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Series V: Writings, 1909-1963, undated.

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Young Judea, dinner in New York City, 1924-1925.

DINNER

TO

RABBI ABBA HILLEL SILVER

TENDERED

BY

YOUNG JUDAEA

IN HONOR OF HIS ELECTION AS  
VICE-CHAIRMAN OF THE ZIONIST  
ORGANIZATION OF AMERICA

HOTEL PENNSYLVANIA

TUESDAY, NOVEMBER 25TH, 1924

6:30 O'CLOCK

FRUIT CUP

---

PURREE OF PEAS

---

CELERY

OLIVES

---

BROILED SALMON STEAK, MAITRE D'HOTEL

FRESH SPINACH

POTATOES IN PARSLEY

HEARTS OF LETTUCE

RUSSIAN DRESSING

---

BISCUIT TORTONI

CAKES

---

CAFE

INVOCATION DR. DAVID DE SOLA POOL

YOUNG JUDAEA MOE TURMAN,

OPENING REMARKS DR. SIMON ROTHENBERG,

GREETINGS FROM ZIONIST ORGANIZATION  
EMANUEL NEUMANN

ADDRESS RABBI ABBA HILLEL SILVER

REMARKS NATHAN STRAUS,

ADDRESS MAURICE SAMUEL

*SINGING Led By SAMUEL E. GOLDFARB*



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1. Loyalty.

1. My pride - martyr - suffering
2. Achievement - <sup>ידו</sup>ידו - <sup>אשר</sup>אשר
1. God
2. Brotherhood
3. Justice
4. Holiness & life

(3) Normal life -

(4) My own youth

5. Young people

2. Cooperation

1. Assimilate other cultures. Merit -
2. Lawyers -
3. More and get things done -  
1. As an that second-rate
4. <sup>ידו</sup>ידו <sup>ידו</sup>ידו
5. Race pride - chauvinism -  
- Jewish nationalism -
6. The Jew must have cooperation
7. Rabbi - Adam -
8. Bohemian - Frank, Amos

3. Sympathy - Soviet Union 1921

4. Youth - (1) would need's <sup>ידו</sup>ידו





# JEWISH MISSIONARY MAGAZINE

Vol. V.

No. 49.

*January 1925*



**Israel and Peace.**  
**The First Crusade.**  
**When Will Christ Return?**  
**Letter from Palestine.**  
**Hezekiah's Tunnel.**  
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 \* **The Tragedy of Sokolovka.** — A.N.S.  
**Who was Tut-Ankh-Amen?**  
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**Praying and Working for Israel.**  
**Opening of Hebrew University.**

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**Push Cart New York.**  
**Map of Jewish Palestine.**

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THOMAS M. CHALMERS  
 PUBLISHER

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# **Jewish Missionary Magazine.**

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Conducted by the

### **New York Jewish Evangelization Society.**

ORGANIZED MARCH 27, 1908      INCORPORATED MAY 17, 1910

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Pp. 17, 22.

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NEW YORK, N. Y., JANUARY 1925.

No. 49

## EDITORIAL NOTES

### Israel and Peace.

**A World of War.**—Given a world full of sin, there must needs be also a world filled with war. Sin leads to strife. "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" The lusts of men, growing out of their selfishness, produce all manner of warfare. So long as nations are selfish, so long as the lusts of men are not uprooted or are left unrestrained, so long will wars continue. When Daniel lived, wars had desolated the earth from the beginning. The angel Gabriel unfolded to Daniel the course of human history down to its final goal in man's last premillennial rebellion under the Antichrist. One of his tremendous statements was this, "Unto the end shall be war" (Daniel ix. 26, R. V.).

**Human Wisdom on Trial.**—In all ages men have sought to reduce the evils of war or to abolish it. Modern times have seen special efforts to outlaw war, to establish a universal man-made peace. All such efforts are vain, for they take no account of the perverted nature of men and nations. They make no provision for eliminating sin from human hearts. They strike at the outward manifestations of evil, but do not touch the root of the trouble. In all these efforts, by arbitration, world courts, etc., God is testing the wisdom of the world to show its supreme folly. What is human philosophy, the science of causes, when it leaves the real cause of wars untouched? What is it worth when it seeks to undo the work of Satan without acknowledging the existence and power of Satan? It cannot grapple with the arch-deceiver, yet seeks to frustrate his work among



men. What folly in the view of God! But God waits that men may reveal their utter foolishness and weakness.

**Israel's Mission is Peace.**—This is the thought of God for Israel. It is repeated by her rabbis, her teachers, authors, sages, in all centuries since the prophets declared that the nations shall learn war no more. It is the condition of the future glory of Israel and of the world. Peace is to come to earth through Israel as the teacher of men, the leader of the nations in the ways of God.

Israel is the mediatorial servant of Jehovah among the nations of the world. As the Lord Jesus is the Servant of Jehovah for individual men, so is Israel in a national capacity. He is the Head of humanity. Israel is the head of the nations. He brings peace to human hearts. Israel stands in his path to guide the nations into the ways of peace. He is the Prince of Peace. Israel passes on his message of peace to all nations on earth.

**Israel's Mission Hindered by Sin.** — How can Israel lead the way of peace while she is herself without peace? Israel is in rebellion against Jehovah, stands far off from God, suffers for transgressions against the divine will, makes no appeal to the God of her fathers for deliverance from Gentile oppression, much less from the sins of her daily life, and can she bring peace to the sinful and oppressed? It is one of the most saddening facts of the present life of the world that Israel, full of sin and rebellion, makes no true acknowledgement of her sin before God. The great Zionist movement, which bids fair to draw into its train the great mass of Jewry all around the world, goes on its way with no appeal for help from Jehovah. Manifesto after manifesto is issued by its renowned leaders or by its Congress, and not a word does one see of repentance for sin or of looking to the God of Israel for wisdom and power.

God waits on high in infinite patience while Israel struggles slowly and painfully along her blood-marked way. He is ready, even eager, to help his poor suffering people, to lift up the fallen from their pools of blood, to save the widows and orphans from their misery, to guide the seekers after wisdom into the paths of true wisdom and holy understanding, to purge the unclean, the dishonest, the perjured, the murderers, from all their sinfulness; but Israel heeds not, takes no account of God. He sent his best Beloved, the mighty Son of God, for their salvation in the past, but they derided and rejected him. Until they repent of that sin, God cannot save Israel. He cannot use a rebellious people to deliver the nations from their rebellion. "Unto the end shall be war."

**Israel Finally Victorious.**—A day will come, it is foretold by the prophets, when Israel will get the victory over all her sins and unfaithfulness. That victory will not come through her fasting, or prayers, or good deeds, but by the rejected and now gladly accepted Immanuel, her Lord and Saviour, the Redeemer of Israel. When the humbled and repentant people turn to Jehovah, after the most terrible trial of all their history, they will conquer themselves and the world through submission to the Lord Jesus Christ. He who is "mighty to save" will lead them forth from all the nations of the earth to their own land and place them at the head of the nations. They shall enter into a great peace, and become the teachers of peace to all the world. Then shall the nations "learn war no more."





## CONTRIBUTIONS

### The First Crusade (1096)

By KALONYMOS BEN YEHUDAH.

Yea, they slay us and they smite,  
Vex our souls with sore affright;  
All the closer cleave we, Lord,  
To Thine everlasting word.  
Not a word of all their Mass  
Shall our lips in homage pass;  
Though they curse, and bind, and kill,  
The living God is with us still.  
We still are Thine, though limbs are torn;  
Better death than life forsworn.  
Noblest matrons seek for death,  
Rob their children of their breath;  
Fathers, in their fiery zeal,  
Slay their sons with murderous steel  
And in heat of holiest strife,  
For love of Thee, spare not their life.  
The fair and young lie down to die  
In witness of Thy Unity;  
From dying lips the accents swell,  
"Thy God is One, O Israel;"  
And bridegroom answers unto bride,  
"The Lord is God, and none beside,"  
And, knit with bonds of holiest faith,  
They pass to endless life through death.

—Translation by *E. H. Plumptre.*



### When Will Christ Return?

By the EDITOR.

It is proposed to give several articles, each very brief, on the great question of the return of our Lord Jesus Christ to earth. This return is necessitated by the unfulfilled prophecies of the Old Testament. It was promised by our Lord himself after his rejection by Israel. The two angels on the Mount of Olives bore witness to it in unmistakable language: "This same Jesus (the Man in his human nature), who is taken from you into heaven, shall so come in like manner (in his glorified body and in clouds) as ye have seen him go into heaven" (Acts i. 11). It was the great hope of the Apostles, who foretold this coming event many times, as they were led by the Holy Spirit so to do.

It will be a personal coming of the Lord Jesus, not of the Holy Spirit.  
It will be a glorious coming, not a coming in weakness (Matt. xvi. 27).  
It will be a coming for his Church (John xiv. 3).



It will be a coming for the deliverance of Israel (Zech. xiv. 3-5).

It will be a coming for judgment on the living nations (Matt. xxv. 31-46; Joel iii. 9-16).

It will be a coming to establish the divine dominion in the earth (Ps. xcvi. 10, 13; Rev. xi. 15-18).

It will be a coming to abolish all war and error from the earth (Isaiah ii. 1-5).

WHEN will this return of our Lord take place? Two schools of interpretation exist in regard to the time. One says that the Lord will not return until the close of the Millennium. The other school teaches that the Lord comes back at the beginning of the Millennium. The Millennium is a period of one thousand years, during which the world will enjoy universal peace and sin will be largely put away. It is distinctly mentioned six times in Revelation xx. 2-7, where we are told that Satan will be bound and imprisoned, and the saints will reign with Christ, for a thousand years (in Latin *mille*, thousand, and *annum*, a year). While some say that the thousand years are mentioned only here, Dr. N. West, in his famous work, *The Thousand Years in Both Testaments*, has clearly shown that this period is definitely indicated also in other Scriptures.

#### I. The Argument from the Great Tribulation.

What our Lord says about his coming in relation to the great tribulation indicates the time of his return. In Matthew xxiv. 21, the Lord predicted a period of suffering for the Jews "such as was not since the beginning of the world to this time, no, nor ever shall be." This time of trouble, unlike in severity to any preceding or following, is the same as Jeremiah describes in chapter xxx. 7: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble. But he shall be delivered out of it." Daniel xii. 1, gives this prediction: "There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered."

Here are three great prophets foretelling a time of trouble unequalled by anything before or after. There can be only one such time of trouble. It is pretty generally agreed that this trouble to the Jews has not yet taken place, even Jewish scholars teaching the same thing all along the centuries since before the coming of Christ, that Israel's greatest sufferings occur just before the final deliverance of their nation from Gentile oppression.

It is also taught that the sins of Israel will be removed, so that the Jews will no more rebel against Jehovah. With complete obedience to their Lord, the Jews will never suffer again for national sin. Their return to Jehovah and their land must precede the Millennium. *It is impossible to think of any national rebellion of Israel during or after the millennial day.* Therefore the tribulation to Israel occurs before the Millennium.

Now, our blessed Lord told his disciples, in Matthew xxiv. 29-31:

IMMEDIATELY AFTER the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall SEE THE SON OF MAN COMING in the clouds



of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Christ himself tells the time of his return relative to the *pre-millennial* tribulation on Israel. It follows immediately after the tribulation. Therefore, *the second coming of our Lord is premillennial, before the Millennium.*



### Our Gospel Auto.

*Not ours, but the Lord's. We are glad to set before our readers a view of the new machine. It reminds us of "Nahum's chariots," only this will not be a "jumping chariot," we trust, but a "chariot of salvation" to many in Israel, such as Habakkuk mentions. Neither is it "the chariot of Israel," as Elijah was, but a chariot for Israel, which may become a "chariot of glory" far different from those of Shebna (Isaiah xlii. 18) in helping the Lord to "bring many sons unto glory." Two things we deeply crave from our friends in regard to this Gospel Auto, that they will ask the Lord to care for it, that we may have no accidents, and that he will use it to bring life and peace to many by means of the messages which it will carry to thousands of unsaved men, women and children.*

*The chassis is of Reo make, 1924 model, and with body complete cost \$1,310. The Lord enabled us to pay for it outright. It seats thirteen persons comfortably, and will carry many more at a pinch, as when we desire to take the women and children of the Mission to the parks and beaches in the summer season.*



### Romish Interest in Palestine.

Indicative of the interest taken by the Vatican in Palestine question is the fact that of the twenty pavilions of the Catholic Missionary World Exhibition, which will be held in the courtyards and gardens of the Vatican during the "Holy Year of 1925," one building will be devoted entirely to Palestine. The newspaper, *Tribuna*, states that through this exhibition the Vatican intends to "give the clearest reply based on facts and documents to Zionist claims on Palestine, the cradle of the Christian religion."

—*The Jewish Tribune.*

This indicates that Rome will not be found asleep when the time comes for the Jews to assert themselves along national lines.



### Letter From Palestine.

The B. J. S.

Haifa, Palestine.

MOUNT CARMEL BIBLE SCHOOL.

The Rev. Thomas M. Chalmers,  
2654 Marion Avenue,  
New York City.

My dear Brother in the Lord:

For some time past you and your work for the Master in the great American metropolis have been in our hearts and minds and I have been wanting to write to you, but I have been compelled to neglect even the truest of our friends. Each time your very helpful *Jewish Missionary Magazine* arrived, it was welcomed and read by us with true prayerful interest and with gratitude. It is indeed a joy to us to read and learn how the Lord is using you and we are grateful and praise God for the faithfulness of the testimony. This last number, September, was indeed welcome and you have made me personally your debtor and I desire to thank you from my heart for the helpful commendation of my little book, and I feel so thankful to you for the promise contained in your review to arrange for handling it in America.

#### Conditions.

I am grateful to record that the movements among the "Returning Remnant" are continuing to give us greater hopes for the future in connection with the rebuilding of Zion and Israel's restoration. Thousands of young men and young women "chosen from within Israel" are continuing to come with the same zeal and the same spirit to the land of their Fathers, with longing aspirations and great hope for the future. We feel that we are fully entitled to look upon these young men and young women, the "Zionist Chaluzim"—pioneers, advancers, and forerunners—as part of the "returning remnant," thus becoming the "forerunners" ushering in the great consummation, namely, the advent of our blessed Lord, for which we are longing and praying that the day may soon come.

They continue coming a little over 1,000 a month. The government statistics for the month of August give a total of 1,800. The enemy would have it that as many as come in go out, but this is absolutely false. The same government statistics gave as a total who left Palestine for the same month, 74. Of this 74, 23 were simply returning from a visit and of the 51 others, only eight were Jews. They are a portion of Israel whom we believe the Lord has led back to the land of their Fathers, to rebuild the "broken walls of Zion." They are a class by themselves; they are different from all the other Jews who are emigrating from Russia and Roumania to England and to America, whose sole desire is to better their position materially. Those who come to Palestine are possessed by a certain idealism (it is hard to define this idealism) in which personal gain and advantage have no place. The difficulties they have to face are various and many, and are always on the increase. They have to endure a great many hardships; they have to suffer many discomforts, many of them have even to pass through the valley of shadows, but they are holding on, and hold-



ing on tenaciously to the "ideal" which we believe God has put into their hearts. It is hard to realize what these men are called upon to sacrifice and to contend with, but we have found that in spite of the difficulties and the many things that harass them, the love of Zion predominates, the "Hebrew songs of hope" are always upon their lips and many are even filled with an ecstatic joy. Therefore, having come into personal contact with so many hundreds of them and having observed the spirit that animates them, we feel more than ever entitled to look upon them as a portion of the "Returning Remnant." They are certainly being led by the Unseen Hand, and even if they do not notice it or realize it fully themselves for the moment, nevertheless they are being led by the Spirit of God. It is interesting to watch the different ways in which they are being led. Some who at first had only one thought prevailing, namely, that of rebuilding the land and establishing a national home, have come to realize that stones and bricks even symmetrically put together, and fine houses and fertile land, do not give life to a people who are spiritually dormant, and those are being led to seek "the Way, the Truth and the Life." New visions have appeared so as to make the old dreams pass away, yea, to some of them "all things have become new." But others have to go on searching, seeking, longing and groping by the way till "the time of grace" will come when they will reach the haven of rest which their souls long for. And there are yet others who will perhaps for a long time have to continue going by the "way of sorrows" and pass through the "valley of shadows" and then be led into the fulness of the light. They will reach the "place of safety" by the "way of the cross." There are sights which we have seen and things have taken place which we have witnessed that, though at the time it made us keenly anxious, yet we have seen and realized that God is loving, yea, the dry bones have not only come together and flesh and sinews and skin come upon them, but even the Spirit of God is doing his work.

What a change of attitude! What a change of vision! It seems that almost "all things have become new." Only last week we visited two Jewish colonies, one called Beth-Alpha and the other Tel Yousseph. Beth-Alpha is composed of Austrian and German young Jews and Jewesses, about 120; Tel Yousseph has about 200. We had not time to reach Beth-Alpha when they greeted us and welcomed us, and told us that we must stop and lunch with them. They extended hospitality of the best, and then they listened to the message. One of them presided and with the utmost freedom we spoke to them. The questions they asked were intelligent and of a sincerity I am hardly able to describe. The literature which we gave them was received with gratitude and with thanks. At Tel Yousseph we were invited to tea and our experience was the same. We could but exclaim and say "How wonderfully God moves!"

#### **Movements Amongst the Dry Bones.**

There is every indication that the movement among the "dry bones of Israel" Christward is assuming an important position. On the first day of my return three young intelligent Jews turned up from one of the leading Jewish colonies. They had received New Testaments during a missionary journey some time ago. We had the privilege of meeting them



a number of times, and these three young men have now decided to declare their faith in Christ openly. There are the usual difficulties, namely, one of them is married and has two children; the other two, whilst they are free, have their homes and land in the Jewish colony, and they have obligations to the goodwill of that colony, because they were aided by the Jewish Colonization Association in the building up of their farms, and so comes the question,—what steps they have to take and how best we can advise them. We are praying earnestly and we have laid the matter before the Lord. In the course of conversation they informed us that there are many young men who believe, but they are in the same position, and are waiting for the time of grace when the Lord will show them what action to take and how to come out openly on the Lord's side. The earnestness of these young men has touched our hearts and we need to uphold them.

#### **Bibles in Jewish Hotels.**

Paul Doany (who is in charge of our Reading Room) reported that a certain interesting Jew called at the Reading Room and bought a number of Hebrew Bibles (*Old and New Testaments together*) and sent them to be put in the Jewish hotels, in the different rooms. He insisted that the Bibles should be bound together in one volume. Paul also reported to me a conversation which this man had with a Jewess, who came in at the time to buy a Bible, whom he tried to persuade to buy a New and Old Testament together, declaring to her that both had been written by Jewish prophets who had received it from God.

But who was the man? How could I get hold of him? Paul did not know. On Tuesday afternoon, being the eve of the Day of Atonement, when all Jews resorted to their synagogues, I was in the Reading Room and whilst there this dear man turned up. Naturally I gave him a hearty welcome and took him into my private room, and I saw before me a man of great ability and of a high spiritual calibre. After a little time he said, "You come to my house, I want you to see my house," and I went with him. He has a large flat of nine rooms, and the largest room was a library. The best and latest of the Christian theological books were there. On entering his home he said: "You see I do not go to the synagogue because we enlightened Jews do not need those long prayers in the synagogues." I said, "What do you need?" and he said "A new vision." And he said, "I have been looking for you for some time, and I waited for the favorable opportunity which has presented itself, through God, this afternoon." He added, "Opportunities taken by men without being granted from above are of no avail."

He spoke with a fire with which only the ancient prophets could speak. "Do you realize that we have here now in the land of our Fathers, 25,000 young men, Zionist-Chalutzim, who have come with an ideal, but hardly know how to attain that ideal? The old Judaism is barren for them and they have no desire for it. They are spiritual at heart, but they have not found the way to attain the true spiritual. I have opened this house with a longing desire to reach and be of service to them spiritually, but I do not know if I am able to reach them." I could see here a longing heart who wants to reach his brothers with the things spiritual, but is uncertain as to what God requires of him. On the following morning I again



called on him and we spent fully three hours in earnest conversation on the claims of Christ and Israel's attitude towards Christ.

On the following Friday he called on us here and we had tea together and we learned a little more of his attitude towards Christ and Christianity. I have found that as a student in Germany, he came under the influence of Dr. Kittel, and for the last twenty years he has been studying Christianity with an earnest desire to enter into the feelings and the joy of the Lord. But whilst in Germany he also came in contact with many "rational" Christians whose works he also studied. He evidently made astronomy one of his great subjects of study. On a visit to America he came in contact with some godly people and there he was brought to study the coming of the Lord. For instance, he has been studying a book by Mr. James Dunbar of Christchurch, New Zealand, entitled, "What shall be done in the Dry?" This book evidently made a great impression on him. He has also studied Mr. Blackstone's book, "Jesus is Coming," and Dr. Dawson's book on the coming of the Lord. The business he has been engaged in has always apparently been a hindrance to him, and when the important position in Palestine was opened, he came here and has been trying to help in the rebuilding of Zion, but he has come to the conclusion that all other structures are nothing if the spiritual is not looked after.

On Saturday morning, October 18, by appointment the Rev. L. Rosenstein and myself called on him. There were three other Jews and we spent there from 9 a. m. till 12 noon. It is impossible to give all the conversations that we had and the matters we discussed. The main theme of our discussion was Israel's greatest need. Pastor Rosenstein put the definite question, namely, "What is the chief cause that this present exile is lasting so long? When Israel was guilty of such hideous sin, namely, idolatry, the exile lasted only 70 years. Why is this exile now 1900 years?" The dear old man without hesitation replied, "Because we Jews have rejected and desired the death of the noblest and best of Israel, and when he was dying on the cross, the high priests and leaders said, 'His blood be upon us and upon our children.'" We felt, all of us, that he had touched upon the most important and vital cause of Israel's present condition, and words like these, spoken by one who is still within Jewry, naturally made a great impression upon us. Before leaving, Pastor Rosenstein said to him, "Do you know that we are waiting and praying continually for the Lord to come back again? What is your attitude, and what will be your position?" He lifted up his eyes to heaven, "Oh, I wish that the Lord would come at once!"

#### Our Attitude.

Such movements are visible everywhere. Who is there who has the cause of the Lord at heart, watching these movements, who fails to realize that these movements amongst them—it matters very little what they are in themselves—are a direct result of the predicted plan of God? They are signal points in the "signs of the times." It is true we realize tragedies and we see sorrowful sights, but at the same time we see a portion of Israel being led of God and with an enthusiasm and a tenacity ready for all kinds of sacrifices in order to attain the ideal which (we believe) none less than the Spirit of God has put into their hearts. Can we be si-



lent at such a time? Can we go on and do nothing for such? It is true we are only able to do a little, but we are doing something, and we are seeking of the Lord that we may be found worthy of him to continue in his service, and be led of him to bring forward that long-looked for "reconciliation." It is our imperative duty to make known to these 25,000 young Zionist-Chalutzim that a "Restoration" without a "Reconciliation" is impossible and useless, and to urge them to the reconciliation for which we pray and long that the Spirit of God may do his work. May the Lord help us to be found worthy in the day of his power.

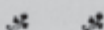
In conclusion my dear brother, allow me to wish you every good and perfect wish for the coming New Year, and we trust that this letter will find you and dear Mrs. Chalmers and all your dear ones and all your fellow laborers enjoying the love and goodness of God.

With fraternal greetings from all our fellow laborers, believe me to be

Always affectionately yours in His service,

October 25, 1924.

(Signed) S. B. ROHOLD.



### Through Hezekiah's Tunnel.

An Underground Adventure in the Holy Land.

By DOROTHY MACKAY.

We plunged waist-deep across the Virgin's Fountain, where, tradition has it, Mary once washed the swaddling clothes of the Holy Child outside the walls of David's City. At the foot of two steep flights of rough-hewn steps we had disturbed the women of Siloam drawing water at eventide. Amazed they watched us as we splashed across the grotto and bending low waded through a dark myterious-looking archway on the further side.

Candle in hand, each member of the party straightened up in the dark blackness of Hezekiah's Tunnel,—in days of old the key to the defence of Jerusalem in times of siege. Our elbows touched the straight hewn walls on either side; above our heads the room loomed close. We stood knee-deep in the stream which flows through with rapid current to the Pool of Siloam. Beneath our feet we felt the fine and sticky mud that has been deposited through the centuries.

"Forward!" the word back along the line, and "Ware heads!" We moved on midst sounds of laughter and the splashing and gurgling of water. The women of Siloam had resumed their task. From their incurious Oriental minds we had already vanished with our disappearance from their view. The echoes of their empty kerosene tins striking against the sides of the fountain came ringing through the tunnel.

After a few yards, we saw the entrance to the passage which once led to the summit of Mount Ophel—so quaintly called "the gutter" (2 Samuel v. 8) in the Old Testament. Up it, at David's call, Joab led his men to surprise the defenders of the otherwise impregnable Jebusite fortress and to open the gates from within.

On we waded, now knee-deep, now barely above our ankles. Here we stooped low, there walked erect. But the tunnel, though by no means



straight, was surprisingly even in bore and always very narrow. The word passed back, "Look out for inscriptions." But beyond some initials traced in smoke upon the roof, which are said to be the handiwork of an adventurous party of Australian soldiers, we saw naught but the tool marks of Hezekiah's workmen. About half way through, the passage veers suddenly to the right leaving a little cul-de-sac ahead. Another shift of direction and a second cul-de-sac running in the direction from which we came. We realized how those civil engineers of old—it is twenty-six centuries since the tunnel was made—working from either end had failed to meet. When they heard each other's picks, each party had changed its course.

Now, wet and somewhat weary, we began to wish for an end to our wading. The more imaginative spirits thought of the intermittent nature of the Virgin's Spring, remembering that when it gushes forth in full volume it fills the lower portions of the tunnel to the roof. So we hastened onwards towards our goal, still passing back the word at intervals, "Ware heads!" Then suddenly one of the leaders exclaimed, "Look there!" as pale blue enamel glimmered within candle range. A household utensil washed through those many scores of yards by the successive floods, had come to rest impaled upon a point of rock,—the sole sign of human life in those dark dank depths.

A smell of bats—reminiscent of the tombs of Egypt—assailed our noses, pungent, choking, but very welcome. Where bats could penetrate, we could not be far from light, space and air. The tunnel turned. Its ceiling rose and became the irregular roof of a narrow cavern, at whose end glimmered the light of day. On our left, at about fifteen feet from the end of the passage, we saw a sunken area of the wall where once was the oldest known Hebrew inscription, six lines of finely chiselled letters. One of the most impressive archaeological discoveries ever made in Palestine, it was found by two adventurous urchins in 1830. It recorded with an amusing note of self-satisfaction the completion of the tunnel in the reign of Hezekiah; it is supposed, about 702 B. C. Alas! but a fragment of it still remains,—in the museum at Constantinople. But Major Conder, the archaeologist, luckily took an impression of it with a paper squeeze ere it was cut down by the vandal hand of the Turk. A cast from that impression is now to be seen in the British Museum.

How often has Hezekiah's Tunnel been penetrated through all its length, just upon a third of a mile? Not often, for the Virgin's Fount, woman-like, is uncertain in her behaviour. No one knows exactly when to expect the siphon-like spring to pour forth its water in torrents. It is still called by the villagers of Siloam the Dragon's Well, for according to tradition a dragon swallows the water when he is awake. It is when he sleeps that the water gushes forth in great volume. This may happen three or four times a day after the winter's rains. The water is then constantly nearly neck-deep and the passage of the tunnel would be a feat of great endurance, if not quite impossible. After the long summer drought, however, the dragon appears to be very wakeful and thirsty. The spring may not gush for two or three successive days. The shallowness of the water when we went through made it possible for us to accomplish the feat in just over half an hour.



On issuing forth into the Pool of Siloam—only a portion of the original pool, which is now partially blocked up with rubbish,—we were glad of the dusk and approaching night. A more dirty and disreputable-looking crowd it would be hard to find. With stockingless legs mottled in black, clinging wet clothes, unrecognizable shoes and crushed in hats, we hastened to our homes devoutly hoping *not* to meet our dearest friends.

Why did Hezekiah have this tunnel made? Obviously, not primarily for people to pass through, it may well have served as an occasional mode of exit from the city in times of siege. The Virgin's Fount lay without the city walls. There was no spring within. Even though it was overlooked by the towers on the city wall immediately above on the steep slope of Ophel, water could only be drawn from it with great risk under cover of the night. By carrying the stream through underground to the Pool of Siloam, Hezekiah's engineers made it possible to draw water at the foot of the passage up which Joab climbed without being exposed to the attacks of the enemy. Nor could the enemy without the gates easily avail themselves of the supply.

With the spice of risk attached to its exploration, Hezekiah's Tunnel is one of the most interesting of the archaeological remains of Palestine. The natural phenomenon involved makes it unique among the historical relics of the world.—*The Palestine Weekly*.

### **Jewish Life and Longing**

or, **What is Orthodox Judaism?**

By REV. S. B. ROHOLD, F. R. G. S.

B. J. S. Mount Carmel Bible School, Haifa, Palestine

COURSE OF LECTURES DELIVERED AT THE  
MOODY BIBLE INSTITUTE, AUGUST, 1923.

"Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from me, and their fear toward Me is taught by the precept of men" (Isaiah xxix. 13).

"For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God" (Romans x. 2, 3).

#### **PRELUDE.**

When Dr. Harnack published his book, *What is Christianity?* it created a stir in the world, and it did not leave the Jews unaffected. Voices were heard everywhere, and large prizes were offered to any Jew who would write a similar book and tell the world, What is Judaism? We are told that legacies have been left for its production, and that the prizes offered have accumulated to a considerable amount. But thus far no one has succeeded in preparing a volume such as would be accepted by a board of competent Jewish judges. It cannot, therefore, be expected that one could explain the mystery of Judaism in a few lectures. Of a truth it would be presumptuous for me to attempt to attain the unattainable.



But what we can do is to explain some aspects of Judaism, and particularly of Orthodox Judaism.

In preparing these lectures we are intentionally avoiding all theological arguments and speculations. It is not our aim to explain the nature of the Jewish code of laws or the mystery of its theology. The question if there is such a thing as a Jewish theology has yet to be settled. It has been long felt that there was a clamant need for a simple statement in plain language of what Orthodox Judaism is. There is no handbook. The ordinary layman and the busy pastor have not the time or opportunity to wade through the many weighty volumes with their technicalities and speculations prepared by great scholars. We have, therefore, deliberately set aside all technicalities and faithfully endeavored to describe the religious life, longings, and aspirations of the observant Orthodox Jew.

In sketching the daily life of the pious Israelite, it is our aim to acquaint the reader with the true character of the marvellous faith that sustains the Jew, his continued strivings, longings, aspirations, and hopes, from the cradle to the grave.

Our many illusions would soon disappear if we could have a true appreciation of the orthodox Jew—of what he has to contend against, the difficulties he has to face, the prejudices he has to conquer, and the opposition that must be overcome ere he can be persuaded to consider the New Testament in its true light. Prejudices, traditions, and customs created for centuries cannot be brushed aside at a moment's notice, even by the best and most fertile brain.

It is therefore of the utmost importance that we should become thoroughly acquainted with the character and faith of the orthodox Jew, for he it is who represents the true Judaism of the Diaspora of the time of Christ and the apostles, and of the present day. It is to this Jew that we all owe so much. It is these lowly, faithful Israelites, whom God has preserved as his witnesses to the truth of the Scriptures, as he has preserved the Scriptures through Israel.

The Bible bears record of the supernatural origin and existence of the Jew. "Israel and the Bible are one," is an infinitely true saying of the rabbis. It was the *Torah* (the law) which kept Israel's light burning through all their past vicissitudes; the lamp of the *Torah* still illuminates Israel and supplies the motive power that keeps them on the surface among all the nations. The *Bechinath Olam* rightly says: "The *Torah* and Israel are the lamp of God on earth. A Jew with the full knowledge of the *Torah* is a house full of light."

#### THE TALMUD.

No one will expect more than a simple indication of what is contained within this sea of knowledge. We can only give a brief outline of the Talmud, and how it was accumulated. The earnest inquirer must study further for himself. After the destruction of Jerusalem, and the awful calamities which befell the Jews in Alexandria in the second century, Jewish learning found a retreat about the beginning of the third century. Rabbi Yehudah, then being the *Nasi* (or prince), compiled the *Mishna*, A. D. 230, from the opinions of a hundred and seventy rabbis. About a century afterwards a disciple of his, Rabbi Yehochanan, principal of the



college at Tiberius, compiled the various opinions of about two hundred rabbis, explanatory to the *Mishna*, and denominated it "*Talmud Yerushalmi*," or Jerusalem-Talmud. In the sixth century (A. D. 512), Rabbina and Rab-Ashi compiled the opinions of about thirteen hundred of their learned men, a compilation which is called "*Ge' mara*," or completion, and added to it the *Mishna*, or text, and designated it "*Talmud Babli*," or Babylonian Talmud—properly so, for it is an extraordinary babel! It is a most inconceivable mixture of literature, political economy, ethics, astronomy, logic, metaphysics, jurisprudence, allegories and fables. At the same time it contains many valuable truths, and other comments worthy of attention.

The Talmud, we said, is a sea of knowledge, but it contains many cross currents, and no one knows when he may be caught in one of these swift running streams. It is venerated by practically every Jew. We except, of course, the Reform Jews, and the assimilated, careless, and indifferent ones, but the nation as a whole still clings tenaciously to it. Hundreds and thousands in Jewry who do not know the Talmud, and have not studied it, yet venerate it; and for that reason the person who is well versed in it can easily win his way to the heart of the Jewish community. Therefore we have always held that a missionary to the Jews ought to have at least some knowledge of the Talmud and of Jewish literature.

#### BEFORE THE JEW IS BORN.

The orthodox Jew believes that before his son is born the angel Gabriel, who is the patron angel of the Jewish child, teaches him the whole of the law. He also educates him in seventy languages, but just before the little baby is born care is taken to make him forget all that he has been taught. This is done by hitting him upon the upper lip, and so every little Jewish boy when he is born cries, because of the severity of the blow which he has received. The groove on the upper lip is held to be the result of this blow. There are many Jewish traditions and stories about prodigies. Some wonderful boys were too quick for the angel to administer the blow upon the upper lip, therefore they were born with all the knowledge acquired before birth. It is stated that a certain Jewish child, when his mother wished to nurse him, said: "Oh, no, mother, I must first of all offer a blessing to God before I am fed." These are not regarded as mere fairy tales, but are solemn realities to thousands in Israel.

#### THE LEGEND OF LILITH.

The Jewish male child is born in bondage to a superstitious fear which is firmly held by practically all the Jewish people throughout the world, and is known as the "Fear of Lilith." This word is only mentioned once in the Bible, in Isaiah xxxiv. 14, where it is translated *screech owl*. The story is as follows:

When Adam and Eve were driven out of Eden, the former was cast on the Island of Ceylon, and the latter on Mount Arafah, near Mecca, one hundred and seventy-five years' journey from each other. Poor Adam felt the separation very much, for he was a sociable being, and pined on account of his solitude. Lilith knew this, so with her lord's consent she offered the exile her companionship, which he, bewitched as he was, gladly accepted. So Adam and Lilith "lived and loved together through many a



changing scene." At last, however, Adam met Eve again; the rays of their first love illuminated their eyes, and Adam beheld Eve once more in all her attractive loveliness. As he looked upon her, when she was longer asleep that he liked, he exclaimed:

"My fairest, my espoused, my latest found,  
Heaven's last, best gift, my ever new delight.  
Sole Eve, associate sole, to me beyond  
Compare, above all living creatures dear."

Lilith could not brook this insult, especially as Adam informed her that she might now seek another companion, for he would have not time to pay attention to her. In frenzied rage she flew away, and swore by heaven and earth that she would destroy every child of man that should be born. It is also said that before Adam died he divided his estate between the offspring he had by Eve. When Lilith and her offspring heard this they came and made vigorous protest, demanding a share in Adam's estate; but as he had already given everything valuable to Eve's children, he could only give her the waste places and lonely spots which Eve's children did not frequent. This accounts for the fear of the orthodox Jew of being alone in a field or in a desert, or of going into an empty house, for he believes that the numerous descendants of Lilith are hovering about ready to do mischief.

The story is firmly believed that this evil spirit has destroyed thousands of little children. It is said that one day Rabbi Simon Bar-Yechai met Lilith in the desert, and, addressing her as an accursed one, demanded that she should cease to work mischief. In conversation with her he discovered that she was afraid of the names of Elijah the prophet, and of the patriarchs in Israel. Hence a *Shmirah* was prepared, a kind of amulet, to serve as a protection. This amulet has on it the names of Shaddai, the Watcher of Israel, the names of the patriarchs and mothers in Israel, particularly the name of Elijah the prophet, the names of the angels Michael and Gabriel, and a hand to drive away all the evil spirits. This *Shmirah* is put up on the doors, the windows, the bed, and on every place where there is an entrance or opening, to protect the newly-born child, and even then it is feared that Lilith may do mischief. So for the first eight days of the child's life a rabbi attends with little children in the evening to say prayers at the bedside of the mother and child, and the children are afterwards entertained with sweets, etc.

It is also customary to have some pious people to sit up all night and study the *Zohar* (the Book of Life). This mystical book is supposed to have been discovered by Rabbi Simon Bar-Yechai, and it is believed that the study of it has special virtue to drive away Lilith and her hosts. Even then the little infant is still in danger. The seventh night is called *Wachnacht*, which means watchnight, and this is a night when the baby has to be carefully guarded. It is held that he only passes out of danger and escapes the clutches of Lilith on the eighth day, when he is circumcised, and is thus admitted into the Covenant of Abraham and made a member of the synagogue. At the ceremony of circumcision it is fully believed that Elijah the prophet is present—in fact, there is a beautiful divan in every synagogue which is only used for circumcision purposes, and is



called *Kissai Shel Elijahu* (the Chair of Elijah the prophet). On this occasion the child receives the names by which he is known afterwards. After that this son of Israel is safe. This strange superstitious tradition is firmly held, and it not only affects the conduct of the people, but also has an influence on the life of the child all his days.



### Who was Tut-Ankh-Amen?

The article below, clipped from *The Jewish Chronicle*, London, of November 28, 1924, is of curious interest. If the identity of the Egyptian ruler with Joseph, "the governor over all the land" (Genesis xlii. 6), should be established, it would be one of the finest testimonies ever given by the spade to the genuineness of the biblical record. We can think of various objections that may arise against such an identification, one being the great distance of the Valley of the Kings, where the tomb of Tutankhamen was discovered, from the land of Goshen. But we let our readers judge and we shall all await with deepest interest further discoveries in the celebrated tomb.—*Editor*.

Was he Joseph of the Bible? (asks *The Jewish World*). Professor Selikovitsch, the renowned Egyptologist, translator of the original Egyptian hieroglyphics *Le Livre Royal*, stoutly maintains that he was. He provides a reasoned argument for the faith that is in him in last month's issue of the *Jewish Forum* of New York. If the Professor's surmise is correct, then it follows (says *The Jewish World*) that when the sarcophagus of Tut-Ankh-Amen comes to be opened it will be found to be empty, because we know that when the Children of Israel went up out of Egypt they took with them the bones of Joseph, who, however, was buried in Egypt.

Tut-Ankh-Amen, says the Professor, was never a King of Egypt. He was a full-fledged regent, or rather co-regent in the time of the 18th dynasty, which corresponds to the time in which Joseph lived. . .

Now one of the strangest things which, to employ an Irishism, is not found in Tut-Ankh-Amen's tomb, Professor Selikovitsch points out, is anything in the nature of a religious ritual.

Why has no mystic writing of any kind, containing any allusions to the *Book of the Dead* (*Per em Kheru*) or some prayer or conjuration, been found within the shrines which have already been uncovered? (asks the Professor). . . .

But by establishing the identity of Tut-Ankh-Amen with Joseph, the omission of liturgical prayers is explicable, strict orders having been given not to desecrate Joseph's resting place with Egyptian idolatry.

The omission (adds *The Jewish World*) it must be admitted, is "suspicious;" although it occurs to us that as religious beliefs were in Egypt at the time of the burial of Tut-Ankh-Amen the subject of keen controversy, it may well be that it was decided not to make the dead notable, whoever he was, an object of the strife of creeds; and so his interment was "neutral."



## BIBLE AND TALMUD.

However, the Professor does not rely upon mere negative evidence for his theory. He says "there is absolutely conclusive proof in the Bible and the Talmud." For one of the symbolic titles of Tut-Ankh-Amen, as found on Egyptian monuments, is "The Bull of Might;" and this is the very title by which Moses, in his last message before he died, apostrophized Joseph. In the thirty-third chapter of Deuteronomy, 17th verse, Moses, speaking of Joseph, says: *Bekor shoro hadar lo*, which the Professor contends should be translated, not as the Authorized Version ("His glory is like the firstling of his bullock"), but literally "The young bull adorns him gloriously." Moses thus simply alluded to the Egyptian title bestowed on Joseph and said it fitted him admirably.

Then the Professor points out that in the Talmud (Tractate *Sanhedrin*) it is stated that "Joseph had concealed three precious treasures in Egypt." These, he holds, must refer to a concealment in the graveyard, "the safest place to conceal treasures."

For one thing (remarks *The Jewish World*), if the Professor's theory prove correct, it will account for a puzzling question in regard to the Luxor tomb to which, however, he does not, in the interview, refer. We mean the confusion in which the treasures buried in the tomb were on discovery found to be. If, however, it was really the burial place of Joseph, it is easy to see why. For a violent panic must have prevailed at the Exodus, and nothing is more likely than that in the wild rush the remains of Joseph were hurriedly, and perhaps surreptitiously, taken from the sarcophagus in which they had for so long lain, and that the treasures that had been disturbed in the process were replaced anyhow, so that the tomb might be quickly closed again.



### The Tragedy of Sokolovka.

By Rabbi ABBA HILLEL SILVER.

Rabbi Silver of Cleveland, Ohio, writing in *The Jewish Tribune* on "We Need the Jewish Youth," makes an earnest appeal for young Jews of America. He wants to see them "grow into Jewish life gracefully, charmingly, normally as a plant grows. Let them have an environment which is Jewish, so that when they face life, they will face it not afraid, nor apologetic, but as normal human beings who have been taught to accept these things and are prepared to meet them. That was the youth that I had. That was the youth which forty of my colleagues of the Dr. Herzl Club had. That was their youth. We were Jews before we knew of the existence of a Jewish problem; and when we met the Jewish problem, we did not take it so seriously and were not so terribly disturbed by it."

From the heart of his article we clip the following on Sokolovka:

"You wish to know," cries the great Hebrew poet, Bialik, "whence your brothers drew that strength to combat the armed phalanxes of their enemies; you wish to know whence they drew that courage? Go to a little synagogue in some forsaken village way out on the distant steppes, and there in the twilight of the vanishing day, you will find three or four men chanting over an ancient tome, chanting in the old, old chant from their sacred Law. There you will stand before the miracle of my people's eternal life, and you will see the glory of an undying race—the synagogue."



And I wish I could bring that love of that Jewish institution into the hearts of our boys and girls.

Do you know the story of Sokolovka? Did you read of it perchance? It happened three years ago. It was *Yom Kippur* day in the little town of Sokolovka just three years ago, in 1921, when the hordes of the counter-revolutionary armies were sweeping over the Ukraine. In this little village the Jewish men and women, and children, were assembled in the little almost broken-down synagogue. It was *Yom Kippur* day and that morning the Cossack leader Kosakoff entered the city and he and his infuriated mob broke into the synagogue and commanded the rabbi and the elders of the congregation to open the Ark, take out the Scrolls of the Law, and march around the center of the synagogue and sing and dance as they are accustomed to do on *Simchas Torah*. It delighted the soul of this Cossack to see these frightened and intimidated Jews dance before him in forced merriment and when that ghastly scene was done, he commanded the Jews to march to the square of the city. The rabbi anticipated what was to happen, and so he turned to his congregation and said, "Brothers, repeat with me ere we leave this synagogue seven times *Adonoy Hu Elohim*" (The Lord is God), that battle-cry of a people that has been compelled to wage unarmed the battles of the Lord of Hosts. In sobs, with broken voices, they repeated *Adonoy Hu Elohim*. They were marched two by two into the square of the city and lined up in a semi-circle, the elders in the center, dressed in white—for it was *Yom Kippur*—and an order rang out and one hundred and eighty were shot down.

The synagogue heard that cry and treasured it and it is of such cries and it is of such moans and such scenes that our synagogue is built. An institution, built more of the dead than of the living, this sacred institution, drenched in the tears, sanctified by the sacrificial loyalty of our people, our joy, our pride, our glory, that I would wish to transmit to the boys and girls of my people.



### Contributions to the New York Jewish Mission.

Report of the General Fund for November, 1924.

No. 8558 .....	\$ 6.00	8579 .....	17.50	8600 .....	5.00
8559 .....	116.50	8580 .....	2.75	8601 .....	20.00
8560 .....	5.00	8581 .....	4.00	8602 .....	.50
8561 .....	100.00	8582 .....	3.00	8603 .....	10.00
8562 .....	1.25	8583 .....	1.00	8604 .....	4.00
8563 .....	4.00	8584 .....	5.00	8605 .....	.54
8564 .....	10.00	8585 .....	100.00	8606 .....	4.00
8565 .....	10.00	8586 .....	1.50	8607 .....	3.00
8566 .....	10.00	8587 .....	5.00	8608 .....	1.25
8567 .....	7.00	8588 .....	15.00	8609 .....	2.00
8568 .....	10.00	8589 .....	12.00	8610 .....	7.60
8569 .....	3.97	8590 .....	10.00	8611 .....	110.20
8570 .....	5.00	8591 .....	5.00		
8571 .....	50.00	8592 .....	2.00		
8572 .....	50.00	8593 .....	5.00		
8573 .....	10.00	8594 .....	30.00		
8574 .....	5.00	8595 .....	2.00		
8575 .....	3.00	8596 .....	8.00		
8576 .....	10.00	8597 .....	10.00		
8577 .....	10.00	8598 .....	5.00		
8578 .....	4.00	8599 .....	2.25		

**Contributions  
to Building Fund.**  
Previously  
reported..\$19,155.60

No. 477 ....	5.00
478 ....	10.00
479 ....	1.00
480 ....	5.00



## Charles H. Spurgeon's Dying Appeal

Thirty-two years ago, about three weeks before he passed away, the great London preacher, Charles H. Spurgeon, wrote what fittingly might be termed his dying appeal to the Church at large. Said he:

"The presence of God in saving power in the Church will put an end to the present plague of infidelity. Men will not doubt his Word when they feel his Spirit. It will be the only security for the missionary effort. If God be with his people, they will soon see crowd converted and added to the Church. For a thousand reasons we need that Jehovah should come into the camp, as aforetime he visited and delivered his people from bondage in Egypt.

"Could we not all unite in prayer for this? . . . . Come to thy Church, O Lord, in fulness of power to save! If the Great Advent is not yet, indulge us with outpourings of grace in times of refreshing. Oh, that all Christendom would take up this pleading and continue it until the answer came!"

But alas! The eloquent preacher's plea fell on ears that were deaf. (God forbid that this should be the case to-day!)

A generation has passed by, and the "Great Advent is not yet;" a generation, and the Church is still waiting; a generation, *and a billion souls have gone on into eternity!* "Every creature" of which he commanded the Church to evangelize! "Every creature" of which a revived Church might have reached with the gospel of Christ, which is the power of God unto salvation to every one that believeth, be he Jew or Gentile!

But the slumbering Church slept on—and still sleeps, in self-indulgent ease;—and "while men slept, an enemy came and sowed tares among the wheat," until to-day Christendom is fast becoming a field of abhorrent growth, the vile odors of whose apostasies are beginning to fill the universe with foulest stench.

Is the slothful bride ready for the Bridegroom's coming? Can her criminal delinquency be pleasing to her Lord? Can he hold in high esteem the one who holds in low esteem his last pleading word?

O saint of God, the harvest will soon be past, the summer is all but ended, and myriads of souls have not yet so much as heard that "Christ died for the ungodly."

Thinkest thou that he delayeth his coming that for a little longer he may spare his unready bride the shame of her unreadiness, of her empty-handedness, her nakedness, her poverty? If thou *lovest* his appearing, surely thou wilt travail in soul for that which will hasten his coming! Surely thou wilt

**Pray for the Church's Revival!**



# PRAYING AND WORKING

## NEW YORK JEWISH MISSION

Organized March 27, 1908.

Incorporated May 17, 1910.

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**Meetings at Mission Hall**

Preaching Service, Friday and Saturday, 8.00 p. m.

Mothers' Meeting, Tuesday, 1.00 p. m.

Sunshine Circle, Tuesday 8.00 p. m.

Girls' Sewing Circle, Wednesday, 3.30 p. m.

Boys' Class, Saturday, 4.00 p. m.

Men's Bible Class, Monday, 8.00 p. m.

Workers' Prayer Meeting, Monday, 8.00 p. m. (at Home of Director)

**Ministering to Israel in 1924.**

It is a great privilege to be a witness to the Jews concerning their Messiah and Saviour, the Lord Jesus Christ. This has been the editors' privilege during the greater part of thirty years. The past year has been a year very similar to others, full of work and joy in following the will of the King. We have sought to do this will only. There have been failures and some things for which we grieve, yet it was a year of grace and blessing from our dear Lord.

The helpers in the Mission have been diligent and faithful. They have sought out the lost and sinful of both Jews and Gentiles as opportunity offered, and have found many an opportunity in homes, hos-

pitals and elsewhere. We have been able to continue the regular meetings at the Hall, with good attendance in general. In the latter part of the year, ever since the Jewish holidays, the attendance at the meetings for men has been especially good. New faces have been seen and the interest of some has been deep. There was a demand for a Bible Class of men, as mentioned on page 276 of our December issue, and Mr. Gruen has been conducting this. The only time possible for the men was found to be Monday night, so we are excusing him from attendance at the Workers' Meeting, much as we deplore his absence. It is hoped that at some future time a new arrangement may become possible.



The meeting for women and that for girls have also had a better attendance, though we should like to see more faces at these hours. Some of the girls have shown a real interest in the truth and in the salvation of their souls. The seed of the Work is taking root, for which we praise the Lord. We were not able to hold as many meetings in the open air as we had hoped for, but those held were largely attended and gave precious opportunities for a wide sowing of the words of life. Many copies of excellent tracts as well as Gospels and other portions of Scripture were scattered among both Jews and Gentiles. We were able to reach men and women and children among Poles, Russians, Swedes, Italians and various other nationalities. The fruit of this scattering will only be made known in eternity.

#### **The Lord's Abiding Faithfulness.**

As in all former years of our ministry in this great center, the Lord has revealed his faithful loving kindness in meeting the financial needs of the work. The burden of its support rests on the Lord. Since Thanksgiving Day, 1906, we have never once gone to a man or woman to ask for a penny for the work the Lord has given us among the Jews. He has sustained us and the work. We could have used more money, but it was not fit for us in the Lord's wisdom to have it, or there may have been something in us that hindered the Lord's working. It is our desire so to live day by day that our faithful God can do his work in and through us and enlarge it as he sees is for his glory. But to him we give thanks and praise for his continued faithfulness in sustaining us without any direct appeal to men. Our read-

ers know that we have not often even mentioned the financial needs of the work in this *Magazine*.

#### **Hopes for the New Year.**

While the Lord continues to spare us for service, we all desire to go on, "going and growing," like King David. The field and the need among the Jews of this tremendous center are great and growing. One's heart aches at seeing the awful spiritual condition of these sons of Abraham. It is a distinct call that indicates to us all of the Mission staff the place of our service for the King. We are here in the midst of this mighty throng of lost Israelites, and woe be to us if we do not fulfill the will of our great Master for them. Without the gospel of grace they must perish.

With the Gospel Auto and increased work in the Hall, we are expecting to reach many thousands of Jews in this new year. We hope to plan the open air work systematically, and trust that by the help of the Lord we shall be able to preach and scatter the Word that saves more widely among Jews than has ever been done in this city. We desire to go into parts where others have not gone for open air work in seeking lost Jews and Gentiles. May we not have the daily help by prayer of all our praying readers? There will be great demand for tracts and Scripture portions, besides Testaments and Bibles. We shall need to wait on the Lord for this and all other needs. Please join us in this intercession.

#### **A Mission Folder.**

It is our expectation to prepare a small four-page leaflet to give in brief some information regarding the Jewish field in New York and the work we seek to do. This fol-



der will have a cut of the Gospel Auto, and should be useful in showing strangers just what this New York Jewish Mission is. We trust our good friends, the readers of this Magazine, will help us in getting it before those Christians who need to be aroused to the need of Jewish evangelization. We shall be glad to send as many copies free as are needed to all who will carefully distribute them. The folder will be ready about the middle of January. Please send in your orders at once.

#### Our Magazine.

Our readers will see that we are adding eight pages to the Magazine. This was made necessary by the continual pressure on our columns and by our desire to give more information on all lines connected with Jewish missions and the current developments in Zionism and other fulfillments of prophecy. We also need room for illustrations, which we hope to give with each issue. Pictures add so much to the interest of any publication and speak so much more clearly than words, that we have felt we could no longer wait to fulfill our long cherished desire to supply these as occasion may offer.

This enlargement will mean added expense, but we are not increasing, at this time at least, the price of the *Magazine*. We trust that our readers will see the importance of keeping their subscriptions paid up, also of securing for us a larger circulation of the *Magazine*. Please speak to your friends about its interesting features and show it to them. Urge them for the sake of Israel to subscribe, as well as for their own sakes.

Permit us to ask your consideration of the various features of the present issue. The poem, "The

Crusade," calls attention anew to the sufferings of Jews in the past, which have been paralleled in these recent years. The editorial article on the time of our Lord's return may prove helpful to your pastor or to some other friend, who is not clear on this important question. Rev. Mr. Rohold's "Letter from Palestine" should awaken deep interest in the spiritual condition of the Pioneers in the Holy Land. We are glad to have permission from him and from the British Jews' Society for reprinting his excellent lectures on "Jewish Life and Longing," which will run for some months.

The pictures of our Gospel Auto and the Ghetto scene and the map of Palestine, the latest map of that land, should stir great interest in the salvation of Jews in New York and the Holy Land. The question as to Tut-Ankh-Amen must awaken much speculation. "The Tragedy of Sokolovka" tells one story of Jewish suffering in these awful days for Israel, and makes one wonder why the Lord still permits his people to suffer so terribly. But the tale of Jewish sin continues, and God cannot turn away his wrath so long as Israel does not repent of the great sin of rejecting her Messiah. Let no one omit reading "Spurgeon's Dying Appeal" nor constant prayer for revival.

The other departments of this issue give much information in their lines and food for thought and prayer. Many ministers are finding the *Magazine* helpful in preparing sermons and talks for their people. If your pastor does not take this *Magazine*, show him your copy and ask his attention to its stores of information.

We have for early publication an article with pictures, "In the Foot-





PUSH CART NEW YORK

steps of St. Paul," from Rev. Elias Newman, missionary of the Irish Presbyterian Church in Damascus. Also an article from the same writer on "The Jewish View of Jesus," which will prove instructive to many. We hope to have other articles and cuts illustrating various Jewries of the world. Occasional articles on prophetic fulfillments will appear as need requires.

#### Our Letter Bag.

Our readers often reveal their appreciation of the work we are do-

ing in this *Magazine* by telling us their thoughts about it. A Canadian correspondent wrote recently:

The *Magazines* are a library I often refer to.

A Denver subscriber says:

I am intensely interested in the Jewish "question," and you give me what I don't get anywhere else.

From among the Rocky Mountains a friend writes:

I cannot tell you how much I appreciate your *Magazine*. It is as fine as any I know of, deeply spiritual and soul-satisfying . . . I never read one of



your *Magazines* that my heart does not long to be in your work, though many years of life in the West, with its vast stretches of breathing space and air and sunlight and ozone, I sometimes think have spoiled me for any work that would involve confinement in the East.

A reader in France, long a missionary, now retired, writes:

This is to give you my latest address and also to thank you very, very much for your most excellent *Magazine*. As the days are growing darker every day, the Lord is giving you increasing light on the last days and thus making your interesting *Magazine* a yet greater help and blessing to all the privileged ones who receive it.

Although Satan may be against you and trying to hinder your work of faith and love, you must continually experience that the God of Daniel is still able to close the lions' mouths and bring you through more than conqueror. May God's richest blessing remain upon your efforts in connection with your *Magazine* and the evangelization of both Jews and Gentiles, until the glorious day, very soon coming, when he will call you up to your reward.

Far out on the plains of Texas lives a poor woman whose heart is in the work for the Jews. She sent a dollar lately and wrote:

As the widow's mite in the presence of her Lord, I want this little mite to go into some part of the Jewish Mission. So as the only little Christmas gift, I want to give it to your work, just one dollar in your Gospel Auto oil for me, that I may carry the gospel to some lost Jew who will accept my dear Jesus. That will be glory for me.

Who will join us in prayer that this poor widow's mite may truly reach one or more souls for Christ? The first oil needed for the Auto had been already provided by a gift

of ten dollars from a college student. The Lord is going before in his providential care. Pray with us that the oil of the Spirit may be added to us as we go forth with Christ's words of life.

A pastor in Canada has this word on an item in our last issue:

That certainly is a timely letter of yours with regard to delinquent subscribers, *Are Christians Dishonest?* The great Church of Christendom is now just where the Jewish Church or nation was when Christ came 2,000 years ago to redeem that remarkable people. We are in the Laodicean age. The Lord will not much longer delay his appearing.

#### Some Questions for You.

Do you pray daily for the Jews? Read 1 Samuel xii. 23.

Will you give a tract or Gospel to some lost Jew as you find opportunity?

Have you read *Spurgeon's Last Appeal* on page 19? Do not miss it.

Have you read the Editor's article on page 3 of this issue? Show it to your pastor.

Did you read the item, *Are Christians Dishonest?* in our December issue, page 278? If not, turn to it now.

Will you help scatter our Mission Folder among your Christian friends? Send for free copies, stating how many you need.

Will you intercede as the Spirit leads for unsaved Jews whose names we can furnish? Let us know and we will give you a brief list.

#### Notes by Miss Kesselring.

##### "Is it Well with the Child?"

Several weeks in succession I have met a Jewish lad in a hospital on the lower East Side. He is always eager for something to read, and when I saw him last, he said: "I am glad to see you come around,



I have read all you gave me." He looked longingly at my bag full of Gospels and Testaments, and asked, "Would fifty dollars buy all you have there?"

"You would not need that much," I said. "Do you know that the Bible is translated into more than seven hundred languages, and is sold as cheap as possible, to give everybody a chance to read about the love of God?" "I should so like to have a Bible, or,"—pointing to a New Testament—"a little book this this." I asked him if he had a place to put it, so it would not be taken from him. "It would just fit in my shirt pocket," he said.

I gladly gave him one, and he promised to read a portion of it every day. I questioned him on what he had read previously, and he answered very intelligently. It made my heart glad to hear him speak of Jesus Christ as being "the Son of God who came to die for sinners, and is now in heaven praying for him."

Will not some of our readers put this boy on their prayer list and plead with God to perfect the work begun in his heart?

#### **A Man Needing Sympathy.**

In another ward, I met a Jewish man who felt very lonely, I inquired about his physical condition and offered him a Gospel in his own language. His face lighted up and he looked surprised.

"Do you know," he said, "that you are the first person who gives me a word of cheer? I have been here several days, but hardly anyone has spoken to me; the other day the priest came around, and he talked a long time with the man in the bed next to me, but he did not come near me, because I am a Jew. Although not of his faith, I would

have appreciated a kind word."

I introduced to him the Lord Jesus, his Messiah, the "friend that sticketh closer than a brother." He said it was all so interesting and new to him; he asked if there were not some meetings he could attend after coming out of the hospital, so I invited him to our Mission Hall. He gladly took the Gospel and gave me his name and address.

I trust we shall see him again.

May we always see in every human soul, a priceless jewel for which the Lord Jesus gave his very life-blood.

*M. M. Kesselring.*

#### **Notes by Miss Chambers.**

##### **Sowing the Seed.**

Some months ago, while passing by the beds in the cancer ward of one of the city hospitals, I came to a bed where a Japanese was lying.

I had some tracts and Gospels in my hands; he pointed to them, so I handed him one, but he gave it back to me trying to make me understand that he could not read English, but wanted something in his own language. This was on Tuesday and on Thursday night Miss Kesselring took a Japanese Gospel to him.

A few weeks after, when I visited in the same ward and came to his bed, he seemed to be in great distress. As usual, I was carrying Gospels in my hand. He pointed to them and began to cry. After many motions, I was able to make out that the Gospel given him had been lost, and that he wanted another one, so I brought him a New Testament, which made him feel happy.

Just recently, I heard through a fellow-sufferer that some friends who had come to visit him had taken from him the first Gospel. He had cried over it, and when he got



the New Testament he hid it under his bedding lest it should also disappear.

The man was getting weaker. This fellow-patient told the doctor and nurse that the little Jap would not live very long; they did not believe it, because he was bearing his sufferings so patiently and without complaint.

The day he died a change came over him, and his face bore a heavenly smile. When the nurse discovered that he had passed away, the New Testament was found clasped tightly in his hand.

Surely God's Word found lodgment in his heart. We have the promise that it shall not return unto Him void. *Annabel Chambers.*

## OTHER MISSIONS TO ISRAEL

### Alliance Work in New York.

It is now several years since the Christian and Missionary Alliance opened up work for Jews in this city. There have been ups and downs in the efforts to reach the Jews. The present missionary, Rev. J. R. Lewek, finds difficulties of various sorts, like other witnesses to Israel, but is pushing on bravely. He tells in *The Alliance Weekly* how he met "An Earnest Inquirer." It is a record of faithful dealing.

The other afternoon an earnest young man came, a writer in Hebrew, contributing articles to a Hebrew journal. He had received a New Testament in the Hebrew language from us one night in August. He had read it twice very carefully. His mind and heart were full. He was much touched with the message of the New Testament, yet there were many things which he could not understand and upon which he honestly desired light. Our conversation was not empty talk or arguing about Bible passages here and there. God was with us by His Spirit, and both of us felt His presence and power; and when the young man went away he felt that the hour had not been spent in vain. A great impression was made upon him, and we are sure God will continue to work in his heart.

Another came and asked me two

questions, "In what way should Christ be considered as the Son of God?" (2) "How can God be a Tri-Unity?" I answered him that he, as a Hebrew scholar and student of the Old Testament, as he claimed to be, should have no difficulty to see from the Scriptures the deity of the Messiah and the unity of the Godhead. But after all, these are secrets of faith which are opened to him only who, because of the knowledge of his sins, is driven to Jesus and recognizes in him the Messiah and Saviour. The Sonship of Jesus is not only proved by his birth but also by his oneness with the heavenly Father and by the resurrection from the dead. Rcm. i. 4. The Tri-Unity of God is not a subject for discussion. It is an attempt to express the fulness of the divine Being and his manifestations in one word. If we look at it historically, we know the works of the Father, of the Son, and of the Holy Spirit. And this historical manifestation of God is closely connected with the purpose and aim of the Old Testamental manifestations of God.

He seemed to be satisfied with this explanation and left us in a very friendly spirit. A few days later he wrote us a letter in which he thanked us for our patience with him and told us that God's proclamation of the first day of creation is coming true to him, for light is beginning to dawn in him; he only wished that the process would be quicker and not so painful.




**Toronto Jewish Mission.**

This mission sold its property some time ago, but has now found a new location and purchased a house at 209 Borden Street. Room is provided for a mission hall, an office and residence for the missionaries. Mr. Isaac Finestone, the missionary, writes as below concerning work in the new place:

The Lord has been pleased to bless the testimony of his Word since the opening of our mission premises on November 3. Many of our Jewish friends felt free to come to us, and others we were to visit. Among those who came, was an educated Jewish man, who was open to receive the truth; we showed him from the open Scriptures that it is only through the sufferings of the Messiah that there can come the forgiveness of sins, and that the way to God is only by believing on the Lord Jesus Christ, who

is the true Immanuel—God with us. This man's daughter also came to us, and has learned to love the Lord. An elderly Jewish man gladly listened to the Word of God, and accepted the New Testament in Yiddish, which he promised to read. A young Jewish student, with whom we were privileged to have an intimate conversation recognized God's overruling in creation, and his love in redemption thru the Lord Jesus Christ. A Jewish lady who had been ill received the message of the gospel with great interest and wished to be prayed for; the Lord answered prayer on her behalf. Another Jewish young lady—a bride—listened very eagerly as the story of the Lord Jesus and his great love was being related to her. Prayer was answered for several who had at one time professed faith, but who had backslidden, so that these again come under the sound of the gospel and take a delight in the things of God.



## JEWISH NOTES

**Passing of Samuel Gompers.**

Samuel Gompers, head of the American Federation of Labor, died December 13. He had been one of the most influential men in the labor world for more than 40 years, famous abroad as well as in America. A native of London, the oldest of eight children of a poor Jewish cigar-maker, he came to wield an influence for conservative ideals in the labor world that made him a real power, the *Vossische Zeitung*, Berlin, "expressing the opinion," according to *The Jewish Tribune*, "that his influence in the White House during the Wilson regime was more potent than that of Colonel House."

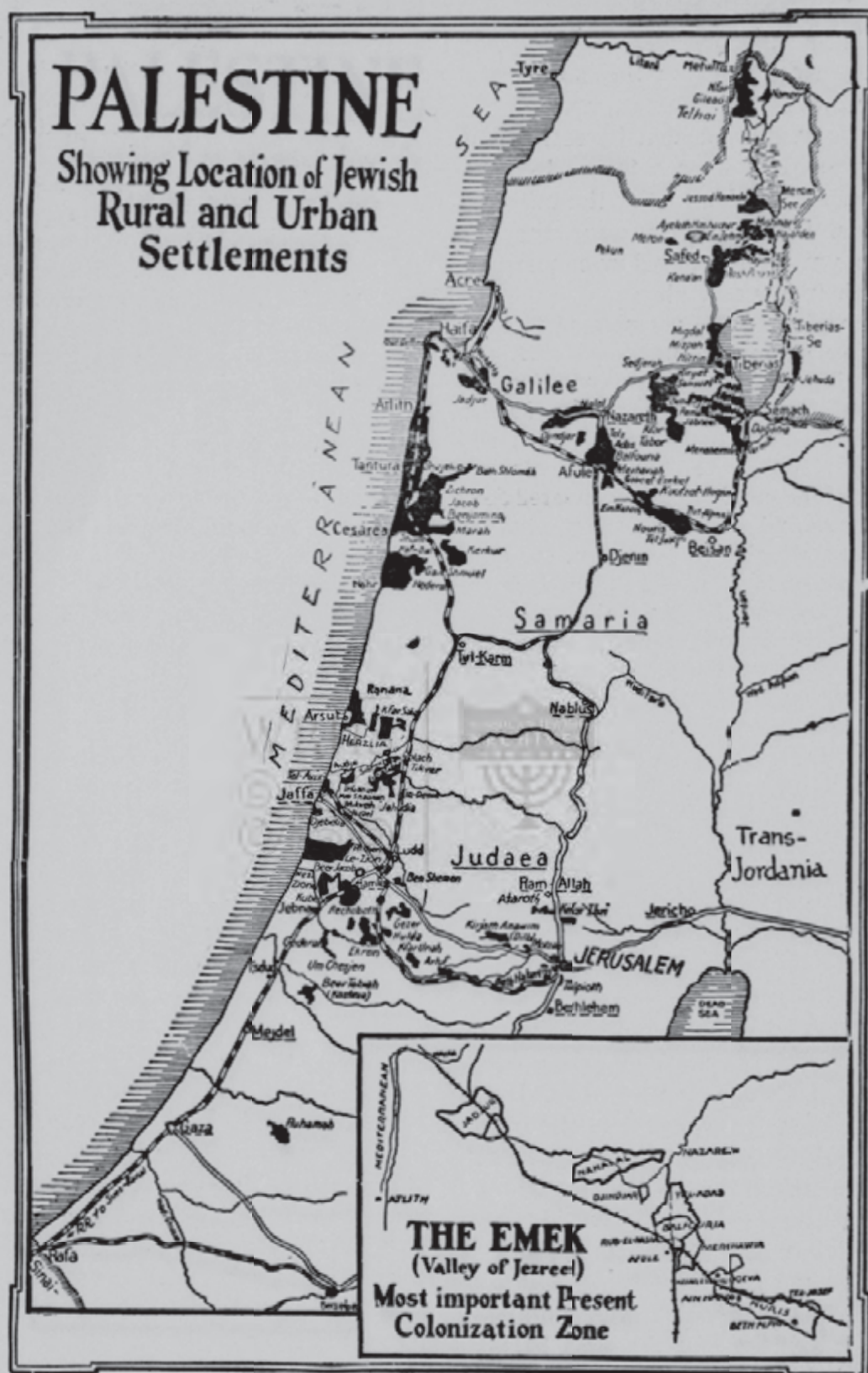
**Louis Lipsky Returns.**

Louis Lipsky, Chairman of the

Zionist Organization of America, has been in London for some months in his capacity of member of the World Zionist Organization and then visited Palestine for seven weeks. He returned early in December to New York, and on the evening of December 14 was given a great reception at the new Hotel Roosevelt. Addresses were made by Miss Henrietta Szold, Acting Chairman of the Organization; by Nathan Straus, who with great force urged the rich Jews to give for Palestine; by Dr. Chajes, Rabbi of Vienna; by Morris Rothenberg, Mr. Lipsky and Dr. David Yellin, of Jerusalem. The addresses were in four languages, English, Yiddish, German and Hebrew.

Mr. Lipsky gave a wonderful de-





Courtesy The Jewish Tribune, New York

This map of Palestine is the most up-to-date in existence in this country. It has been carefully prepared to include the latest settlements established. The black spots indicate land owned by Jews, principally by the Jewish National Fund. So rapid, however, is the progress of Palestine that since the preparation of this map, the Jewish National Fund has added an additional 40,000



dunams of land (nearly 10,000 acres) in the Valley of Jezreel, most of it south of Nahalal.

The insert shows the colonization activity now in progress in the Valley of Jezreel, where all the colonies, with the exception of Balfouria, have been established by the Keren Hayesod. Balfouria is the first colony of the American Zion Commonwealth.—*The Jewish Tribune*.

scription of what he saw in Palestine. He said of the new Jewish type:

I have seen any number of Jewish young men from the United States, who, when they left, were shop workers or pedlars, or teachers, and who have become hardened laborers on the soil, wresting their livelihood from the land. These *Chaluzim* have created the type of the Jewish peasant, divorced from city life and contented, eager to sacrifice himself for the needs of his people, in spite of the great difficulties. You see them in Ein Harod, in Nahalal, in the whole plain of Esdraelon, working like beavers, and you marvel at their endurance, their fortitude and their unexampled patriotism.

#### A Notable Scholar.

Dr. Zevi Peretz Chajes, Chief Rabbi of Vienna and Chairman of the Greater Actions Committee of the Zionist Organization, arrived in the United States early in December. He is lecturing at the Jewish Institute of Religion in New York and at Columbia University. He recently declared that he had decided to resign his rabbinical position in Vienna and settle in Palestine.

At a luncheon in his honor in New York, Dr. Chajes was highly praised as a statesman in the Zionist field who had shown great understanding of difficult political situations. According to Joseph Brainin, writing in *The New Palestine*, "it is a miracle for the Chief Rabbi of Vienna, cradle of the assimilationist movement, to be one of the foremost Zionist leaders of the

world." Dr. Chajes has occupied himself with the greater educational problems of the new Jewish life in Palestine. He thinks that without higher Jewish education the leaders of Judaism "cannot understand our complicated cultural and economic problems, must less help in their solution." Hence, he would have the student body in the Hebrew University at Jerusalem selected "from among those who show promise of becoming great men of learning, who will create something that will be creditable to the Jewish people."

The general public, says Dr. Chajes, does not understand that the Hebrew University will not solve the problem of the European Jewish students. An ordinary general faculty that could take care of thousands of students would spell defeat for our purpose. At the present time we must sacrifice quantity for quality. The Hebrew University must demonstrate that its Jewish faculty can produce Jewish spiritual leaders; and this is it can only do if it selects its students with the utmost care.

#### Opening of Hebrew University.

The following dispatch by wireless to *The New York Times*, copyright, 1924, by the The New York Times Co., is reprinted here by permission from *The Times* of December 23. It is a news item of much significance, revealing the progress, though retarded, of the great institution the Jews hope to build at Jerusalem:



JERUSALEM, Dec. 22. — This afternoon in the presence of Sir Herbert Samuel the High Commissioner for Palestine, the Institute for Jewish Studies in connection with the Hebrew University on Mount Scopus was opened.

This is popularly regarded as the real opening of the Hebrew University, of which the foundation stone was laid by General Lord Allenby in 1918. Hitherto the research laboratories for microbiology and biochemistry have existed, but there has been no actual teaching organization such as that which is to function in the new Institute.

Dr. J. L. Magnes, president of the local organization for governing the University, presided and the ceremony was conducted in Hebrew, but the High Commissioner spoke in English. His speech was followed by messages of good-will from the representatives of Jewish and Gentile institutions, including the American University at Beirut and American and German schools of archaeology in Jerusalem.

Lecture courses will begin to-morrow and over 110 students have been enrolled. All instruction is free and there are no restrictions, but the lectures will be delivered only in Hebrew. The Institute plans to give instruction in Jewish theology, Hebrew and kindred languages and Jewish literature, history, law and philosophy.

One must rub one's eyes to take in all that this modest beginning — yonder on Scopus, overlooking Jerusalem and the Jordan Valley — means. Lectures in Hebrew would have been impossible a dozen years ago, nor could the news have come by wireless. The professors were not prepared for Hebrew teaching, the students were non-existent who could take such instruction, even the Hebrew scientific terminology has had to be created since then! It is a fresh token of the vitality of

the new nation and of the revived language of ancient prophets and psalmists.

One may not divine what the new University will grow to be. In the words of Dr. Brodetsky: "A Hebrew University would mean the re-establishment of the Great Assembly (Sanhedrim), the resuscitation of the schools of Palestine and Mesopotamia, the revival in modern garb of the rabbinical dynasties, with whose destinies the history of the Jewish people was identified for a thousand years." But if the rabbinical dynasties are to be revived, with their deadening ceremonialism and denial of the Messiah of Nazareth, it were better far that there be no Hebrew University. The Jews are preparing for the day when they will accept the Antichrist. It was not Lord Allenby but Dr. Weizmann who laid the cornerstone in July, 1918, while the war was still raging and Palestine was not yet cleared of the Turks.

#### Keren Hayesod Colonies.

The Keren Hayesod (Palestine Foundation Fund) was organized in March, 1921, and its achievements since that time have been very great, especially considering the fact that the Jews have not been for ages an agricultural people and taking into account the difficulties of settlement in such a land as Palestine. From *The Jewish Tribune* we clip the following report of what has been done:

A census of the forty-three Keren Hayesod colonies in Palestine has just been made by the Palestine Zionist Executive, and made public by the Keren Hayesod, revealing for the first time the resources of these colonies in plantations, machinery, live stock, poultry, bee hives, buildings, etc. Since the Keren Hayesod was not established until March, 1921, the census shows



in striking fashion the results achieved by the Keren Hayesod in the short space of less than three and a half years, in just one phase of its program for the rebuilding of the Jewish Homeland—agricultural colonization—equally as effective results being accomplished in its other manifold activities.

The total population of the forty-three colonies is 3,000, representing an increase of 50 per cent over the population of a year ago, with Nahalal, one of the new colonies established during the past year in the fertile valley of the Emek Jezreel, leading with a population of 284. Others of the larger colonies are Tel Joseph, 232; Ein Harod, 229; Kfar Yecheskiel, 195; and the Chaluzim

Group at Petach Tikvah, 191. The census thus demonstrates how the Keren Hayesod colonization theory of small compact groups is being effectively carried out.

#### A New Ritual Murder.

A new ritual murder tale in connection, not with Passover, but with the High Holidays, is charged by the Vienna Hakenkreutzler labor press against the Chaluzim. Two weeks ago an apprentice boy, Gruschel, was found dead, his body butchered. Police medical experts established that he had been bitten by dogs. The anti-Semitic papers, however, charged that he had been killed by Chaluzim on their way to Palestine.—*The American Hebrew*.

### WORLD JEWRY DAY BY DAY

*Twelve hundred Jewish immigrants* arrived in Palestine in October.

*Three million five hundred thousand oranges* were shipped from Jaffa in one week in November.

*Six hundred and twenty-four Jewish immigrants* entered Palestine on Thursday, December 11. This was the greatest day in the history of Jewish immigration into Palestine.

*A drive for 50,000 new members* is being made by the Zionist Organization of America. It has already produced remarkable results. The quota for New York City is 10,000 new members.

*Major General Sir George Fletcher McMunn*, at present the Quartermaster General for India, is to be made the new Lord High Commissioner for Palestine, after the retirement of Sir Herbert Samuel, the first of next July.

*A bridge over the Golden Gate*, San Francisco, has been designed by Joseph B. Strauss, a Jew of Chicago and one of the world's distinguished structural engineers. He designed the largest bascule bridge in the world, at Chicago.

*A new series of permanent postage stamps* will soon replace the temporary stamps now in use in Palestine. The new stamps will have pictures of Palestine views and monuments; one of the series will bear the picture of the Tower of David; another of the city of Tiberias.

*Winter in Palestine*, usually the dullest season, will this year witness manifold activities in agriculture and industry. Farmers and business men are looking forward to a successful season, since there is no decrease in the building activity in spite of the approaching rainy season.

*A Conference of professional and lay representatives* of the Jewish Religious schools in the City of New York, endorsed the announcement made by the Jewish Education Association that during the coming year it will bend all its energies to stimulate the erection of new school buildings, and to improve the conditions of all schools already in existence.



*The Anglo-American Treaty*, giving American citizens the same rights in Palestine as are accorded nationals of countries who are members of the League of Nations, was signed on December 3 by United States Ambassador Kellogg and Austen Chamberlain, British Foreign Secretary. The treaty is subject to the ratification of both England and the United States.

A new shipment of Palestinian preserved fruits, cocoa, chocolate and other confectionery, manufactured by the Raanan Company, Ltd., of Palestine, has just arrived in this country. In England, at the recent Wembley Exhibition, they took first prize. One of the principal distributors of these products in America is the Palestine Products Company, New York.

Dr. Isidor Frank, the Jewish Chaplain of the Police of New York, has launched a new organization, to be called the *Shomerim* (Watchmen), in which he hopes to enlist all the Jewish police of the city, to the number of 700. The object of the society is to promote a religious spirit among the members, as well as to increase their social welfare. Nearly 250 members have already been enrolled.

The work of the renovation and the repairing of the dilapidated parts of the Mosque of Omar has been peremptorily stopped, says *The Jewish Chronicle*. The Moslem Council of the Mosque have been refused permission to carry out the works on account of their inability to produce the *Kushan* or the title deeds to the building. It will be recollected that considerable funds had been collected for the purpose, including a donation of £25,000 from ex-king Hussein.

The opening of King George Avenue on December 10 was an occasion for a huge celebration by ten thousand inhabitants of the Holy City. Representatives of all religions, the consuls of foreign countries and local officials attended the celebration. "The opening of this avenue is a symbol of Palestine's becoming a progressive state," declared Sir Herbert Samuel in his opening speech. "Jerusalem will soon have a population of 100,000."—*New Palestine*.

An important national monument, said to date back to the times of King David and King Solomon, was added to the antiquities of Palestine as a result of excavations carried on by the *Palestine Exploration Fund*. Excavations carried on by the Fund on Mount Ophel on the site of the ancient "City of David" brought to view the *Tower of Solomon*. The tower, which is 40 feet high, has been declared a national monument.

The first Free Masonic Lodge, comprised of Jewish, Moslem and Christian members, was established in Jerusalem, according to a report of the *Jewish Telegraphic Agency*, for the purpose of promoting unity and fraternity among the inhabitants of Palestine. The Lodge will be conducted according to Scottish rites. Any union that takes in unbelieving Jews and Moslems is not founded on Scripture and will come to naught. Christians who join such a union are disobeying the precepts of the Word. "Be ye not unequally yoked together with unbelievers" (2 Cor. vi. 14).

"The land of milk and honey" can be said again of Palestine, according to figures published in the official *Commercial Bulletin* of Palestine. About 8,800 pounds of honey was exported from Palestine to England in 1923 at an average price of \$12.00 per hundred weight. The honey crop for the current year from some 4,000 modern hives is estimated at 60,000 kilos (about 133,000 pounds). Nearly the whole crop has been sold through the Bee-Keepers Association and there is a ready demand. Three grades of honey are produced, orange-blossom honey, wild mountain honey and field honey. John the Baptist's food was the field honey (according to the Greek and Beza's Latin version; wood honey, Vulgate and Delitzsch's Hebrew), the poorest kind.



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