mary Bell's leave of absence is a positive loss for the present.

The reading room is kept open each day, and the distribution of tracts and New Testaments goes on as usual.

Faithful Dr. Caldwell holds free dispensary every Tuesday and Saturday and many of the older Jews, who would not enter the mission for any other reason, come and receive treatment. Some of the good Christian women of Philadelphia give help to the sewing school.

The Sabbath school is particularly difficult to work up, and no wonder; since the inducement offered parents is to allow their children to come and learn about the Jesus whom the Jews hate.

The attendance at the preaching services on Sabbath evening continues to increase; the audience is made up almost entirely of young men. They are very quiet and respectful and pay good attention. The preaching is in English and Yiddish, but the greater part of the time is given to Mr. Feuersohn to speak in Yiddish, since they do not understand enough English to get anything out of it, and I have not been able to find anyone who is willing to undertake translating English into Yiddish. Mr. and Mrs. Feuersohn seem to have the goodwill and respect of the Jews generally.

Miss Cora Miller retires from the mission force, as Mrs.

Feuersohn is able to take up that part of the work, and the present condition of the finances does not warrant the extra expense. We will all miss her from among us, and especially the girls of her sewing class, to whom she has endeared herself.

Will the church continue to hold up the hands of the workers here?

WORKING AND PRAYING.

By Mrs. E. F. Feuersohn.

If we lift up our voices now at the end of September and say "Glory to God," it is not on account of any extraordinary achievements, but simply because with the blessed Holy Spirit we have "kept that which is committed to our trust" (I Tim. vi, 20), or, in other words, we have been kept by the Holy Ghost which dwelleth in us (II Tim. i, 14), and have been brought graciously through the heated term in this Jewish Ghetto of Philadelphia. The opposition of the enemy and the unbelief of the Jew are startling at times, but through these experiences it has pleased Him to test us. I accepted the trial as a part of the divine plan, and remembered that quick results are not promised to us in this sphere; rather we are admonished to patience and endurance. Matt. xiii, 31; Luke xxi, 19; Jas. v, 7.) But by many small victories we make progress, and so contribute to the great final victory, which the Lord Himself will achieve over Israel. We are like the soldier that has the battle before and behind him. The biblical scholarship of our day does not seem to be helping the Christian people much to find in the Bible some such passages as the following: "Pray for the peace of Jerusalem" (Ps. cxxii, 6); "Go rather to the lost sheep of the house of Israel" (Matt. x);

"To the Jew first" (Romans i, 16). Hence the arduousness of the work. No nation has so long and so persistently resisted the Gospel as the Jews. The motto seems to be: "Anything but Christianity;" while many totally ignore what true Christianity is. Behind us, on the other side, are many Christians, who naturally ought to become our support and stronghold, but who are at present ice-cold, unchristianlike, lacking sympathy toward this most important part of the Lord's vineyard.

This, of course, means another battle, and a hard one, too, until every real Christian shall learn to say with the Apostle Paul, "My heart's desire and prayer to God for Israel is that they might be saved." (Romans x, 1.) The work among the Jews is being greatly neglected in our churches. What we need is an awakening of God's people to do their duty in this respect. For, "behold the fields are white already to harvest."

The night school that Mr. Feuersohn mentioned in his last report has indeed been a great means of drawing the Jewish people to the mission; and through this instruction in the English language, and the interest taken in them, this work breaks down many prejudices, showing them that it is an unseen power that leads us and is in and around us. Thus they learn to have confidence in us. After we succeed in winning their confidence we believe God will use the blessed Word given out by us to open their blind eyes to accept Christ as their long-expected Messiah. I have three Jewesses in my night class. You will notice one with face hidden from view in the picture of the night school (which represents only a part of the scholars). This young Jewess was very bitter against the New Testament when she first came. Now she is letting the light of the Gospel into her heart. She now asks questions

concerning the Word. I praise and thank God for this, and silently look to Him to answer her through the instructions we are giving. The sneer that was formerly on her face at the close of the lesson when we read from the New Testament has disappeared, and instead we often hear from her lips inquiries about the Word and what we believe. The young lady sitting on the left of her has been from the first a respectful, humble listener. She manifests an interest in spiritual things and has asked that different passages from the New Testament be explained to her. When you know that the words "repent and confess" were never heard by these people to be understood until the Lord gave us the blessed privilege of teaching them the words in English and thus to open their blind eyes to the true meaning, can you wonder that they do not come into the light of the Gospel? The young lady standing up behind is light and frivolous. It seems as if the truth found in Matthew xiii, 19, was being fulfilled in her day by day. But we continue to sow the seed and leave the result with God. We stand upon His promise, found in Isaiah xxvii, 3.

The one sitting down at the extreme right of the row has been attending the sewing class for some time and receiving instruction from the Word of God at the close of the sewing lesson. She has been instrumental in bringing her mother and uncle and aunt to attend Mr. Feuersohn's class. She occasionally attends my class. All these, together with the men that compose my class, we want to lay upon your hearts, and ask you to bear them up to God in prayer. Will you plead, together with me, that they be among the "remnant?" (Isaiah xliii, 26; Romans ix, 27.) Does not the spiritual condition of Israel appeal to us as a trumpet call?

"The whole land crieth unto me because no man taketh it to heart." (Jeremiah xii, 11.)

THE COLLECTION.

“And they made a proclamation through Judah and Jerusalem to bring in to the Lord the collection.” (II Chron. xxiv, 9.)

“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.” (I Cor. xvi, 1.)

“The Jewish Mission Board earnestly asks for the sum of \$3300 during the present year to meet the requirements of the mission.” Minutes of Synod, page 127.

“We recommend the appropriation of \$3300 for the Jewish mission, the collection to be taken up by the congregations on October third Sabbath.” Substantially the action of Synod 1905.

The Board is truly thankful to the Lord for His many visible tokens of love to this mission. We recognize His kindness in sending one of His servants to take charge of the work with strong and efficient hand, and calling other workers to his help who have been doing effective service in the Lord, and moving the hearts of many in the Church to pray and give for the support and extension of the mission. And as rivers grow while they go, becoming deeper and broader, watering more of the earth and reflecting more of the sky, so we are persuaded that the interest of Covenanters in this work of the Lord will increase, bringing blessings to the world, and reflecting the glory of the God of Israel. Will each person in the Covenanting Church “bring in to the Lord” a reasonable contribution to the “collection,” which has been “ordered?” Then will there be two grand results: An overflowing treasury for the work and open windows of heaven above the givers. (See Malachi iii, 10.) We will look to the Lord, to see him do His own

work in the mission in such a divine manner that all shall give Him the glory, and to the people of the Church to support the work with such divine liberality that He shall have all the praise. Surely we ought to expect great things from the Lord in these latter days. Oh, where are the promised showers! When will they fall upon the parched fields? Will we not pray and continue to pray, for the missions of the Church, till our God shall come and give us all we ask in the name of His Son? (John xvi, 23.) If we "pray and faint not" then shall we see the summer coming to our churches and missions with warmth and abundant showers, with fullness of life, and songs of praise. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness go forth as brightness, and the salvation thereof as a lamp that burneth." "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the earth." (Isaiah lxii, 1-6-7.)

OUR FINANCES.

By Dr. S. A. Sterrett Metheny.

The Jewish Mission collection is to be taken up the third Sabbath in October. We wish to draw your attention to the fact that there is an increase in the amount recommended by last Synod. Last year the appropriation for the Jewish Mission was \$2,500.00. This year it is \$3,300.00, or \$800.00 more than last year. The quota per member this year is thirty-eight (38c), last year it was twenty-six cents (26c.) We pray you to bear this in mind.

The Jewish Mission Board, before the meeting of Synod, took the whole matter under careful consideration, and it was

decided that, since the Lord was opening the way before us, it was our duty as a Church to enlarge the work, and the Board would be remiss in its duty if it failed to ask Synod for the increased amount. \$2,500.00 was sufficient for the expenses last year, but all of the \$3,300.00 will be needed this year if we are to follow the indications given by our Master.

Our missionary, Rev. G. M. Robb, is ably assisted by Mr. and Mrs. E. J. Feuersohn, and God seems to be blessing the work of their hands. There will also be need for the services of a devout Covenanter woman. Not a cent is being wasted and every effort is made to have every dollar count. God has given much of this world's goods to the people of the Covenanter Church, in order that the work of Christ may have no lack. If our hearts are but touched by Divine Grace, the work among the Jews will not suffer. "The children of Ephraim, being armed, and carrying bows, turned back in the day of battle." Will the Covenanter Church prove to be the tribe of Ephraim?

Rev. G. M. Robb has removed his family from the mission building. His Home address will be 2040 Federal Street, Philadelphia.

Mr. E. J. Feuersohn has taken up his residence in the mission. His address therefore will be 800 S. 5th Street.

RECEIVED BY THE HEBREW MESSENGER.

Mr. Henry O'Neill	\$75.00
Mr. J. H. McBurney	1.50
Mrs. Tillie S. Curry	.70
Mrs. J. C. Taylor	2.00
Mr. M. W. Walkinshaw	1.00
Mrs. Nannie E. Byer	.50
Mr. William Finlay	5.00
Mr. T. J. Joseph	10.00
Mrs. M. Miller	2.00
Mrs. L. Urie	2.50

(The list does not include individual subscribers.)

The Hebrew Messenger

AN ILLUSTRATED QUARTERLY

DEVOTED TO MISSIONARY WORK AMONG THE JEWS.

Price, 20 cents a year.

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

1511 Christian Street, Philadelphia, Pa.

By Rutherford.

"A little of God would make my soul bank-full."

"A kiss from Christ blown over his shoulder, the parings and crumbs of glory that fall under His table in heaven, a shower like a thin May-mist of his love, would make me green and sappy and joyful, 'till the summer-sun of an eternal glory would rise."

"If I had as many angels' tongues as there were drops of rain since the creation, or as there are leaves of trees in all the forests of the earth, or stars in the heavens, to praise, yet my Lord Jesus would ever be behind with me."

"His love hath neither brim nor bottom."

"There is nothing that will make you a Christian indeed but a taste of the sweetness of Christ."

Collection for Jewish Mission
October 15th, \$3300

THE HEBREW MESSENGER

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AMONG THE ISRAELITES

יְהוָה אֱהָבוּ

“HEARKEN
UNTO ME,
O MY
PEOPLE ;

AND GIVE
EAR UNTO
ME, O MY
NATION.”



JANUARY

1906

No. 19

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

SAND AND STARS.

Shines the moon, the stars are glowing,
The night sweeps on o'er hill and plain;
In the tattered book before me
I read, and read them once again.

Ancient words of promise holy,
And loud, at last, they speak to me;
"As the stars of heaven—my people,
And as the sand beside the sea!"

Lord Almighty, Thou hast spoken,
Unchanging is Thy holy will;
Ev'rything at Thy commandment,
His own appointed place shall fill.

Yes, dear Lord, we're sand and pebbles,
We're scattered, underfoot are trod;
But the stars, the bright and sparkling,
The stars, the stars—where are they, God?

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.

REV. G. M. ROBB, Missionary. S. A. S. METHENY, M. D., Treasurer.
2040 Federal St. Philadelphia. 617 N. 43rd St., Philadelphia.

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A NEW YEAR—1906.

The old year, like a ship, has left port, heavily laden with a cargo of great value. The ship is already well-nigh beyond the horizon. We are even now looking through the haze at the distant speck, while the distinct acts of toil, the hours of rest, the sighs and the laughter, the pains and the pleasures, the associations and isolations, the services and the sins, the pulsations of love and the heart's antipathies, all are bunched together in the hold of the vessel, an undistinguishable pile, there to remain till we come to the custom house on the other side where each shall claim his own. In the meanwhile we are all employed loading another ship. What are we piling into it as these days are passing by so rapidly?

The years are carrying us into the deep waters of life. Each year the young child is a little larger and the old is a little greyer: no one is in the same place. The cradle is more distant, the grave nearer; the tent is pitched closer eternity, and the obligations are more weighty as the distance to the judgment throne lessens. Life grows more solemn as the Day draws nigh. We desire to unite with all our readers in making this year a special year of prayer, a great year of expectation as we wait

upon our Lord, a year of active service under the inspiration of Jesus Christ, a year of progress by the indwelling and infilling of the Holy Spirit in each heart. "The people that do know their God shall be strong and do exploits" (Dan. 11. 32). Knowing God, knowing that He intends to do marvellous things in all the world, knowing that He works through weakest instruments that the glory may rest where it belongs, knowing that he chooses faith by which He will bring into view the stupendous operations of His love and might, His people will strive to place themselves in His hand, and to keep themselves in the attitude of confidence and expectation, that God's glorious operations may be seen and His name exalted. The Lord is "making bare His arm," and showing "the lighting down" of His hand, in the amazing providences of judgment and of mercy. Who knows what wonderful developments of our Lord's far-reaching purposes lie hidden in the present year, ready to be revealed as the sun lifts the curtain morning by morning? Let us walk humbly and constantly with our God, and in Christ Jesus we will be found worthy of His confidence and will have intimations of "His mind." Our Lord Jesus has most earnestly and pathetically enjoined one duty upon all, the duty of watching for the coming of His kingdom. "And what I say unto you, I say unto all—watch." One special work devolving upon us is found in our mission to the Jews. The Jews, crushed, torn, bleeding, actually suffering "crucifixion" in some instances, are surely being prepared to "look upon Him whom they have pierced, and to mourn." Are we evidently not in the days of preparation for their return to the Lord? Surely the indications point that way. Russia has recently poured out their blood like water; and God, in His wrath and zeal for His people, has in turn saturated much of the Czar's land with

Russian blood. In that country are found nearly half of all the Jews in the world. The awful strokes of Christ's iron scepter upon that empire are rapidly preparing the entire population, Jews and all, for the Gospel. Hitherto that land has been shut up; missionaries were prevented from entering. Now the Gospel shall be free from shore to shore. Let us make this a great year of prayer.

HOW I FOUND JESUS AS THE MESSIAH.

By Gertrude L. Goldstein.
(Brooklyn, N. Y.)

I have been waiting until I received an inspiration before commencing my article. Naturally, I shrink from becoming a contributor to any magazine, because it involves the story of my freedom and how I threw off the Judaic chains which bound me hand and foot. But for the glory of God I am willing to testify how, when and where the dear Lord saved my precious soul, and impressed me He was in deed and truth the Christ the Messiah of Israel.

I remember mother telling me grandfather came from Germany when it took the sailing vessel sixty (60) days to cross the ocean, when foreigners came here looking for nuggets of gold, when they belived they were coming to the Eldorado, when indeed, it was the land of the free and home of the brave.

My family are what I call "Devolutionists;" but I believe the higher critics call them "evolutionists;" they believe in no Messiah in the flesh, but in the final establishment of justice, purity, righteousness; so you can readily imagine I hadn't much religious training. I knew nothing of the Bible,



Miss Gertrude L. Goldstein, a Hebrew Christian.

used to think that such Shakespearian quotations as, "Sharper than a serpent's tooth is an ungrateful child;" "There's something rotten in Denmark," were found in the Scriptures. My knowledge was exceedingly limited, I can assure you.

We had a beautiful picture adorning the walls in one of our rooms, and I see it once again—an open book, two angels, one writing, the other looking over his shoulder. I asked mother to describe it, to tell me its meaning. She told me it was the "Book of Life," and the angel was writing my sins down. It frightened me terribly, and many years after I learned the efficacy of the blood of Jesus, how the sins are blotted out and how God removes them as far as the east is from the west, and remembers them no more.

A few years ago my father left us—a mother with nine children—and he never returned. Only the dear Lord knows where he is, and whether he lives. And the blessed Father watched over us and cared for us, and fitted us each for a particular life work, three of us teaching in the public schools in Brooklyn. I was the scapegoat—the black sheep; inherited the weaknesses and sins of both sides of the family, and so I grew up until I came to be a pretty big girl, and one afternoon while at the gymnasium, my teacher inquired for one who would volunteer to teach the missionaries at a Brooklyn training school. Impulsively I promised. Prior to that time I thought missionaries were freaks of nature, born peculiarly, etc., etc., but when I saw a number of quiet, happy girls, I became convinced they had something I knew nothing of.

I told my mother I intended to teach them and she made no demur; but later on, I determined, in order to lead a better life, I must leave my beautiful home. My grandfather had

died, leaving quite a fortune; and I knew I'd be disinherited; and with all the Hebrew curses and imprecations heaped upon me, and with ten cents to begin life on, I went.

For five months I lived an up and down life, one day serving Jesus, the next pitching my tent in Sodom; one day in Beulah, the next down in the valley. I was not saved till May 1st, 1895, four months after I left my mother's home. It was not till I surrendered all to Jesus that He cleansed me from all iniquity and made me a new creature. Since that time I have found that the school of sorrow has many hard benches; and there are many lessons filled with black colored letters to be learned. but when graduated from that school we shall be wise throughout eternity.

The law and Word have been proven and verified. When I left home, I had ten cents; since then God has given me books, a beautiful home, where three of us live in harmony and congeniality, and He has proven dearer than father, mother, sister, brother, or kith and kin; and truly I can say, "I would rather be a doorkeeper in the house of my Lord, than dwell in the tents of wickedness."—*The voice of Israel and the Signs of the Times.*

THE TIMES OF THE NATION.

J. C. M.

Jesus has said: "Jerusalem shall be trodden down of the Gentiles (nations) until the times of the Gentiles be fulfilled." The interpretation of this passage is confessedly difficult. Some see herein the conversion of the nations of the whole world, and, as a glorious consequent, the recalling of the Jews and their restoration to the favor of God and to the Church.

Others regard the words as prophetic of the complete termination of the worldly course and policy of the nations, through the judgments of God; and this the necessary and preparative work for the recovery of the Jews and their reinstatement in the Church of Jesus Christ. Perhaps each view is half the truth, and both together proclaim the great fact that while the nations are suffering the heavy judgments of God, they will be baptized with the Holy Spirit, as well as with fire, and will "flow unto the house of God," at the same time the Jews, being caught in that "rushing stream which the breath of the Lord driveth" (Isa. 59: 19, R. V.), shall be converted to the Lord, The times of the Gentiles shall be fulfilled. God has fixed the limits of the ages. The mighty forces in operation on earth, whether political or military, may seem to be sovereign, and well-nigh beyond control, but after flowing on through the centuries, and increasing like a great river, they must inevitably reach the sea, where they find a higher, larger sovereignty, in which they dissolve and disappear.

God has fixed the time limit for the nations, as they are at present constituted, on a human basis, without any proper acknowledgment of the Lord Jesus Christ as their Supreme Ruler. With armies and navies they maintain a showing of strength; but when "the day of the Lord comes," when He shall enter into judgment with them, they will find that "their strength has departed from them." That the mighty evils tolerated, and even authorized, by the governments of the world, are not decreasing under the increasing light of the Gospel, is evident: indulgence in strong drink; desecration of the Lord's day; oppression of the poor; preparation for manslaughter on the battlefield, and unscrupulous use of the power

of office and of wealth—these evils are not decreasing. Notwithstanding all the efforts to establish international arbitration, the war-spirit is suffering no apparent abatement. The rapidity of great providential movements, the restlessness of the nations, the concentration of wealth and power, the irrepressible strife between labor and capital, the progress of missions, the awakening of religious interest in many places, the expectation of the unexpected—all, all indicate the mighty rush of events that will soon carry our world into conditions both worse and better—alarmingly worse for a time, surprisingly better in the final issue of the commotions and judgments that are even now heard, like the thundering of a train not very far off.

The time of the fullness of the nations is evidently at hand—the time when they shall be judged—the time which God has set. The judgment day of the nations has been appointed. “Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.” Long has the Church been singing, “Arise, Oh, God, judge the earth: for thou shalt inherit all nations.” May it be that the Church is about to open her eyes upon the great and dreadful exhibition of Christ’s almighty power in removing iniquity from the earth by judgment, and renewing the world with the showers of His Spirit?

With what zeal ought we to labor for the restoration of the Jews to our Lord Jesus Christ in these days of awful moment! How devoted to the service of our Lord in every line of duty! How prayerful, how earnestly active, how full of faith and hope ought we all to be in these strange times.

THE WORK IN THE MISSION.

By Ezra F. Feuersohn.

There never was a time in the history of Jewish missions when practical and prayerful sympathy and self-devotion were more needed than at the present time of great opportunities. There is everywhere such readiness among the Jews to read and hear about Christ. Prayer is everywhere going up for a revival among the dry bones, for an outpouring of the Holy Spirit upon Israel. The future is before us with grand opportunities for work among the Jews. The Word of God says: "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us." (Rom. 5: 5). Our special appeal we make to all Covenanters. We need your sympathy and co-operation in prayer to God for this special work of the Lord among the Jews. We must not forget that as a denomination we are set as an example to the sister denominations in our surroundings; and how far our example will stimulate them to co-operate in building up the fallen walls of Jerusalem depends on how far we make our example stimulating by united efforts. Therefore, we say that we need your sympathy and prayers.

It is very necessary, indeed, for the pastors to inform our covenant churches that this mission work to the Jews is alive and is progressing, and that it is their privilege to have a part in the work. Recently several members of the covenant church were saying to me that they knew almost nothing about this work.

Let us, therefore, herein be one, whatever else it be, little or much, we can do. It is thus that we expect to do the most good and also provoke other denominations unto love and to

good works (Heb. 10: 24), to do also their share among the Jews. We are glad to give you a brief report of the work done during the last three months. We have had about twelve hundred Jewish people, men and women, who have attended Sabbath evening services, and night classes, and who have called to have private conversation with us. To a number of these people we have given New Testaments and have called at their homes, where we have been kindly received. All of this number have heard the Gospel of Christ. Some of them believe in the New Testament secretly, but are not able to confess Christ publicly for fear of being persecuted by their own race and thrown out of work wherever they work for the Jew. Our Sabbath evening services are very well attended by a nice class of respectable Jews, who are attentively listening to the Gospel about their Messiah. The number attending our night school is from 30 to 40, and often over 40, composed wholly of Jewish men and women. I have in my class from 18 to 22. Mrs. Feuesrohn's class, from 8 to 11. Two Jewish ladies have attended Mrs. Feuersohn's class from the beginning of the school. Mrs. Feuersohn is much interested in these daughters of Israel and would request your prayers for them. Mr. Robb has in his class from 8 to 11. This gives us a great opportunity as we gather them together at the close of the school and give them a brief explanation of the New Testament in their own language, and close with prayer. They are apparently interested and are quiet listeners. Our dear and faithful Dr. Caldwell is continuing to give his services in the dispensary twice a week, as usual; he is very kind and interested in these poor, sick Jews who come to him for medical help. There has been 155 men and women, besides a large number of children, who have received benefit from the dispensary through Dr. Cald-

well. Some of the Orthodox Jewish women told me that they are praying for the Doctor. It is surely very satisfying to know that they thus appreciate his services. The Lord is surely working in our midst. Our Sabbath school is enlarging, but not of the Jews. It is mostly composed of Italian and English scholars, only very few Jewish children attending the Sabbath school exercises. For this we are very sorry. Of course, we are glad to help the unsaved of any nation, but as this work is specially for the Jews we wish to be able to draw the Jewish children into the Sabbath school. Will you, dear Christian friends, remember this branch of the work in prayer to God? We implore your prayers in behalf of this branch of the Jewish mission, that we may be able in the hands of God to lead the dear little lambs of the flock to Jesus. The sewing school is full. The dear covenant ladies of the Philadelphia churches are doing a good work in that branch of the mission under the supervision of the Rev. G. M. Robb, who has got it in a good systematic working order. At the close of each session Mr. Robb gathers the children all together, and as the Jewish children have learned the English language in the public schools, Mr. Robb is able to teach them the Word of God in the English language; and likewise also the singing of the Psalms, which they enjoy most heartily. The day is evidently at hand when the Lord will redeem His people. Let us, therefore, watch continually, and pray unceasingly, for the salvation of Israel. Let this be our aim, to save the lost sheep of the house of Israel.

SIGNIFICANT MOVEMENTS AMONG THE JEWS.

Rev. G. M. Robb.

The preservation of Israel, as a separate people, ever since Jerusalem was destroyed, 70 A. D., is evidence that God has a mission for that nation, in the time yet future. The fact that during the whole nineteen hundred years of Israel's exile He has also kept the land of Palestine practically unpossessed by other people is, to say the least, suggestive.

There are perhaps no more significant signs of the times than the movements among the Jews. Christ chose the fig tree as a symbol of Israel. His curse upon the barren fig tree was a symbol of his curse upon fruitless Israel. The fig tree (Israel) has been resting under that curse all these centuries; no fruit has been brought forth unto God. Nationally Israel has been dead. In Matt. 24: 3, the disciples asked Jesus a question, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" In answering this question Christ uses the following language: "Now from the fig tree learn her parable; when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh even at the doors." (Matt. 24: 32-33 R. V.). When the signs of national life begin to appear in Israel we may know that the glorious consummation of the kingdom of God, called the millennium, is at hand. There are just such signs at the present time. Zionism derives its principal importance from the fact that it is a sign of national life in Israel. It is, we believe, the first national movement among the Jews since they were driven out of Palestine. That Zionism will be and do all that its promoters claim we do not for one moment believe. It has no Christ in it, and He says, "Without Me ye can do nothing." It is not even a religious movement, as the Jew conceives of religion. It, however, is a national movement, not that all Jews endorse it, for many do not, but the conventions are representative of the Jews throughout the world. The movement is also kindling the national spirit among them and warming into enthusiasm the desire and hope of a return to their own land. There is a shaking among the dry bones.

The Scriptures certainly seem to teach that the regathering of Israel will include the return of the dispersed of Israel, or northern kingdom, now called the Lost Tribes, and the outcasts of Judah or the Jews scattered through the world. In Ezekiel 37: 15-25, God commands the prophet to take two sticks and to write upon one stick "For Judah and for the children of Israel, His companions." Then write upon the other stick, "For Joseph, the stick of Ephraim, and the Tribes of Israel, His companions; and join them one to another into one stick; and they shall become one in thy hand." When they should ask the meaning God says, "Say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." That this language was not fulfilled by the return from Babylon is evident from the fact that the ten tribes did not then return; they never have returned since they were carried away. The fulfillment of this prophecy is therefore yet future.

The ten tribes were carried away into Assyria 721 B. C. The Scriptures are silent regarding them since that time. There are many very ingenious speculations with reference to them. However unfounded these speculations may be, there is a providential significance in the fact that the minds of men are at this time turning to these people. Some maintain that Irishmen are the descendants of the ten tribes, because the Irish have not persecuted the Jews. A rather slender argument, even though they had had great opportunity, but more

slender still when it is remembered that they have had very little opportunity. Others find the descendants of the lost tribes in the American Indians, because of certain resemblances in features and customs. But it would be strange if the different races of a common humanity did not have some resemblances. Some find in the Chinese the true descendants of Israel, others in the Afghans and still others in the Anglo-Saxons. The last has been the most persistently urged. There are a number of good reasons, which seem fatal to this theory, among them, that one stated in Numbers 23: 9, "The people shall dwell alone and shall not be reckoned among the nations." Who are more prominent among the nations to-day than the Anglo-Saxons?

If the lost tribes are not discovered in any of these theories, where, then, are they? The most natural place to try to find something is where it was lost, and yet theorists have been looking almost every place for the lost tribes except the place to which they were carried away. History says they were carried into Assyria; prophecy says they shall be brought from Assyria. Is. 11: 11, "The Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria," etc. The inference is that there is where they are.

The American Board sent out in 1835 Asahel Grant, M. D., as a missionary into what was once the Assyrian Empire. He tells us that he has found in the Nestorians who inhabit the mountains of Kurdistan the descendants of the ten tribes, and he supports his claim by convincing facts.

The remnants of the lost tribes still exist, for Scripture says they are yet to be gathered. They exist, chiefly, in what

was the Assyrian Empire, to the northeast of Palestine. The great home of the Jews is in Russia, called the Land of the North. The words of Jer. 23: 7-8, deserve careful consideration. "Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land."

At the present time, owing to the conditions that exist in Russia, the Jews in America and Great Britain, and probably in Russia, too, are tearfully saying: "The only thing for the Jews to do is to get out of Russia." Put two things together. First—A prevailing opinion only recently developed that the Jews must leave Russia as quickly as possible. Second—Zionism, a recent and rapidly developing movement, is directing the minds of all Jews to Palestine as their home. What does it all mean? Does it point to the regathering of the scattered remnants of the twelve tribes to their own land in the near future?

THE FULLNESS OF THE NATIONS.

Rev. J. A. Seiss, D. D.

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11: 25). This is very remarkable language. It implies a precariousness of our high calling in Christ Jesus which we would hardly suspect, and which it is dangerous to overlook. It foreshows an end to the favors now enjoyed by the Gentiles, and for the same causes that cast down the Jews from their ancient pre-eminence in the Divine economy. It sets forth that the existing depression of

the Jew, and the exaltation of the Gentile to equality with Him, is only temporary, and must terminate. Yea, and in all the Scriptures, there is a time contemplated, when the pleroma—the full complement—of the Gentiles shall have come in, and things shall begin again with the Jew at the head. And it is to the fulfillment of this mystery that the text relates. The measurement of the temple, its altar and its worshippers, is the receiving again of the Jew, his regrafting upon the old theocratic root and native olive tree, and his re-establishment as the chosen of God among the nations of the earth; and the casting out of the court of the Gentiles, is the diminishing, cutting off, and casting away of the Gentiles from their present rank and privileges.

And when we consider the corruption, deterioration and ever-increasing apostasy of the present Church, from the time of the Apostles onward—when we read in holy writ that in the last days the form of godliness shall be found lingering over the utmost excesses of unrighteousness, the pure truth of God be no longer tolerated by professed Christendom in its eagerness for religious novelties and sensations, and faith have almost entirely vanished from the earth—when we contemplate the prophetic pictures of the consummate heathenism and perversion of everything sacred and true which is to mark the closing periods of this dispensation—there is no room for wonder at the final command to cast out the unclean thing, whilst what follows begins again with the children of God's ancient people. It is the eternal law of things, that unfaithfulness brings judgment, and that if people do not appreciate and improve their privileges they must lose them. The Gentile Church apostatizes, and it dissolves, just as the Jewish Church before it.

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“Thus saith the Lord God: Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?

“My sheep wandered through all the mountains and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

“Behold, I, even I, will both search for my sheep, and seek them out.

“I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.

“And I, the Lord, will be their God, and my servant David a Prince among them.

“And I will make them, and the places 'round about my hill, a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.”—Ezekiel.

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יְהוָה אֱהָבוּ

“HEARKEN
UNTO ME,
O MY
PEOPLE ;

AND GIVE
EAR UNTO
ME, O MY
NATION :”



APRIL

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“Let him take hold of my strength, that he may make peace with me ; and he shall make peace with me.”—Is. xxvii : 5.

“He shall cause them that come of Jacob to take root ; Israel shall blossom and bud, and fill the face of the world with fruit.”—Is. xxvii : 6.

“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night : ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”—Is. lxii : 6-7.

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INTERCESSION FOR THE CHILDREN OF ISRAEL.

“And I saw that there was no man, and wondered that there was no intercessor.”—Is. lix : 16.

“And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it.”—Ezek. xxii : 30.

Jesus Christ is the great Intercessor in Heaven, there appearing before the Father continually on behalf of His people. How great the comfort, the strength, the faith, the success in service, the progress in holiness and the experience of the Spirit's presence and power, in those who see the glorified Saviour interceding at the right hand of God, and always prevailing! When the eyes of faith are thus trained to see Jesus, life takes on a new meaning, and is covered with a Heavenly halo.

Jesus has very graciously extended the duty and honor of intercession to all His people on earth. They have the great privilege of pleading with God for others. “Pray one for another.”—James v : 16. Moses was an eminent example, as he

stood between the wrath of God and guilty Israel, and insisted that the flames of righteous vengeance should not consume the people, unless by first destroying him. How like Christ, who put himself in the way of avenging justice, and made His precious blood the eloquent plea for the salvation of His people!

To have the spirit of intercession and serve before the throne of God in this office is truly Christ-like. But the service must be spirited, spiritual, yea, inspired by the Holy Spirit, else it falls to the ground of its own dead weight. Every time the intercessory service is rendered, the flame of love's holy passion for others must feed itself on the fatness of the soul within, while faith lays hold upon the infinite merits of Jesus above; then will the incense arise as a sweet savor unto God.

This is the great service we owe to Israel; perhaps the greatest and most effective service our Church can render to the Jews. The Jews have sinned grievously against God; they have invoked the blood of Jesus on themselves and their children, and in His wrath they have been suspended from His Church; and it is with God we have to deal, more than with the Jews, to have them restored to Divine favor. The great question is not, Will the Jews come back? But, Will the Lord in His rich grace receive them back? Is the Lord yet willing to welcome them to His house and table? We know the time to favor them, "the time which has been set," will come. Is it at hand? Is the dawn breaking? Is the Lord about to appear in His glory? Are we verging upon the time when a "nation shall be born in a day?" What is the sign of this event, that will surprise the

whole earth, and bring to the world "life from the dead?" We know of no better sign than intercession—real, vital, soul-kindling, Heaven-reaching, God-testing intercession. When did God ever fail to arise, and work, at the pleading of genuine self-sacrificing intercessors?

Is the spirit of intercession for the Jews growing in the Covenanter Church? Is it spreading? Are the fires consuming whole burnt offerings before God? Do we think of these people, without God and without hope, in their obsolete faith, groping in the thick darkness, moaning and sighing in their deepest hearts for relief, crushed and persecuted all over the world, lying down in sickness without the great Physician, closing their eyes in death with the ancient curse still lingering in their ears, descending to the grave, from whence they will arise only to look in despair upon "Him whom they pierced," then fleeing from His presence into the endless perdition? Do we see them and think of them till the soul weeps, till the heart moans its prayer, till intercession comes up day and night before God? Then the time is surely at hand. Our fig tree is budding. The summer is nigh. Will there not be many intercessors among Covenanters for Israel? This is our great work for that people. All other work is overshadowed by this. Teaching, preaching, exhorting, all are important, and all are faithfully performed in our mission. But intercession arises above all these services as far as the mountain arises above the plain, and with its pure white lips kisses the Heavens. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." —Isa. lxii: 1.

“Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away.”—Is. li: 11.

“But ye are come unto Mount Zion”—the Church of Jesus Christ.—Heb. xii: 22.

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The Story of the Conversion of Mr. E. J. Feuersohn.

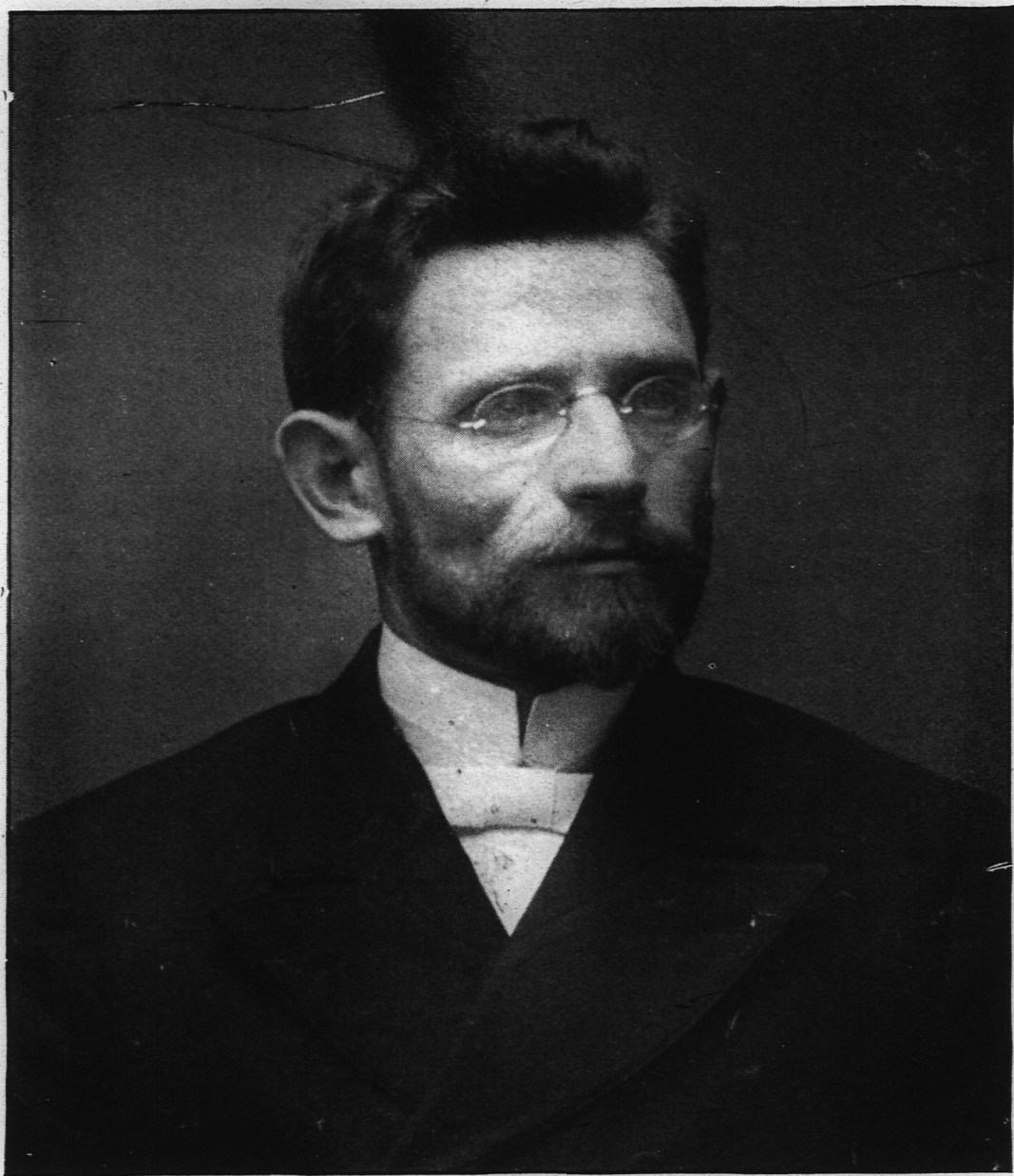
I was born in Russia; my father was an Orthodox Jew and a Russian citizen. He had a position in the Russian Government, but was very strict in the Jewish faith and kept a very religious teacher for my brother and myself to teach us the Jewish faith. This teaching consisted of the five Books of Moses; also a part of Talmud, and at the same time I attended a Russian school.

Later on my brother and I attended a rabbinical school, and while attending this school a Hebrew-Christian Missionary came to the city. He distributed tracts and New Testaments and told all with whom he came in contact of the Messiah. After I saw the missionary my heart became troubled and I could not refrain from asking myself if there was any way that I could see him personally and ask him if Jesus was the true Messiah and the real Son of God. Then other questions arose. How could I see him without permission from my rabbi, and what would the consequence be if he would explain to me about Jesus when I was a blasphemer and a persecutor. Nevertheless I was determined to see him, and early the next morning he passed the school and I overtook him in a narrow

street where people could not see me talking to him. I was afraid of my people and began to talk to him with fear and trembling, but his pleasant manners quieted my fears. I asked him many questions. I can only remember two, and they were: "Is Jesus able to save a person from sin?" (this shows what a great sinner I was), and "How could a person be saved if he was a blasphemer of Jesus?"

He gave me a New Testament and told me to read I Tim. 1: 13 verse, "Who was before a blasphemer and a persecutor, but I obtained mercy, because I did it ignorantly in unbelief." These words sank deep into my heart and I came to the conclusion that there was hope for me and my sins could be forgiven. The next day I met the missionary again and he gave me the address of the great Hebrew-Christian missionary, Joseph Rabinovitz. I left the school and went to Joseph Rabinovitz's Mission. I enjoyed the meetings for the short time I remained there, but could not believe that Jesus was able to save sinners. Mr. Rabinovitz presented me with an Old and New Testament, and said: "Young man, study this Book; it will make you good wherever you go, and do not forget your Messiah." I promised him I would and for nine long years I carried the Bible in my trunk, traveling from one country to another. I spent those nine years in darkness, sin and shame just as many of my Jewish brethren are doing to-day. But all through these nine years I had a hungering in my heart for something better and the Word of God came to me over and over again: "Who was before a blasphemer and a persecutor, but I obtained mercy because I did it ignorantly in unbelief." And then the question came: What must I do to be saved? and the answer came to me: Believe on the Lord Jesus and thou shall be saved. These precious words were ringing in my heart for a long time till the

blessed moment came and the Lord saved my soul. And since then the Holy Spirit has come into my heart, for which I am praising God day and night. At that time I was in Roumania, and, as my profession was teaching, I spent about three years teaching school, especially among the Jews. Those three years I spent with the Lord in secret. The Jewish people did not know much of my conversion, so I became unsatisfied and started to look for some of God's people. The Lord led me to a Hebrew-Christian missionary, where I spent many days in prayer and studying the New Testament. After a short time I was baptized by the London Episcopal Society in Bucaret, Roumania. When the Jewish people learned this they began to persecute me and I suffered much. Many days I had no bread. I lost my position and was cut off from my race and friends. After several years of suffering and persecution I left Roumania and went to Russia to see my mother, brother and sisters. During my absence my father had died, and while at home I received the severest persecution of my life. I found my mother entirely blind, but she was able to recognize my voice. The first question she asked me was: "How could I believe that Christ was the true Messiah and the Son of God?" When I began to explain it to her she became excited and was very angry and was ready to banish me from her presence. I told my mother that I was ready to give my life, if necessary, for my Messiah. A cousin of mine, who was present, took me to a hotel and told me not to come into my mother's house again until she asked me. While being at that hotel young Jewish men came to me inquiring about the Messiah and I distributed tracts and New Testaments, preached the Word of God and magnified the Name of our Lord and Master Jesus Christ. While doing this two special policemen came with a warrant



Mr. E. J. Feuersohn, Missionary.

to arrest me because some of the Jewish people said that I had secret papers and books and might be one of those who wished to destroy the Czar's life. I had to go with them to the station house, and from there they carried me to prison. I was in prison about four months, with my hands and feet in chains, not knowing why I was put there. But while I was there (in prison) I had a great privilege of fasting and praying to my Lord four months. I was persecuted by the rough prisoners around me, but these words came to me: "We are troubled on every side, yet not distressed; we are persecuted but not forsaken, cast down but not destroyed." II Cor. 8: 9.

The last night of the four months I dreamed that some person stood by my side and took off the chains from my hands and feet and told me to arise and shine and leave the Russian country for the light had come.

When I awoke I heard the rising bell and then the overseer came and called out the prisoners into the yard to see if their chains were in good order. While we were standing there a telegram came from St. Petersburg which read thus: "E. J. Feuersohn is free from prison, but has no right to distribute tracts or Testaments without the authority of the Russian Government." Then the master of the prison ordered an officer to take off my chains and take me to a place where I could take a bath, put on my own clothes and go to a hotel. When I reached the hotel I received a letter from my brother-in-law and sisters in America, and in that letter was enclosed a ticket, with necessary traveling expenses to America. From that moment I took courage and was strong in the Lord, because all the things that I had seen in the dream had come to pass. I left Russia in 1902 and came to this country ignorant of the English language. My brother-in-law and sisters re-

ceived me kindly, but tried to induce me to accept a position on these conditions: that I was not to follow Christ and be entirely free from Christianity. I told them I could not live without Christ, and they then believed me insane and later on brought in a doctor to examine me. Not being able to understand the English language, I knew nothing of what they were doing. The doctor telephoned for a carriage and some strong men carried me to a private insane asylum. My brother-in-law agreed to pay for me, but as he could not keep the agreement I was there only a few days. The doctor sent me back to my sisters. When I reached their house they were all crying. While being at my sisters I received a letter from my mother in Russia asking me to forgive and pray for her. Five months later she died, and I believe that her soul was saved. For a time I remained preaching and witnessing for Christ to my people in a Jewish Bible house in Philadelphia. But I had a great desire for more knowledge of the Word of God, so I was led to resign my position and take a full course of biblical study in the Christian Alliance Institute at Nyack, N. Y., from which I graduated May 1, 1905. At once God opened a door for me to enter this Jewish mission which this "Messenger" represents, namely, the Covenant Mission to Israel; also to be united with the Covenant people as a member of the Second Church of the Covenanters.

I am thankful to the Lord for the blessed privilege of witnessing for Him daily to my Jewish brethren. I find that if a Jewish convert stands true in the time of trouble, suffering persecution, and is willing to endure hardship as a good soldier of his Lord and Messiah, surely the Lord will bless his labors and use him in His service. May God help us to be true witnesses for our Lord and Saviour.

THE GOOD WORK OF THE LORD IN THE MISSION OF THE JEWS.

By E. J. Feuersohn.

We find that during Uzziah's and Jotham's reign Judah prospered and was saved; but during the wicked reign of Ahaz Judah suffered through the King of Syria and lost political supremacy. During the successful and good reign of Hezekiah Judah recovered and progressed. It is because Hezekiah and Isaiah continued in prayer to God for deliverance that Judah was miraculously saved—Isa. xxxviii: 1-7. But Uzziah and Ahaz failed in the work of true national reform and the people continued "sacrificing on high places." During the reign of Ahaz Judah was led into worst kinds of sin. But glory be to God for our King, Jesus Christ, who will never fail. So that through Him we are set free from all evil, and can be separated from sin, and be dedicated to God through Him, to continue in the Lord's work, according to the Scripture: "Be ye steadfast, unmovable, always abounding in the work of the Lord."—I Cor. xv: 58.

We all feel that the hand of God is upon this mission of the Covenanters to Israel for good. The Lord has given us power in winning souls of Israel, especially during these past three months. The mission work has been steadily going on as usual. The dispensary, sewing class, night school, Sabbath school and Sabbath evening services are moving forward

with many blessings. We have made special effort to draw in Jewish children into our Mission Sabbath School, with good results, for which we are praising God for answered prayer.

Will you unite with us in prayer that God will use this mission as an instrument to save souls in Israel? It is a blessed opportunity to gather these Jewish people together four times a week and break the Bread of Life to them with close attention given. We believe that many hearts are open to receive the Word given out. I am glad to say that many of my Jewish brethren are in favor of New Testament teachings.

“A man hath joy in the answer of his mouth; and a word in due season, how good is it!”—Prov. xv: 23. “Let the word of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer.”—Psa. xix: 14.

ITEMS OF INTEREST.

Rev. G. M. Robb and his family have been greatly afflicted for almost three months in the serious illness of Melville, their youngest son. He was taken eventually to the hospital and underwent an operation, since which time he has been rapidly improving. We all rejoice in the good hope of a speedy and full recovery, and praise God for his great goodness to Mr. and Mrs. Robb, in sparing with them their son, and express our thankfulness to the Lord for His gracious answer to prayer on his behalf.

The Lord is manifesting himself in the mission, through the spirit of religious inquiry among the Jews, in a manner which is very encouraging to our missionaries. The people come often for private conversation concerning Jesus and the New Testament. All such opportunities are earnestly and prayerfully improved, for the bringing of the lost sheep of the house of Israel to the Lord, who is the good Shepherd.

A young man of promise, a cousin of a prominent rabbi of this city, recently came to Mr. Feuersohn, "in secret, for fear of the Jews," asking many questions concerning the Christian faith. He said he could willingly give up all he had, if the Lord would only satisfy his heart in its longing for a new life. He had never desired a New Testament until this time, when he asked for it with a desire that denoted a thirst for the knowledge of Jesus Christ. Can any one doubt that the Lord will satiate that soul-hungering for eternal life?

One of these earnest inquirers carries his New Testament in his pocket, and reads as he has opportunity, yet in secret, for his courage is not sufficient to face the consequences of confessing Jesus. We do trust that the Church will earnestly intercede with the Lord for these poor people, who are coming to the light. It is yet but twilight, but we trust the full-orbed sun, the Sun of Righteousness, will soon overspread their heavens and their earth with the glory of His blessed face.

Some entire families are showing their interest in the religious instructions received in the mission. In one case the father and mother and three daughters have freely opened their home and hearts for the blessings of Christ and His Covenant. They have a pleasant home and are intelligent and independent. They evidently want only the "pearl of great price," which is not the case with all. The father says he is fully persuaded that Jesus is the Messiah. He attends quite regularly one of the Covenanter churches on the Sabbath at an hour when there is no meeting in the mission.

When Mr. Feuersohn came to this city his two sisters and their husbands, who reside here, subjected him to severe treatment, because of his confession of Jesus as his Saviour. However, our Lord Jesus has brought about a gracious reconciliation, and they now have much pleasure and good-will in each other's fellowship. Mr. Feuersohn is accorded the privilege of sitting with them at their table, as their guest, and at the table he is allowed to ask the Divine blessing on their food, in the name of Jesus Christ.

JUSTICE FOR THE JEW.

A great mass-meeting was held in Washington, D. C., January 21, 1906, called to protest against the horrible massacre of the Jews in Russia, and addressed by eminent statesmen in language truly eloquent and lightning-pointed in indignation, denunciation and protestation. The following are some of the utterances that found expression at the meeting:

"The civilized world is shamed and shocked and grieved by the inhuman barbarities and appalling atrocities which have been going on for the past two years in Russia."

"Whole communities have been destroyed by fire and sword."

"Thousands and thousands of helpless men, women and children are being slaughtered before the very eyes of civilization, and not a Power lifts its voice in protest."

"The events that have called us together stand by themselves. There is nothing equal to them in the records of the race. When you and I have lain in our forgotten graves a thousand years it will still loom dark against the horizon."

"Russia's six hundred desolate villages and towns were not in the track of war. They were at peace; they were under the protection of the civil power."

"The blood of a hundred thousand Jews cries out for vengeance."

"In all the centuries of Jewish persecution no parallel can be found to the awful scenes of the last few months in Western Russia. In all history there is no redder spot than this. Israel weeps for her dead."

"The warm heart of the American people throbs in sympathy for the race so cruelly oppressed, for the men and women and children so brutally and inhumanly tortured, outraged and murdered."

"May we not venture to hope that the worst of the storm is past, and may we not now place in the sky the rainbow of hope for the oppressed millions of Russia?"

"Let America bid her great President utter one more of those mighty words of his, which have proved, 'like Luther's in the days of old, half battles for the free.'"

A SWEET SURPRISE.

It is related that Adoniram Judson, while laboring as a missionary to the heathen, felt a strong desire to do something for the salvation of the children of Abraham according to the flesh. But it seemed that his desire was not to be gratified.

During a long course of years, even to the closing fortnight of his life, in his last sickness Adoniram Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought.

Then at last came a gleam of light which thrilled his heart with grateful joy. His wife was sitting by his side while he was in a state of great languor, with a copy of the Watchman and Reflector in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. In a meet-

ing there Missionary Shaffler stated that a little book had been published in Germany, giving an account of Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople asking that a teacher be sent to show them the way of life.

When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said:

"Love, this frightens me; I do not know what to make of it."

"To make of what?" said Emily Judson.

"Why, what you have just been reading. I never was so deeply interested in any object. I never prayed so sincerely and earnestly for anything; but it came—at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised. It came!"

What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be translated as a legacy to the coming generation. The desires of the righteous shall be granted. Pray and wait. The answer to all true prayer will come. In Judson's case the news of the answer came before he died, but it was answered long before.—Selected.

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“Since Moses wrote the Ten Commandments on tablets of stone, amid the lightnings and thunders of Mt. Sinai, the Jew has been constantly in the public eye, and has absorbed much of the attention of mankind—sometimes governing a great nation, sometimes leading mighty armies, sometimes controlling the world’s commerce and finances, sometimes in religion, sometimes in the field of literature, sometimes in captivity, sometimes persecuted cruelly, having no place to rest his weary head; but at all times, in all places, under all circumstances, he is an intensely interesting and potent factor in human affairs.—Hon. Champ Clark.