

**Lewis Abramovitch**  
**Missionary to the Jews**  
**Selected Sources**



**by Catherine Wright**

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The image of Lewis Abramovitch on the front cover was provided by Mr Abramovitch's great grand-daughter Michelle Honan (through Reuben Abramovitch).

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ISBN: 978-0-9580418-2-9 (E-Book)



A catalogue record for this book is available from the National Library of Australia

## Introduction

This e-book is intended to be read as a companion to the e-book *Lewis Abramovitch Missionary to the Jews* by Catherine Wright published in 2025 with ISBN: 978-0-9580418-1-2. That book provides details of Mr Abramovitch's life, his missions to the Jews, his theology and his writings. As you read that book you may wish to review the original newspaper articles and other source information that was written about Mr Abramovitch and his activities. The benefit of this collection is that readers will not have to make the effort to locate the information which can be difficult due to spelling variations and database reproduction issues.

Some source articles about Mr Abramovitch's lectures are very detailed and provide excellent insight into the depth of his knowledge of the bible, of Jewish and Christian traditions and theology that may not be apparent in the biographical book. Some of his lectures can almost be reconstructed from these reports. Reproducing them here provides an opportunity for readers to develop a greater insight into Mr Abramovitch and allow the reader to further develop their views on his historical contribution to Jewish mission in Australia.

The structure of each item included comprises a heading, usually the heading of the published article, the text of the article and finally the citation. I have created an alternative heading where the original article heading was not appropriate. Many articles were written without paragraph breaks. In longer articles I have added these to assist with reading. As far as possible I have kept original punctuation and spelling unless they obscure the intended meaning of the report or are clearly spelling mistakes. I have not included advertisements for his lectures, sermons, addresses and other activities unless they contain some notable information.

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## May 1888 – July 1891

### Mission to the Jews in Sydney

This section reproduces articles about Mr Abramovitch from his arrival in Australia in May 1888 until he joined Moore Theological College in July 1891. During this period he lived in Sydney and operated an independent mission to the Jews in Sydney under the patronage of Archdeacon King of the Sydney Anglican Church who was the secretary.

#### POLICE

At the Water Police Court on Tuesday, before Mr. Benjamin Lee, D.S.M., John Bromley, a miner, was charged with having stolen five sovereigns from Lewis Abramovitch, a Jewish missionary. The prisoner and prosecutor were passengers by the *Rodondo*, and during the night the former abstracted the money from a small handbag which the prosecutor was in the habit of carrying about with him. The accused pleaded guilty and was sentenced to three months imprisonment, with hard labour.

1888 'Police', *The Daily Telegraph (Sydney, NSW: 1883-1930)*, 10 May, p.3., <http://nla.gov.au/nla.news-article237204807>

#### POLICE

John Bromley, 19, miner, was charged with stealing five sovereigns, belonging to Lewis Abramovitch, missionary to the Jews, from 229 Queen's Road, Dalston (London). Accused was sentenced to three months hard labour.

1888 'Police', *The Sydney Morning Herald (NSW: 1842-1954)*, 9 May, p.13., <http://nla.gov.au/nla.news-article13685745>

#### CURRENT NEWS

On Tuesday evening last, at All Saints Church, Parramatta, a Russian gentleman, named Abramovitch, a converted Jew, delivered an address on the persecution of the Jews in Russia. He gave instances which he had witnessed of many cruel acts which had been perpetrated on the Jews. He only blamed the Government, in as much as they were tardy in taking action against the persecutors, who were as a rule professed Christians of the Greek Church. Those people were urged on by their priests. Jealousy at the success of the Jew was the sore point. The lecturer is carrying on a mission in Sydney at the present time, using his endeavours to induce his fellows to embrace Christianity. A collection was taken up for the furtherance of his cause.

1889 'Current News', *The Cumberland Argus and Fruitgrowers Advocate (Parramatta, NSW: 1888-1950)*, 23 February, p.2., <http://nla.gov.au/nla.news-article86264876>

#### LECTURE IN BATHURST

A lecture was delivered last night in the Church of England schoolroom, Bathurst, by Mr. L. Abramovitch, a converted Jew, the subject being "The Jewish Day of Atonement as observed before and after the Christian Era." Dean Marriott took the chair.

1889 'Advertising', *The Daily Telegraph (Sydney, NSW: 1883-1930)*, 15 August, p.6.,  
<http://nla.gov.au/nla.news-article236009713>

### **LECTURE IN BATHURST**

Bathurst, Friday. — In All Saints school room on Wednesday evening Mr. L. Abramowitch, a Hebrew Christian, delivered a lecture on “The day of atonement before and after the Christian era.” The lecturer is a Russian Jew and is a missionary labouring amongst his former co-religionists. The Dean of Bathurst occupied the chair, and several Protestant clergymen were on the platform.

1889 'Lecture', *The Australian Star (Sydney, NSW: 1887-1909)*, 16 August, p.6. (SECOND EDITION),  
<http://nla.gov.au/nla.news-article227582117>

### **THE TABERNACLE OF ISRAEL PART 1**

An interesting lecture on the above subject was delivered in the Centenary Congregational Church, Harris Street, Pyrmont, last evening, by Mr. L. Abramowitch, a converted Jew. Mr. B. Short presided. Mr. Abramowitch said he had been greatly perplexed as to how he should deliver his lecture, and only take two nights to it, but after some time he determined to just treat with the Tabernacle itself, and prove from it that Jesus of Nazareth is the Messiah of the Jews, as typified by the Tabernacle and its services.

The lecturer had the assistance of a very neatly made model of the building possessed by the chairman. Looking at the Tabernacle (said the lecturer), it is seen to consist of three parts - Tabernacle of the Holy of Holies, the Congregational section, and the outer part. The Sanctuary contained three pieces: they were the Ark, the Tables of Stone, and the Mercy Seat. The tabernacle of the congregation contained three parts, which were the table of the Showbread, the Candlestick, and the Golden Altar. The pieces contained in the outer court were the brazen altar, with its support, and another smaller thing.

It is well known that the Israelites at that time referred to did not have any knowledge of the Word of God. Moses and the High Priests were the only ones who knew anything about it, for no sooner had Moses gone up to the Mount to receive the commandments than the people asked Aaron to make them gods to worship.

The Jews say that the people could only worship the Lord at the Tabernacle or the Temple and nowhere else. Moses, in constructing the Tabernacle, began it with the works that Christ should perform right up to the Crucifixion, so that in the four doors of the Tabernacle are seen the attributes of the Trinity. The curtain of the outer court was covered with work called “Cherubims.” The work was of three colours, being blue, scarlet, and crimson. The blue represented God the Father, who is said to be in the heavens, which are blue. The scarlet is the Son, as it represents the blood, and the purple is the Holy Ghost, which is looked upon as the King robed in purple.

At the time of the Feast of the Passover and Pentecost Day the crush of people at the Tabernacle was so great that all the entrances had to be used, the number being three. The first things seen inside the Tabernacle were four pillars, the spaces between which were, again, representations of the Trinity. There was also another curtain of the same colours as

the first, and which represented the same thing. The two outer colours could not blend, and so the middle colour made the three unite.

The lecturer then described the other things about the Tabernacle, representing the Trinity, after which he adjourned his address till to-morrow evening, when it will be resumed.

1889 'Lectures', *The Sydney Morning Herald (NSW: 1842-1954)*, 1 October, p.9., <http://nla.gov.au/nla.news-article28336394>

## **THE TABERNACLE OF ISRAEL PART 2**

Following upon an eight days mission conducted at the Centenary Church Pyrmont, by Mr B Short, L. Abramowitch, a converted Jew, gave a lecture extending over two evenings, to show how the Tabernacle of Israel proved Christ to be the long-expected Messiah of the Jews. Mr Short placed his splendid model of the Tabernacle at the speaker's disposal. The lecturer concluded his remarks on the subject last evening, when there was a fair attendance, Mr. B. Short and the Rev. J. Buchan, M.A., taking part in the Service. At the outset he explained that the outer court consisted of the brazen altar, the laver, and the tabernacle, and from this the beautiful lessons regarding the Trinity were drawn. Mr. Abramowitch then proceeded to show from the various parts of the Tabernacle that Christ was the divine Saviour, the sufficient Saviour, the risen Saviour and the Saviour who would come again. He described how Christ was foreshadowed in every particle of the tabernacle, how the brazen altar showed Him in His sacrificial office, His divinity and His sufficient sacrifice for the sins of the whole world and how the laver which consisted of brazen mirrors, given by the women, symbolised the washing in the blood of Christ. The lecture was attentively listened to throughout and cannot fail to have produced many good effects. Tonight, the series of meetings will be brought to a close.

1889 'The Tabernacle of Israel', *The Sydney Morning Herald (NSW: 1842-1954)*, 2 October, p.9., <http://nla.gov.au/nla.news-article13728452>

## **LECTURE AT PYREE (SHOALHAVEN)**

A Jewish missionary, Mr. L. Abramowitch, who is at present visiting the Shoalhaven district, lectured at Pyree on Monday evening last on "The Jewish Passover," dealing with its observation both before and after the Christian era. Mr. W. Dobbie presided over the meeting, which was largely attended, the usual votes of thanks being carried at the close of the proceedings. The lecture will be repeated in the Union Church, Cambewarra, on Friday evening next, and tomorrow evening (Thursday). Mr. Abramowitch will lecture at the Presbyterian church, Nowra, on "The Day of Atonement" as observed by the Jews. The Rev. Dr. Grant is announced to preside over the proceedings, which commence at 7pm.

1890 'Local Intelligence', *The Shoalhaven Telegraph (NSW: 1881-1937)*, 1 January, p.2., <http://nla.gov.au/nla.news-article135353476>

## **LETTER TO THE EDITOR**

SIR — I shall be glad if you will find space in your valuable paper for the following few words. At the announcing of my lectures in this district, I asked my friends to distinctly tell the people that I would be open to any questions about the respective lectures from my

honoured audiences, for the simple reason that I know of several Jewish families in the district. As there were no remarks at all made after each of my lectures, I wish to say that I will gladly reply to any question, which might come either from the Jews themselves or from anyone else, in connection with Judaism and Christianity, with full references, if it should be addressed to Mr. L. Abramowitch, care of The Venerable, The Archdeacon of Cumberland, Princes Street, Sydney.

I have etc

L. ABRAMOWITCH

1890 'To the Editor of the Telegraph', *The Shoalhaven Telegraph (NSW: 1881-1937)*, 8 January, p.2., <http://nla.gov.au/nla.news-article135353579>

### **MISSION TO THE JEWS**

Amongst the many missions inaugurated by latter day Christianity few perhaps have received such cursory notice or attention as the mission work amongst the Jews of these and other lands. And yet perhaps no class of mission work presents greater difficulties or more insurmountable obstacles to real progress than work of this character. To begin with Jews as a race are more than usually intelligent and well educated, and with them hereditary teaching and training inculcates strong prejudices with equally tenacious beliefs in the teachings of their fathers and forefathers. The commonly accepted truths of Christianity are to them mere idle fables or at best the outcome of fanatical enthusiasm. Christianity has for them neither the colouring of truth nor the semblance of reality. Their belief in the coming advent of the Messiah is inherent in their natures, and it's hard indeed to convince them that the Messiah has come.

Mr. L. Abramowitch, himself a converted Jew, has been working in the mission field in London amongst his fellow countrymen for several years past. His health, however, gave way under the strain of his multifarious duties, and being ordered to a more genial climate he came out to Australia. When he arrived here he found that although numbers of his fellow countrymen were scattered throughout the length and breadth of the land, the Churches had failed to inaugurate any mission work amongst them. Himself firmly believing in the Divinity and Messiahship of the Lord Jesus Christ, he resolved to spend his time in this most important cause, undertaking to carry the gospel to the homes of his brethren the Jews, and to labour for their conversion.

Work was commenced in an unostentatious manner on the 1st June 1888, the lines of the mission consisting mainly of house to house visitation where possible, and of expounding to the inmates the truth of Christianity. Tracts and testaments both in the Hebrew and English are distributed wherever they will be accepted, and where it is possible to get any number of Jews together the gospel is preached to them publicly. The patron and hon. secretary of the Mission is the Ven. Archdeacon of Cumberland, Holy Trinity Church, Church Hill, Sydney.

Mr. Abramowitch being on a visit to Shoalhaven for a brief holiday spell, undertook to place the objects of the Mission before the various churches of the district, delivering a course of lectures on "The Jewish Passover" and "The Day of Atonement." At Pyree on Monday last he lectured on the former subject to a good audience, and again on Thursday he preached to a fair congregation at the Presbyterian Church, Nowra, on "The Day of Atonement," special reference being made to the mode of its observance both before and after the Christian era.

The Rev. Dr. Grant presided over the Nowra meeting, which opened by choir and congregation singing together the 114th Psalm—

*When Israel out of Egypt went,  
And did his dwelling change,  
When Jacob's house went out from those,  
that were of language strange.*

The lesson, read by the venerable chairman was extraordinarily appropriate to the occasion, being taken from Leviticus 16ch. 1st to 11th verses, and thence from the 20th to the end of the chapter.

In introducing the lecturer to the meeting Dr. Grant expressed pleasure at finding that Mr. Abramowitch was a real Jew, a thoroughly educated Jew, and that he could read the Hebrew in the way he (the Doctor) had learned to read it at college. He was also pleased to find in him a man thoroughly dedicated to the service of God, and one who was willing to spend and be spent in the Great Master's service, amongst his fellow countrymen.

Mr. Abramowitch in his opening remarks said that he had chosen for the subject of his lecture that evening, "The Day of Atonement", because it was one which had always been of intense interest to himself, and one which should be of similar interest to every Christian, because had it not been for the Atonement, Christ would not have come to us. How few there were in the Churches who took thought of Israel's condition today, and yet each member of those churches had been a partaker in Jewish blessings.

The advent of Christ had been predicted first to last by Jewish prophets, the Gospel was first preached by the Jews, and by them carried to the Gentiles. The great truth of the Resurrection was first proclaimed by a Jewess, and the doctrine was not only preached by the Jewish Apostles, but the first missionaries were Jews, and the first martyrs in the cause of Christianity were of the same race. All the blessings the church enjoyed today had come to them through Jewish channels, and while the Gentiles had been infinitely blessed, the blessings they had received came primarily from the Jews.

The very teaching of the New Testament was founded on the doctrine of the Atonement, and most of them would know the origin of the Day of Atonement, a full description of which would be found in the chapter read that evening (16th Leviticus) and in the 23<sup>rd</sup> chapter of the same book.

The speaker then proceeded to describe the ceremonies observed by the high priests in making atonement both for themselves and the Jewish people, contrasting with the former ceremonies, those of the present day. He drew a very mournful picture of the present religious condition of the Jews and ended a very instructive discourse with a powerful appeal to the sympathies and hearts of his hearers on behalf of the mission work in which he was engaged. The Jewish people had been neglected for too long by the church, and this neglect mainly arose from the ignorance which existed within her walls as to the real spiritual condition of the Jews, to whom he reminded them the Gospel was to have been first preached, and in the early day when it was so preached many received the Word gladly. Thus they read that in one day 3,000 souls were added to the early Christian Church and very shortly afterwards another 5,000 were added. He saw nothing very wonderful in that since it was the Jews who preached to their fellow countrymen.

The first Christian congress ever held at Jerusalem was bought with blessings to the Gentiles since it was at that congress that the Apostle Paul made his appeal to the Church that they should send forth missionaries to the Gentiles, and he did not plead in vain. Today he (the speaker) as a Jew pleaded to them on behalf of the Jews, and in these days, when scepticism and unbelief raised its head to attack the fundamental truths of the Bible, the Jewish people had a most powerful claim upon the church, in that as a nation, they were living witnesses of the truth of the Word of God, and all one needed to do was to compare the Bible with Jewish history and tradition in corroboration of its truth.

He made a strong appeal to them for help to carry on with this mission work amongst the Jews. The mission with which he was connected had been started on the 1<sup>st</sup> June, 1888. When he found out, subsequent to his arrival in these colonies, that there was absolutely nothing being done towards the conversion of his fellow countrymen, his heart went out to them, and Archdeacon King of Sydney suggested that he should start this Mission and he would help him in his work. He had done so in the strength of God; to carry on the mission money was needed, and he asked for their support. Donations and subscriptions for this purpose could be left with either the Rev. Mr. Best or the Rev. Dr. Grant, and he had with him some collecting cards which he should be happy to distribute amongst them. He asked for their prayers as well as their practical sympathy; the injunction came to them from the Word of God: Pray for the peace of Jerusalem, they shall prosper that love thee.

Dr. Grant on behalf of those present assured the lecturer of their sympathy with him in his work, and in announcing the collection on behalf of Jewish Mission work, conveyed the thanks of the congregation to Mr. Abramowitch for his very interesting and instructive lecture. The collection having been taken up, the closing hymn was sung—

*Not all the blood of beasts  
On Jewish alters slain,  
Could give the guilty conscience peace  
And wipe away his pain*

The Benediction was then pronounced and the proceedings terminated. Mr. Abramowitch lectured at Cambewarra on Friday night and speaks again tonight at the Church of England in connection with the Week of Prayer arranged by the Evangelical Alliance, on Jewish missions — the subject arranged for the evening.

1890 'Mission to the Jews', *The Shoalhaven Telegraph (NSW: 1881-1937)*, 8 January, p.2.,  
<http://nla.gov.au/nla.news-article135353580>

## **LECTURE**

A lecture entitled “The Messiahs of Israel and Israel’s Messiah” was delivered before a fair audience at the Young Men’s Christian Association rooms last evening by Mr. L. Abramovitch. The Dean of Sydney occupied the chair and introduced the lecturer. The address was listened to with evident interest, and various ancient Jewish melodies were creditably rendered by the choir.

1890 'Lecture', *The Sydney Morning Herald (NSW: 1842-1954)*, 14 January, p.8.,  
<http://nla.gov.au/nla.news-article13756208>

## **CONVERSATIONAL HEBREW BIBLE CLASS**

In the Y.M.C.A, Rooms, every Saturday, and in Temperance-hall (No. 11 room) next Sunday, commencing at 3 o'clock. Mr. L. Abramowitch will be pleased to see as many brethren of the Hebrew faith as can be present. Hearty welcome to all. Admission free.

1890 'Advertising', *The Daily Telegraph (Sydney, NSW: 1883-1930)*, 14 March, p.2., <http://nla.gov.au/nla.news-article235712315>

### **ADVERTISING**

Y.M.C.A. BIBLE CLASS, by a Hebrew Christian, TODAY, at 3 p.m. Mr. L. Abramowitch will be pleased to see as many brethren of the Hebrew faith as can be present. Hearty welcome to all. DAVID WALKER, Gen. Sec.

1890 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 29 March, p.3., <http://nla.gov.au/nla.news-article13765130>

### **FIVE BIBLE READINGS**

Mr L. ABRAMOWITCH will (DV) give a course of Bible Readings at the YMCA on the following subjects –

- I. The Jews In Relation to the Old Covenant of God with His Church - Saturday, April 26
- II. The Jews In Relation to the New covenant of God with His Church - Tuesday April 29
- III. The Jews In Relation to the Past - Wednesday April 30
- IV. The Jews In Relation to the Present - Thursday May 1
- V. The Jews in Relation to the Future - Friday May 2

We will commence at 3 pm sharp. Jews and Christians cordially invited. Bring your Bible with you.

1890 'Advertising', *The Argus (Melbourne, Vic. : 1848 - 1957)*, 26 April, p. 5., <http://nla.gov.au/nla.news-article8602818>

### **ADVERTISING**

MR. L. ABRAMOWITCH has much pleasure to invite his Hebrew brethren to attend his LECTURE on “the Genealogies of Jesus of Nazareth.” Questions are invited after the lecture.

1890 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 16 September, p.3., <http://nla.gov.au/nla.news-article13778248>

### **LECTURE.**

Mr. Lewis Abramowitch delivered a lecture at the Y.M.C.A hall on Tuesday, with the object of proving that the genealogy of Jesus Christ, as given in the New Testament, was free from discrepancy. The lecturer first dwelt upon the vital importance of the Messiah's descent from the royal line of David, in accordance with biblical prophecy, and then showed how Dr. Moses Mocatta and other well-known writers argued that as the descent from Joseph could not touch the matter at issue — Joseph being admittedly only the putative father — the whole question bore upon the genealogy of Mary, who was not of the line of David at all, but, if anything, of the line of Levi, through her cousin Elizabeth. On the other hand, Ernest Renan

put the matter aside altogether as beneath criticism on the ground that the line of David was extinct long before Christ's birth.

In combating these views of the matter Mr. Abramowitch relied much upon the scrupulous accuracy with which family genealogies were registered in the public archives throughout Judea at that day and described the arrest and examination of descendants of Christ's brothers by the Emperor Vespasian generations later from the groundless fear that they might cause dissension by claims founded upon their regal descent from David. Mr. Abramowitch followed up the matter at great length, and all remarks were very attentively followed by those present, amongst whom were several Hebrews.

1890 'Lecture', *The Daily Telegraph (Sydney, NSW: 1883-1930)*, 19 September, p.3., <http://nla.gov.au/nla.news-article235787513>

### **MISSION TO THE JEWS**

At the Anglican school church on Thursday evening last Mr. L. Abramovitch, Jewish missionary, delivered an able address, the subject being "The Jews as Related to Christianity". There was a good attendance, and the lecturer was heartily applauded. 1890 'Nowra', *Australian Town and Country Journal (Sydney, NSW: 1870-1919)*, 8 November, p.16., <http://nla.gov.au/nla.news-article71184145>

### **LECTURE: THE FALSE MESSIAHS OF ISRAEL**

MR. LEWIS ABRAMOWITCH, a Christian Jew, delivered a lecture, entitled "The False Messiahs of Israel", in the schoolroom attached to the Pro-Cathedral, last evening. The Rev. Canon Selwyn presided, and, owing to the inclemency of the weather, there was a very poor attendance. The lecture proved a most entertaining one. Mr Abramowitch is a native of Poland, born and bred in the Jewish faith, but for some years he has by reading and study been brought to the knowledge of Jesus Christ. His mission is purely one of love, and he is visiting this country with a view of bringing the truth of the Gospel before his brethren. The chairman having opened the meeting with prayer, briefly introduced the lecturer.

Mr. Abramowitch commenced by stating that if they were asked to find out from among the greatest men that ever lived one whose character was most blameless, whose power most beneficent, and whose acts were most worthy of imitation, they would answer Moses. He was born amid the oppression of Egyptian slavery, condemned to death by a royal decree, rescued by a princess, brought up and trained amid the splendours of a palace, and educated in all the wisdom and science of the time. On the death of the Pharaoh, he might have been crowned, but, preferring the fortunes of a captive race, he forsook the splendours of royalty, and threw in his lot with them. He became an emancipator, a saviour, a commander, and the founder of a government. His influence had been felt in the world for more than thirty-three centuries and was greater at the present time than ever.

If they examined existing records of Moses they would find in him a man without worldly ambition, upright in personal life, and living and dying an upright and faithful servant of the Most High. He was also a prophet and was learned in the wisdom of God. After further alluding to Moses, the speaker quoted from Scripture to show that he prophesied to the children of Israel that the Lord would raise up a prophet from among their brethren "Like

unto me, and unto him you shall hearken.” It was also prophesied that if they did not hearken to the new-comer curses would come upon them.

In the Bible they read that when Israel was obedient to God’s commandments the people were happy, prosperous, and strong. But on their disobeying God they were always given into the hands of their enemies, as during the time they worshipped idols they were punished for seventy years. That long period of captivity was a punishment for mocking the messengers of God. From the time of the Israelites return from Babylon until the destruction of the second temple they had no records anywhere which showed that they worshipped idols, yet for the past 1800 years they had been despised and dispersed all over the world. They had no country during that long period, and false Messiahs in great numbers had arisen. The end of their captivity seemed as far off as ever, and he could not help quoting the words of Moses from the 28th chapter of Deuteronomy, 63rd to 66th verse, which had literally turned out correct. He (the speaker) had found the truth, and it was his mission to spread it among the Jews all over the world.

After dealing at length upon the sufferings of his people in all countries during the past 1800 years, he said that Jesus Christ was the Messiah and the prophet spoken of by David, and for neglecting, disowning, and crucifying Him, the Jews were suffering. He traced the character of our Lord, showing that, like Moses, He was a saviour and a prophet. No other had approached Him, and it was by reading the Gospels that he (the speaker) had found the divine truth. He was glad to inform them that the truths of Christ are spreading among the Jews, and since 1836 they had been going over to the Christian churches at a rate of 10,000 per annum.

The lecturer then went on to what he termed the multitude of impostors who had from time to time sprung up and deluded the people of Israel. Since 131 A.D. there had been 25 false Messiahs, the first being Bar Cochba, who headed an insurrection about that year against the emperor Hadrian. He was acknowledged by multitudes of Jews as the Messiah, and was followed by the Rabbi Akiba, one of the greatest of his people. He was slain in three years, and his armies defeated, over 500,000 being slain. All the others were dealt with in turn by the speaker, who showed that in the twelfth century there were no fewer than eleven false Messiahs from time to time. The last of the list was in 1889, just two years ago, when an Arabian Jew claimed to be the Messiah. None of the twenty-five had any pretensions, but many secured even more followers during his life than Jesus Christ. It was, after all, Jesus who conquered Rome, Greece, and Europe, and who had formed a new and the greatest kingdom ever known.

The speaker then quoted at length from Jewish writings to show that the Messiah was to be like Moses, and he concluded a lengthy interesting lecture by asking that the prayers of all Christians should be offered up for the conversion of the Jews from their unbelief and scepticism, in not accepting Christ as their Messiah, the one who, in fulfilment of the prophecy, rose up from among themselves.

In answer to the Rev. Chairman, the speaker said that he had been well received in Victoria by his brethren, who numbered over 4000. The chief Rabbi had been most kind to him, and after many conversations, they had agreed to differ. In Sydney, however, Rabbi Davis had been very hostile to him and, in consequence, his work had been very hard.

The speaker also stated that the Jews of the present day were divided into three great classes namely, the believers, the indifferent, and the sceptical. The latter believed in nothing, while

the former were of opinion that the Messiah may come at any time. No stated period was now looked forward to, as all the settled times fixed by prophecies had passed.

A vote of thanks was tendered to the speaker, who will deliver a second lecture this evening, entitled "The True Messiah".

1891 'Lecture', *Newcastle Morning Herald and Miners' Advocate (NSW: 1876-1954)*, 14 January, p. 5., <http://nla.gov.au/nla.news-article141010794>

### **LECTURE: FORTY IDENTIFICATIONS OF THE MESSIAH OF THE JEWS**

Last evening Mr. Lewis Abramowitch, a Christian Jew, delivered another most interesting lecture at the Pro-Cathedral schoolroom, to a small but appreciative audience. The Rev. S. C. J. Grime presided and after a few well-chosen remarks, introduced the lecturer, who said that before commencing the subject of his lecture he desired to state that in one portion of the otherwise somewhat extended report of his previous evening's lecture, he was made to say that "Since the year 1836 they (the Jews) had been going over to the Christian churches at a rate of 10,000 per annum." It should have read 1886. Although the great work of Christianising the Jews has begun in earnest in the year 1884, and several thousands became converted to the Christian faith during the two years preceding the year 1886, since then he thought that in putting the conversions down at between 11,000 or 12,000 annually, he would not be exaggerating.

The lecturer then entered upon the subject of his lecture – "Forty Identifications of the Messiah of the Jews" – quoting chapter and verse from several books of the Old Testament, which was always understood to apply to the Messiah by the Rabbis, one of whom when asked what would be the best commentary on the Messianic Scriptures replied, "The New Testament writings."

The Jews had had many Messiahs, but none like the true Messiah of Israel, the God man, Jesus Christ; and all commentators, with the exception of a very few, admitted that. Many hundreds of Jews, as well as Christians, had always admitted the first coming of the Messiah. Those who believed that the first coming of the Messiah had yet to be, and who had given different times and dates for His coming, had been at fault. The most recent date they foretold of His coming was the year 1684, but in that year one of the greatest persecutions the Jews had ever been subjected to was directed against them throughout Europe. In Poland especially, the persecution of the Jews in that year was most severe; and with all they (the Jews) have suffered, it was little wonder that there were so many found to follow after anyone who called himself the Messiah. But there was but one Jesus Christ, and scriptural and historical writing proved him to be the true Messiah.

The lecturer then at length went on to show that Moses was the type of the Messiah – both were of humble parentage. Like Moses, our Lord had been wonderfully preserved, and His life saved from the edict that went forth to kill all the male children. Like Moses, He had alone seen the face of God. He had, like Moses, suffered much in meekness. He had been a great pleader for His people in Israel. Although, in all, it must not be forgotten that whilst Moses was the servant of God, the typical Christ, the Messiah, was the true Saviour and the Son of God.

Moses brought Israel out of bondage in sight of an earthly Canaan; the Messiah, by the sacrifice of His life, has led the way that all, Jew and Gentile, may reach the heavenly Canaan. Moses was, as Christ is, a mediator between God and His people. Moses left Joshua to lead the people to the promised land; Christ sent the spirit down among His disciples on the day of Pentecost, that they may become leaders of His people to the heavenly land.

The lecturer concluded his interesting subject by referring to the words of Lord Beaconsfield, who, a Jew himself, knew Christ. The late Premier of England said: "Of all the princes of the house of David, who among them have done so much for God's people as His Son Jesus Christ?" The lecturer further said that he believed the prejudice the Jews had against the Christian nations, on account of the persecutions they had suffered, prevented them from accepting the true Messiah, but although the efforts made to convert the Jews were fraught with much difficulty, yet the day, he thought, would come when they would all be found to have their belief in the true Messiah, and singing the songs of Zion throughout the earth.

The Rev. Chairman said that he did not know how it was, but, speaking from personal observation, there were fewer Jews in the city of Newcastle than in the majority of other cities with so large a population. Perhaps it was owing to the fact that Jews, as a rule, did not care to follow the occupation of coal mining. It had been said that the Jews, in Australia especially, were very sceptical. They were a people noted for their efforts to obtain wealth, and, as with all men, Jews or Gentiles, when the effort to obtain wealth occupied too much of their minds, they were liable to become indifferent to their religion.

A collection was then taken up to assist in defraying the expenses connected with the purchase of the scriptures in the Hebrew tongue, and the slight cost entailed in the delivering of the lectures. A hearty vote of thanks, upon the motion of Mr. Lyne, was accorded the lecturer, who suitably returned thanks, after which the meeting dispersed.

1891 'Lecture', *Newcastle Morning Herald and Miners Advocate (NSW: 1876-1954)*, 15 January, p.5., <http://nla.gov.au/nla.news-article141010631>

## **LECTURE**

It will be seen by advertisement that Mr. Lewis Abramowitch, who is a Christian Jew, and who is working in connection with a mission to the Jewish people under the special care of the Ven. Archdeacon King, of Sydney, will deliver a course of five lectures in West Maitland, the first to be given on Monday evening in St. Mary's Hall, at 8 p.m. Mr. Abramowitch is a very interesting and popular lecturer, and it is hoped that there will be a good attendance. Due notice will be given of the future lectures.

1891 'Local News', *The Maitland Mercury and Hunter River General Advertiser (NSW: 1843-1893)*, 17 January, p.4., <http://nla.gov.au/nla.news-article18985837>

## **LECTURES BY MR. ABRAMOWITCH**

On Monday evening, Mr. Lewis Abramowitch, a Jew who has accepted the doctrine of Christianity, lectured in St. Mary's Hall to a small audience, on "The False Messiahs of Israel."

The Rev. W. H. H. Yarrington presided, and after prayer introduced the lecturer, explaining that Mr. Abramowitch is a Russian Jew who had been converted to Christianity, and who had occupied himself since his conversion in preaching to the Jewish people the gospel of Jesus

Christ, as well as in explaining the Scriptures to Christians generally. Mr. Abramowitch had been only seven or eight years acquainted with the English language, but they would hear that he was well able to express himself in that tongue. He came to Australia with the highest credentials from the authorities of the Church in England, and he had been working among his own people.

It should be remembered that the Jews are the living evidence of the truth of the Bible. They are the librarians of the Old Testament Scriptures. The world was deeply indebted to the Jewish race; of that race, according to the flesh, came the Saviour of the world. He trusted that the Jews would soon come to recognise the Christ as the true Messiah. It was to be remarked that Christ, a Jew according to the flesh, was ruler of an Empire which is the greatest the world has ever seen. The Kingdom of Christ transcends in extent any earthly kingdom, and that was a thought of which the Jews might be justly proud. There was an impression abroad that little had been done to bring the Jews to Christianity. As a matter of fact, no fewer than 250 clergymen of the Church of England are of the Jewish race, and of the number of Jews who had joined other churches there was no record, but it was understood the number was large. Many thousands of Jews had in fact embraced Christianity. The fact was one of the signs of the times, a sign that the world was drawing somewhat nearer to the day when the Saviour should come again in His glory. The Jews had been persecuted in all ages, and were now undergoing persecution in Russia, and they could assure Mr. Abramowitch and his people of their sympathy with them in their sufferings.

The name of the lecturer signified “Son of Abraham” – all Jews are sons of Abraham, the Father of the Faithful. The lecturer received no pay, but a collection was made at each meeting to pay for the hire of halls, for advertising, and for the purchase of New Testaments and other books which Mr. Abramowitch distributed among the Jews. He introduced the lecturer.

Mr. Abramowitch prefaced his remarks by reminding the audience that he was not properly called a converted Jew. He was a Jew who having held a portion of the Jewish religion had taken hold of the remainder of it – that comprised in the Christian doctrine. Christ was a Jew in religion as well as in race, and the whole of the Jewish religion was the Christian religion. He (the lecturer) had accepted the whole of the Jewish religion, as it was perfected by the teaching of Christ. He proceeded to deliver his lecture on the false messiahs of Israel. He pointed out that of the men born into the world, with one exception there was none greater, grander, none who had exerted a more decided and far-reaching influence than Moses. He was a deliverer, leader, law giver, and also a prophet of the Most High. And one of his most important prophetic utterances was that put forth shortly before his death, that the Lord would raise up of the seed of Israel a prophet like unto himself, to whom they were enjoined to hearken. And certain consequences were threatened, if they failed to hearken.

The history of Israel as interpreted by themselves had furnished no instance of the rise of a prophet equal to Moses. Yet the advent of such a prophet was to be looked for. Other predictions of Moses had been fulfilled; they had ground for expecting the fulfilment of this one also. Israel had been rewarded for obedience to God, had been punished for disobedience by the triumph of their enemies among them, and by being carried away captive into a strange land. But since the return of the Jews from the second captivity they had refrained from worshipping strange Gods. They had not only kept the law, but they had compiled a voluminous literature about it. Nevertheless, they have not been restored to their own land

and to their ancient privileges. And their sufferings throughout the Christian era, from its beginning to the present day, had not been intermitted.

The prophecies of Moses concerning them had been fulfilled; they had been slain, persecuted, despoiled of goods, denied all legal and social rights, held in bondage, made to go mourning all their days. The questions suggested by the spectacle of the Jewish suffering through all the centuries were – Why is this? What is the crime for which the Jewish nation have suffered and are still suffering? Had they no warnings? They had warnings in abundance, and they had not only disobeyed the word of God but they had actually put to death that prophet of whom Moses had said that He should be like unto himself.

The people of Israel did not recognise that prophet who was the true Messiah, but they had followed false Messiahs, to their destruction and shame. The historian Josephus had named many of these, and after him there were many more; false prophets, impostors, to whom the people listened. The lecturer named Bar-Cochba AD. 131; Moses Cretensis 434; Dunaan 520; Julian 529; Mahomet 571; Sercuus 721; a French Messiah 1137; a Persian Messiah 1138; a Spanish Messiah 1157; two Arabian Messiahs 1167; a central Asian Messiah 1167; Alucusser 1174; David-el-David 1199.

In all, twenty-five were mentioned, but none fulfilled the conditions of the expected Messiah. Who then was He of whom the prophet Moses said “He shall be like unto me?” Was it not after all Jesus who had conquered Greece, Rome, Europe, and who had formed a new kingdom – Christendom-world-wide. He is the true Messiah in whom all the conditions were joined. The second lecture would show how the prophecy of Moses was fulfilled in Christ.

On Tuesday night the second lecture was delivered in the Building Society’s Hall. The attendance was small. The Rev. James Benvie presided, and after offering prayer, in introducing the lecturer, said it was meet that Christians should have a kindly feeling for the Jews, notwithstanding the often very bitter antagonism of the latter to Christianity. A very ancient promise respecting the Jews held good till the present day: “I will bless them that bless thee, and curse them that curse thee.” That promise held now; it would hold to the end of the world. He was firmly persuaded that the Church which loved the Jew and expended time and money to bring the Jew to a knowledge of Christ was a Church highly blessed of God. They knew how the Jew had been dealt with. That he was antagonistic to the Christian name need not surprise them, considering how professedly Christian people had dealt with him and with his property. Even at the present day, as they knew, the Jew was persecuted in Russia for instance and the policy of the world in reference to him had only, following the example of England, recently been changed. But Christians should ever cultivate a kindly feeling towards Jews, pray for their conversion, and support the efforts made from time to time in their behalf.

Finally, he would say the time must come when the blindness would be taken away from the Jew and the hardness of his heart melted. The time was coming when the people of Israel would turn to the Lord. For God evidently has a high and holy purpose with regard to them. They had throughout all changes of the world existed as a distinct nation, had resisted the ordinary law of nature which produces an amalgamation between conquering and conquered races. Here was a nation without a country, and their separateness was an evidence of their being destined by God for a high and holy purpose. The time would come when the Jew would seek grace, and the providential fact of his being scattered over the face of the earth

would make him everywhere one of the greatest missionaries of the faith of Christ. They should all labour for that time and pray for it. He introduced the lecturer.

Mr. Abramowitch, having briefly recapitulated the substance of his opening lecture, proceeded to cite first passages of Scripture which had been always interpreted by the Jewish Rabbis in such a way as to give abundant indirect support to the claims of Jesus, the Son of Joseph and Mary, to be the promised Messiah; and secondly forty points in which a similarity was discoverable either in a literal or in a spiritual sense, between the career, history, authority, powers, and deeds of Moses and of Christ.

The Scripture passages were: Gen. iii, 15; xlix, 10; Deut. xviii, 15; Isaiah vii, 14; ix, 6; lii; lxi, 1; Jer. xxiii, 6; xxxiii, 6; xxxi, 21, 31; Ezek. xxxiv, 23, 24; xxxvii, 24, 25; Daniel vii, 15; xii, 13; Hosea iii, 4, 5; Micah, v, 1, 2; Zechariah ix, 9; xii, 10; Psalms ii; xxii, 17.

These, he said, were a few of the hundreds of passages which were held by the Rabbis to apply to the Messiah. "If then", said the lecturer, "he who claims to be the Messiah can show that in him are or were these things fulfilled, it is our bounden duty as believers in the Holy Scripture, to accept him as the One sent of God to be the Messiah of the Jews and the Saviour of Sinners."

The false Messiahs in no case fulfilled the conditions yet they found hundreds of thousands of followers. And the Jews rejected the true Messiah, he who fulfilled all the claims. Why? Because they forsook the Word of God and dug for themselves broken cisterns which could hold no water of life. They adhered to the commandments of men and groped in darkness to find their way to the Messiah. Some believed the Messiah had come already, others, a great number, had calculated the date on which he would appear. The lecturer mentioned only the last of these calculations-that of the Holy Zohar, who fixed that advent for A.D. 1648. But that year of desire and expectation for the Jews was distinguished by a persecution which exceeded in severity anything they had suffered. Thus the nation groped in darkness, ignoring the Messiah who had come and who was like unto Moses.

Identifications of Moses and Christ were then given from the Rabbinical writings. Like Moses, Christ was brought up by those whom he was to punish; came, withdrew, and came again; rode on an ass; brought down bread from heaven; obtained water for the thirsty ones; worked deliverance for his people; brought 600,000 out of Egypt; redeemed the people in the month Nisan; was the channel through whom God gave a new law; was a prophet; performed miracles; drew the Israelites to the true worship of God; was the one whose coming was the occasion for God to reveal the mysteries of the law; proclaimed that the people should circumcise their hearts; shall bear the sceptre of rule; shall bring to the world the second redemption.

And historical observation taught the following as regarded Moses and Christ: Like Moses, Christ was born of humble parents; was born under a cruel ruler by whose decree he was condemned to die; was drawn out of the waters of affliction; was cradled in an uncleanly crib; was miraculously preserved from death; was preserved by one whose son he was by reputation; though filled with all wisdom spent years in humble toil; left the court of heaven to be a deliverer of his people, and to suffer with them; was a Shepherd and his wife black (the church His Spouse is black but comely, and fruitful in godliness, Song of Solomon, i. 5); emerged from retirement to work miracles and effect deliverance; was meek above all men, but zealous for the honour of God; was the object of the rage of the wicked one; saw his

message neglected by the world; had and refused offers of honour and dignity; spent forty days in the wilderness; fasted forty days; instituted the Holy Supper and delivered His people by His cross of which Moses' rod was a type; was united to his people by baptism; sweetened the waters of affliction; is our intercessor; was faithful in all things; was the medium through whom God was manifest; was transfigured; leads his people to the heavenly Canaan; releases the captives; controlled the elements of nature; founded a new order of things, and introduced a new brotherhood; fed thousands; foretold the future history of his people; bestows living water; bore provocation; was the mediator of a covenant between God and man; was hated and wronged by those for whom he suffered; spent years of his life for others and died for their misdeeds; died willingly; was ready to be blotted out of God's book; accomplished his greatest works since his death; had his words confirmed by signs; was king, prophet, and mediator, and finally was a divine law-giver.

The lecture concluded with a quotation from the late Lord Beaconsfield's writings. The Chairman remarked that the Christology of the Old Testament was a study of the deepest interest and said the lecturer would answer any questions.

Mr. Abramowitch, answering the query as to how long he had accepted the Christian doctrines, made an interesting biographical speech, in which he dwelt upon the fact that he had become a Christian solely by a study of the Old Testament Scriptures, and before he was aware of the existence of the New Testament. He was baptised into the Christian Church on March 15, 1883.

A vote of thanks was passed to the lecturer at the instance of Mr. John Rourke, Mr. Chas. King and the Rev. W. H. H. Yarrington. The latter took occasion to say that he was gratified to hear the lecturer avow that the persecutions of the Jews were not due to a feeling of revenge on the part of Christians for the share of the Jews in the death of Jesus. Christians as a rule entertained to Jews the most kindly sentiments.

The Chairman was thanked and took the opportunity to recommend to students Hechstenberg's "Christology of the Old Testament" and Dr. Pye Smith's "Messiah." A collection was made at the close of the lecture and books were distributed.

1891 'Lectures by Mr. Abramowitch', *The Maitland Mercury and Hunter River General Advertiser* (NSW: 1843-1893), 22 January, p.6., viewed 03 Oct 2022, <http://nla.gov.au/nla.news-article18990137>

## **LECTURES BY MR. ABRAMOWITCH**

On Thursday evening the third lecture of Mr. Abramowitch's series was delivered in the Masonic Hall. The Rev. James Benvie presided over a limited audience. The Chairman in a brief speech introduced the lecturer.

Mr. Abramowitch explained that the subject of his lecture was the Day of Atonement before and after the beginning of the Christian era. He reminded the audience of the obligations under which Christians lie to the Jewish people. Each member of Christ's Church is a partaker of Jewish blessings. Our Saviour was born of a Jewish Virgin, in Judea of Palestine, the land of the Jews. He came from the line of David, from the tribe of Judah. He came of the Jews and brought first to the Jews the glad tidings of salvation. He was from the beginning

predicted by holy men of old who were Jews, and to them the oracles of God were committed.

The holy Gospel was first preached by Jews – the Apostles; the resurrection of the Lord and Saviour was first announced by a Jewess, – Mary Magdalene; the doctrine of the resurrection was first proclaimed by the apostles to the Jews, in obedience to their Lord's command. The first missionaries, the first martyrs were Jews. And Jews are a thorn in the side of all sceptics, for if the Jew were got rid of, the greatest evidence of the truth of the Bible would vanish. All the blessings which the church enjoys are Jewish blessings, since they flow through the channel of blessing which is, according to the flesh, Christ the Jew. The Jew had fallen that the Gentile might rise. And the basis of the teaching of the New Testament was the doctrine of Atonement, essentially a Jewish doctrine observed by the Jews for more than thirty-three centuries.

The lecturer's purpose was to take the Day of Atonement as an example of the blindness of the Jew in spiritual matters, and he proceeded to explain, by references to Leviticus and to the Talmud, the ancient ritual of the atonement and its principles. The ritual embodied the idea of cleansing from sin and the removal of sin. It was by confession of sin, and by the sprinkling of the blood of the bull and of the goat that the sins of the people were cleansed, and by laying the sins of the people on the scapegoat they were removed. The transference of sin was symbolised in all that was done. And the lecturer mentioned that according to the directions in the Talmud, the high priest was required to bind on the scapegoat a crimson ribbon. After the ceremonies of confession and sprinkling, it was the priest's duty to examine the crimson ribbon on the scapegoat. If it had turned pale, the fact was a sign that the contrition of the people had been accepted; if it remained unchanged, the people went away with heavy hearts, knowing the Lord had not pardoned them. And the Rabbis tell a story about this crimson ribbon which should have been significant to them but was not.

Forty years before the destruction of Jerusalem, namely, at the time of Christ's crucifixion, the crimson ribbon ceased to become pale. Surely the lesson to be drawn from the cessation of the sign of pardoning was that now the complete sacrifice acceptable to God had been offered once for all, and that types and symbols were superseded.

In connection with the ceremonies of the Day of Atonement it was to be noted that in the two goats, one to be slain and the other to carry away the sins of the people, was typified the full Christ, who took our sufferings upon himself and removed our sins, in order that His righteousness should be imputed to us, and our sins laid on Him. The lecturer went on to describe the Day of Atonement as observed in the Christian era. The Jew could have now no high priest, no altar, no temple, no sacrifices. One of the prayers used on the Day of Atonement was a pitiful acknowledgment of the lack of these things, and a recognition that troubles had come upon Israel. But the prayer intimated that the Jews, their eyes being blinded for a time, lamented only the shadows and symbols of the true Lamb of God, who taketh away the sins of the world.

There followed in the lecture a detail of the present fashion of the Jews in observing the Day of Atonement. The father of the family makes the atonement first for himself and for those of the family not old enough to make it in person; a fowl is used, and while it is waved round the head, a prayer of confession of sin and of contrition is said, and afterwards the hand of the penitent is laid on the head of the bird, as in former days the priest laid his hand upon the head of the sin offerings. Then the fowls are sent to be slaughtered. The custom, remarked the lecturer, showed the deeply rooted conviction in Jewish hearts that without shedding of blood

there is no remission of sin. This conviction was expressed in a prayer, which was cited. On the morning of the Day of Atonement, the custom of Jews was to seek reconciliation with those with whom they had quarrelled, the belief being that though sins committed against God were blotted out on the Day of Atonement, those committed against men stood unless forgiveness from the injured were craved and received. In some parts, forgiveness is given and asked from the dead. On the Day of Atonement, too, alms are distributed in the hope of winning divine favour, and works of extreme penance are done, in the hope that penitence, prayer, and charity may avert the evil decree.

It was explained that the services of the Day of Atonement numbered five and in the recital of the prescribed prayers each supplicant was required to smite his breast to the number at least of 3800 times. And the penitents were also made to suffer the forty stripes save one, each sufferer being also obliged to smite his breast at each stroke of the strap. The last meal preceding a fast extending beyond 24 hours was eaten with great solemnity and consisted of the fowls used in the atonement ceremony. The older members of the family then eat an egg dipped in ashes instead of salt, the head of the family dresses himself in white, removes his shoes, and blesses each member of the family. In the synagogue, the worshippers present a terrible aspect, for each is dressed in his shroud, and the building is filled with sounds of weeping and groaning. Other details were given, and the lecturer pointed out that with all his penance, fasting, and prayer, the Jew was still without an atonement and knows it. He pleads the merits of the patriarchs and others, but he is spiritually blind to the true Atonement. And it was not creditable that the Christian church had allowed him to remain in his blindness, The church had ignored her duty in this respect, and when she took it up she would earn a promised blessing.

In answer to questions, the lecturer said the orthodox Jews retained in their Day of Atonement ceremonies the idea of a transference of sin, but the idea was not preserved by the reformed Jews; there was no likelihood that orthodox Judaism would be swallowed up by reformed Judaism; fasting on the day of Atonement was not ordered by Scriptural injunction, but was man's invention, and fasting was not compulsory on the delicate in health. He also said that though it was true he was not paid for his work in delivering that series of lectures, in Sydney he received a regular salary for duties performed there. A collection was made, and the usual vote of thanks to the lecturer was passed.

The fourth lecture, on "The Crucifixion of Jesus of Nazareth," was delivered on Friday evening in St. Mary's Hall. The Rev. James Lamont presided and introduced the lecturer. There was again a small attendance.

Mr. Abramowitch said that by some people the fact that Jesus of Nazareth was tried by lawyers of his own nation, subject to the approval of the Roman Governor, condemned and sentenced and suffered death, was held to disprove his claims alike to the Messiahship and to the divine Sonship. The assumption was that since He suffered death in this way, He suffered as a just penalty for sin. The lecturer proposed to show that the crucifixion of Christ was a murder, not an act of justice. He indicated the condition politically, religiously, and socially of the Jews of the time of Christ. Hating the Roman rule and the Roman rulers, groaning under their cruelty, the Jewish people were a community in which rebellion was constantly seething. And in this attitude of sustained revolt to earthly oppressors, all classes waited for the promised Messiah, the Consolation of Israel.

By the nation all sorts of wicked practices were resorted to, impiety towards God, injustice to man, insomuch that it had been written that though they suffered much, they suffered less than they deserved. Moreover, they were divided in religion into three main sects — Pharisees, Essenes, and Sadducees.

The Pharisees claimed to observe the whole law with additions prescribed in the Talmud, and their religion was an unsettled code of Rabbinism, invented by their scribes. The Pharisees were divided into two schools, headed severally by Shammai and Hillel, and between these schools reigned an enmity which developed often into violence and bloodshed. The Essenes had seceded from the Pharisees, and become a community of recluses, devoted to a religious life.

The Sadducees held to the law of Moses purely and claimed to be the orthodox party. They called the Pharisees fanatics and were in turned called infidels. In the time of Christ they had acquired great power alike in the Synagogue, the Sanhedrin and the State. They took the chief part in the crucifixion of Christ.

The Pharisees and Sadducees were again divided politically into Herodians and Zealots — Royalists who strove to establish the Roman dominion, and who were chiefly Sadducees; and young wild spirited Anarchists, mostly Pharisees, who in the name of religion and liberty perpetrated wickedness in excess and were chiefly responsible for the ultimate destruction of Jerusalem.

At the time of the crucifixion Pontius Pilate was Governor of Judea. He was hated by the Jews, was in character unstable, desirous to rule justly, but vindictive, sceptical, and irresolute. The weakest point of his weak character was his fear lest the people he oppressed should report his extortions, his murders, and his other cruelties to his master Caesar. It was at this period of religious and political dissension, of social degradation and moral darkness that Christ was born. He spared not the language of stern reproach — what wonder that the people sought to kill him. And it may fairly be assumed that the motive of the accusation, trial, and sentence of Jesus of Nazareth, was personal feeling and jealousy. The Sanhedrin saw and felt that the new teacher was gaining adherents, And it resolved to destroy him. They sought occasion against him, but long failed to detect a cause of accusation or to entrap him, and they feared the people. At length, by corrupting one of his followers, they were able to seize him at night.

Here the lecturer used in detail the story of the Evangelists, pointing out how the Sanhedrin in the hearing before Caiaphas, eagerly casting about for an indictment, at last found one in the declaration of Jesus that He was the Son of God. But in the judgment hall of Pilate the charge was changed to one of treason. If the charge brought by the Sanhedrim had been proven, the punishment should have been stoning to death. As however, the people would have resented the execution of one in whom was no fault according to the Jewish law, the Chief Priests resolved to shift the responsibility and the guilt of the murder of Christ to the shoulders of Pilate. And eventually that ruler, though convinced of the innocence of the victim, and urged by his conscience seven times to declare it, succumbed to the cry of the multitude, not the followers of the Christ, but strangers who had assembled in Jerusalem to the Passover and who had not heard Him speak — and to his fear of offending Cæsar. And so Pilate stands forth eternally an example of an unjust judge.

The lecturer cited a passage from a speech by Dr. Raphael, the learned Rabbi of Birmingham, the effect of which was that the procedure of the trial and condemnation of Jesus was contrary to law. And the learned doctor also stated that the Jews recognised Him of Nazareth as a great teacher who had been the means of reclaiming the most important part of the civilised world from idolatry, and of making the revealed Word of God known to nations of whom His judges were ignorant.

And then the lecturer pointed out in what respect the trial of Christ was in violation of law. It was conducted by Sadducees who were forbidden to take office in the temple or the Sanhedrin, and by Sadducees who had not passed the prescribed stages of probation before assuming office; it was held in private instead of in the Great Hall, according to law; it was wrongly held during the night, —and on a day which necessitated the sentence being pronounced on the day of trial, contrary to the law, which required the sentence to be postponed till the next day, and which forbade the skipping of a day between trial and sentence. It was pronounced by a unanimous Sanhedrin, whereas the law required in cases of capital punishment, that two at least of the jury should be in favour of acquittal; and therefore the unanimous conviction was according to Jewish law a verdict of mercy. The law demanded from judges in such a case an attempt to justify the accused but here they all condemned him and hired false witnesses. A prisoner found guilty in such a case should have been left bound and tried a second time next day. No such delay was allowed to interrupt the progress of Jesus from the judgment hall to the Cross.

As a sentenced prisoner Jesus should have been brought before the people and proclamation made that any who could say anything in his favour were invited to speak. Should one vindicator be found, the trial must be repeated. This was not done. Moreover, the law prescribed deliberation in cases of capital punishment: here deliberation and patience were absent; the prisoner was seized at night, the trial conducted in early day instead of after nine o'clock, and every process was marked by hurry and eagerness to shed the innocent blood. The execution of Christ was a fulfilment of prophecy and a proof that He was the Messiah. He prophesied His own doom, and all that He foretold happened to Him, showing that He was the Messiah, the Holy One of Israel.

After the usual collection, the meeting closed with the benediction.

1891 'Lectures by Mr. Abramowitch', *The Maitland Mercury and Hunter River General Advertiser (NSW: 1843-1893)*, 27 January, p.6., <http://nla.gov.au/nla.news-article18987654>

### **RUSSIA AND THE JEWS.**

A lecture was delivered in the Y.M.C.A. Rooms, Elizabeth-street, last evening by Mr. Lewis Abramowitch on "Russia and the Jews". The chair was occupied by the Rev. J. McPherson, and there was a large attendance.

Mr. Abramowitch, after referring to the history of the Jewish nation, said that the Israelites had always been a persecuted people. They had been hunted from one country to another, but wherever they were allowed to live in peace they prospered and increased in a most remarkable manner. About 400 years ago the Jews went to Russia, and the Government saw that they were a wonderful people and took them in, and gave them all the rights of citizenship, which had been denied them in other countries. They remained undisturbed in

Russia for about 140 years, but as they increased in wealth and in numbers it was feared that they would become a dangerous power, and they were bitterly persecuted.

In 1648 one of the most horrible massacres which the world ever saw took place amongst the Jews in Russia. Many of them fled to Poland, where they were well received. But at the end of the seventeenth century they looked back to Russia, as they saw that Poland must come under the sway of Russia, the ambition of that nation being to get hold of as much territory as possible.

From the end of the seventeenth century until 1880 the Jews were free from trouble. Alexander II, who was a good man, tried all in his power to remove the civil disabilities of the Jews, and had it not been for his assassination they would not have been subjected to persecution at the present time. The present Czar was a pious man and a gentleman, but his piety led him to keep up the old customs and manners of the Greek Church, and to look down upon the Jew because of his forefathers having crucified Christ. But it was not because of their religion that the Jews were persecuted so much as the fear that they would increase in numbers and become a dangerous power in the land. The Czar knew that in Russia the Jews had increased 50 per cent within the last twenty-five years, while the increase of Russian subjects was very small indeed. That monarch saw that if they were allowed to increase as they were doing they would simply swamp the country, and as it would not be good policy for the Government to expel them, they could make it very uncomfortable for them by persecution.

There were laws in Russia which prohibited a Jew from living in certain parts of the country, such as St. Petersburg and Moscow, but although these laws were in existence the Jews with a small sum of money were able to bribe the officials to allow them to reside anywhere, and in order to do business they went into these prohibited cities. Some of the Jews lived under assumed names, and in this way their numbers increased to such an extent that in Moscow there were now 100,000 Jews out of a population of 500,000 or 600,000.

The Czar saw that this state of affairs could not be allowed to go on, but as Russia had borrowed so much money from the Rothschilds and other wealthy Jews that it would not be a wise policy to expel them, the old laws relating to Jews not being allowed to live in certain cities were put in force, and they were given notice to quit those cities in three months. They thought they had nothing to do but to bribe the officials with money and remain in the city, but although the money was taken, the Government waited till the end of the term and then a proclamation was issued calling upon the Jews to leave the city within twenty-four hours. Of course they could not do that, as most of them were wealthy men. The result was that 800 men – not 2000 as had been stated in a cablegram – were taken prisoners and placed beyond the city. Russia wanted to get rid of the Jews, and this was the method of persecution which was adopted. The result was that many of the Jews were leaving the country and going over to Palestine. He believed that this persecution was a means to an end, and that God was leading His chosen people back again to the Holy Land, and that the second coming of the Messiah was close at hand. The population of Jerusalem was rapidly increasing, and there were many signs which indicated that Christ would soon appear again on the earth.

The lecture was attentively listened to and frequently applauded. After several questions had been answered the meeting closed with the benediction.

1891 'Lectures', *The Brisbane Courier (Qld.: 1864-1933)*, 2 June, p.5., <http://nla.gov.au/nla.news-article3526835>

## **JEWES IN RUSSIA**

At the rooms of the Y.M.C.A., Elizabeth street, on Monday, Mr. Abramowitch, a Russian Jew, delivered a lecture upon the Jews in Russia. There was a good attendance, and the chair was taken by the Rev. J. Macpherson.

The lecturer prefaced his remarks by stating the present oppressed condition of the Jews in Russia was known to all but the Jews themselves. The causes of that oppression were the spirit of anti-semitism existing amongst the nations that had surrounded them for the past 33 centuries, because they had been chosen as missionaries to teach the world the true and living God, and to educate them up to the necessary standard of morality as such. It was for this purpose especially that God had for centuries brought them through the furnace of affliction when more powerful nations such as Babylon, Egypt, and Greece had ceased to be known.

The Jewish nation though smallest in number, weakest in power, and poorest in wealth, had survived all her troubles. From “the Pharaoh who knew not Joseph” to the expulsion of the Jews from Germany in the 15th century, the lecturer touched upon the attempts made to annihilate them. Their earlier history in Russia was then treated, and the narrative brought down with brief delineations until the time of the present Czar. That monarch was described as a pious man, and a gentleman, but his piety led him to look upon the Jews as the crucifiers of Christ. For that he hated them, and also feared them, knowing it was natural for them to rise to influence, and that their increase in numbers threatened to make them a power in the land. He was, however, afraid on account of the Jewish bankers, to expel them altogether, but he determined to make it as uncomfortable for them as possible.

By laws passed 100 years ago, no Jews were allowed within the sacred cities of Moscow, Kiev, Archangel, and others known as the pale of Russia. The Jews however, bribed the officials to allow them to carry on businesses within this pale under Russian names, and had increased in such numbers of late years that now out of 600,000 inhabitants in Moscow 100,000 were Jews, and 30,000 out of 100,000 in Kiev. The Russian Government gave them three months notice to clear out but the Jews relied on the powers of bribery to evade the notice, and took no heed of it. This Government winked at, and when the notice expired, every Jew was ordered to quit the pale within 24 hours. Being mostly wealthy men, with extensive business ramifications, the hardship of this was most intense, but, nevertheless, in Moscow alone, when the 24 hours expired, 300 heads of families were taken prisoners, and marched outside the city. The Czar noted in this way, because he knew if the area of their operations was confined the country would become too hot for them, and they would leave it of their own accord. This had proved to be the case, and to avoid the many indignations and persecutions they were subjected to they were now going in large numbers to Palestine — thus fulfilling the prophecies in the Scriptures, and indicating that the coming of the second Messiah was also at hand.

In his concluding remarks the lecturer expressed the opinion that the sufferings of the Jews had to a certain extent been brought about through their disregarding the directions given them in the books of Moses, and failing to recognise Jesus as the Messiah. A collection was taken at the close of the lecture, and after several questions had been answered the proceedings terminated.

1891 'Jews in Russia', *The Telegraph (Brisbane, Qld.: 1872-1947)*, 3 June, p.2.,  
<http://nla.gov.au/nla.news-article172684877>

## **JEWISH MESSIAHS AND THE MESSIAH OF THE JEWS**

Mr. Lewis Abramowitch delivered the second of the series of lectures in the Young Men's Christian Association Rooms last evening, entitled, "Twenty-five Jewish Messiahs, and the Messiah of the Jews." The Rev. J. Stewart occupied the chair, and there was a large attendance, almost every seat in the hall being occupied. The lecturer referred to twenty-five different persons who, since the time of Jesus Christ, had, he stated, claimed to be the true Messiah, showing the power which they exercised over the Jews, and the fate which in almost every instance had befallen the pretenders and their followers. He then proceeded to show that Christ had fulfilled the prophecy of the Old Testament Scriptures and pointed out the reason why the Jews failed to see that He was the true Messiah – the son of God.

He contended that even the writers of the Talmud, which was the greatest opponent of Christianity, had admitted that Christ was the Messiah. He then went on to show how the prophecy of Moses – "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me," had been fulfilled in the life of Jesus, and pointed out the similarity between the characters of the two great Hebrew prophets. He argued from Scripture that it was because of their sins that the Jews had been persecuted for so many centuries, as when they kept the commandments of God they were a happy, prosperous, and favoured race.

Mr. Abramowitch was listened to very attentively throughout, and at the close of the lecture he was asked and answered several questions. Mr. Abramowitch will lecture this evening in the same place on "The Genealogy of Jesus of Nazareth."

1891 'Today, June 4', *The Brisbane Courier (Qld.: 1864-1933)*, 4 June, p.4.,  
<http://nla.gov.au/nla.news-article3526892>

## **THE GENEALOGY OF JESUS OF NAZARETH**

Mr. Lewis Abramowitch delivered last evening the third of his present series of lectures in the Y.M.C.A. Rooms. The subject chosen was "The Genealogy of Jesus of Nazareth." It was sought by the lecturer to show that the genealogy of Matthew is different from that of Luke. Matthew as a Jew tried to write down the genealogy of the Messiah according to the Jewish knowledge of the family of Mary and Joseph, as found in the repositories of the Temple, also giving the descent of Joseph from Solomon. While St. Luke, writing his gospel in a more universal spirit, gave the genealogy of Mary the actual parent of Jesus.

The lecturer quoted a good deal from the Talmud, Midrashim, and Zohar in support of his statements. Several very pertinent questions were propounded at the close of the lecture and answered. With reference to our notice of Wednesday night's lecture, Mr. Abramowitch writes: "I am reported to have said "the writers of the Talmud admitted that Jesus was the Messiah." I did not intend by any means to convey such an idea. What I tried to show was this: Even according to the Talmud, Jesus was the Messiah. And it was for this purpose that I quoted from Tract Sanhedrin the following paragraph: "The School of Elijah taught that the world is to last 6000 years – 2,000 years confusion, 2,000 years law, and 2,000 years the period of the Messiah." Accordingly, I said the last 1800 years ought to be the Christian or Messianic period, even, according to the Talmud.

Secondly, I am said to have argued from Scripture that it was for their sins that the Jews had been persecuted for so many centuries. What I really intended to show was that, although it is true that they suffered on account of their transgressions, yet there must have been something

more than that, for the Babylonian captivity, which was a punishment for the greatest of sins, idolatry (see 2nd Chronicles, xxxvi.), lasted only seventy years, while this captivity, which cannot be said to be a punishment for idolatry (because the Jews did not worship idols after their return from Babylon), has lasted these eighteen centuries. Is it not possible, I said, that they suffer the penalty which they incurred by disobeying the words of the prophet like unto Moses? – “And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name I will require it of him”. (Deuteronomy xviii., 19.)'

1891 'Today, June 5', *The Brisbane Courier (Qld.: 1864-1933)*, 5 June, p.4.,  
<http://nla.gov.au/nla.news-article3526980>

## GENEALOGY OF JESUS

Mr. Lewis Abramowitch delivered the third of his series of lectures in the Young Men's Christian Association rooms on Thursday entitled “The Genealogy of Jesus of Nazareth.” He referred in the first instance to the difficulties which were met by those who tried to reconcile the genealogy of St. Matthew and that of St. Luke, after which he showed that those difficulties are not insuperable, by answering them separately. He said the reason St. Matthew gave Jacob as the father of Joseph, and St. Luke apparently, Eli, was because Eli, the father of Mary (as seen in the Talmud where she is called Mary Bath Eli), became the father-in-law of Joseph, and a father-in-law was very often called father, as in the case of Hakkoz (Nehemiah vii. 63), Ruth and Orpah (Ruth i. 11-13). Hence those who were acquainted with the family took it for granted that Joseph was the son of Joseph as stated in St. Luke iii. 23: “And Jesus himself when he begun to teach was about 30 years of age, being the son, or so it was supposed, of Joseph, the son of Eli.”

Also, that Joseph descended of Solomon the son of David, while Mary descended from Nathan, the son of David. Mary, though being a cousin of Elizabeth, one of the daughters of Aaron (Luke i. 6), was still a descendant of David. This the lecturer proved, first from the Talmud, and the writings of Rabbi Matthew in his book “Sepher Nitsachon,” and next that according to Leviticus xxi. 7,13,14, and xxii 12, neither the priest nor their daughters were forbidden by the law to marry outside of the tribe of Levi. It was, therefore, quite possible that the father of Elizabeth was a priest, and her mother of the tribe of Judah, and thus related to Mary, through her mother. The same might apply to the wife of Eli, that she was a priest's daughter, and perhaps the sister of Zechariah the priest. This would make it possible for Elizabeth to be a direct descendant of the tribe of Levi, and her cousin might have been a direct descendent of David.

The lecturer also referred to his book, which treated upon the subject. One of the questions asked was by a Jewish gentleman, who inquired why Jesus did not cry out when on the cross, “My Father, my Father, why hast thou forsaken me,” if he were, as the Christians believed, the “Son of God” The lecturer replied that at the time of the crucifixion Jesus, then on the point of completing His mission upon earth, but in a certain sense the burden of the world's sins upon him and while He hung there in the place of the sinner, it was not right for him to call God his father, as sin was always the cause of separation between God and the sinner (Isaiah 1, 1-2). Further that the rabbis need to interpret the 22nd Psalm, the first verse of which consisted of the saviour's painful cry upon the cross, as entirely a Messianic psalm. After a short prayer and the benediction, the meeting terminated.

1891 "Genealogy of Jesus.", *The Telegraph (Brisbane, Qld.: 1872-1947)*, 6 June, p.4.,  
<http://nla.gov.au/nla.news-article172677284>

## **JOTTINGS**

Mr. Abramovitch says in explanation: When delivering my lecture on Russia and the Jews, owing, perhaps, to having done so without any notice, I should have said the Jews were expelled from Spain, and not from Germany, in the end of the fifteenth century. Also, instead of saying 80,000 Jews, out of a population of 100,000 in Kiev, I believe I said 80,000 Jews out of a population of 150,000 in Vilno.

1891 'Jottings', *The Telegraph (Brisbane, Qld.: 1872-1947)*, 5 June, p. 5., <http://nla.gov.au/nla.news-article172679875>

## **THE GENEALOGY OF JESUS OF NAZARETH BY LEWIS ABRAMOVITCH**

Messrs. G. Loxton & Co., Sydney, have sent us copies of this little book, written (apparently) by a converted Jew. The work is one of considerable ability and exhibits extensive research and a wide acquaintance with rabbinical literature. The object of the writer is to show that the apparent discrepancies between the two genealogies of Christ given in Luke and Matthew respectively are capable of satisfactory reconciliation. His position is that Matthew gives the genealogy of Christ in the line of Joseph his reputed father, while Luke gives that of Mary his mother. The first was written to show the Jews that Jesus was the Messiah, and the second to prove to all that Jesus was the seed of the woman sent to bruise the head of the serpent. The writer finds a strong confirmation of his position from the fact that the correctness of both genealogies was practically admitted by the Jews, before the destruction of Jerusalem, while the documents by which they could be verified were still in existence. This book is a valuable contribution to the literature on this subject.

1891 'Books, Etc., Received.', *Christian Colonist (SA: 1878-1894)*, 19 June, p. 3., <http://nla.gov.au/nla.news-article214704798>

## **REVIEWS**

A few months ago, Mr. Abramowitch lectured in Maitland on a subject cognate with that which is dealt with in the little volume before us. Namely, the identity of Jesus of Nazareth with the promised Messiah of the Jews. Here he expands another lecture, delivered in Sydney, in which he endeavours to reconcile the divergences in the genealogy of Christ found in St. Matthew and St. Luke respectively. His conclusions are thus summarised, p. 64: "They are two different genealogies: (1) St. Matthew gives the genealogy of Joseph, while St. Luke gives that of Mary, the mother of Jesus. (2) St. Matthew wrote his Gospel chiefly to the Jews. (3) St. Luke wrote for all, not confining himself to any particular nation. (4) The Jews had every facility for criticising the genealogies of Matthew and Luke at the time they were written, and that they did not do so is a sign that they were satisfied with the correctness of the statements of the Evangelists. (5) The Talmud practically supports the statements of the Gospels by calling Mary the daughter of Eli, and affirming that Jesus was of the Royal Family. (6) St. Luke copied his genealogy from the Septuagint (the Greek version of the Bible) where the name of Cainan has been and is still found between Shelab and Arphaxad. (7) Zerubbabel was rightly called by the Evangelist the Son of Shealtiel. (8) Mary, the Mother of Jesus, was certainly of the royal line of David."

1891 'Reviews', *The Maitland Mercury and Hunter River General Advertiser (NSW: 1843-1893)*, 20 June, p.7. (Second sheet to the Maitland Mercury), <http://nla.gov.au/nla.news-article18983227>

## **THE GENEALOGY OF JESUS**

Some time ago an essay was delivered at the Y.M.C.A. Hall, Sydney, on "The Genealogy of Jesus of Nazareth," by Mr. Lewis Abramowitch, a Christian Jew. This essay he has been advised to publish and a copy has been sent to the office of this journal. The author states that ever since his public confession of the truth, as it is in the Messiah, he has been thrown into contact with all sorts of unbelief, but his special object has been in this pamphlet to show that the discrepancies or difficulties that are met with, as in the genealogies of St. Matthew and St. Luke, can be met by those who desire to find a reconciliation. The number of Jewish authorities quoted is great, but the writer deals with the subject specially so as to remove Jewish unbelief or to clear up any apparent discrepancy, and to all "such as desire a reasonable solution he respectfully offers this dissertation." His conclusion is that so far as the genealogy of Jesus is concerned, no reasons exist for disputing his claim to be the Messiah, rather we have every reason for declaring with the guileless Jew of old, "Rabbi, thou art the Son of God; thou art the King of Israel."

1891 'The Genealogy of Jesus', *Australian Town and Country Journal (Sydney, NSW: 1870-1919)*, 20 June, p.9., <http://nla.gov.au/nla.news-article71254007>

## **MISSION TO THE JEWS IN SYDNEY – THIRD REPORT. 1890-91.**

When the ascending Saviour was leaving His parting instructions with His Church on earth, He gave the command: "Go ye into all the world and preach the Gospel to every creature. In obedience to Him His servants have endeavoured to make known His Name among the nations." Yet the task before the infant Church might well have appeared to be full of difficulties. There were implacable enemies to be encountered, ignorance to be removed, prejudices to be overcome. The powers of the world led on by the prince of darkness were all arrayed against the lowly followers of Jesus. And there was ever present to their minds the sense of personal insufficiency, which threatened to render ineffectual the spiritual weapons at their command. But the commission had been given. Love for Jesus stirred up His followers to mighty and persevering efforts. Faith laid hold upon the promised help of the Holy Ghost, and the gracious assurance of the Master cheered them throughout the conflict: "Lo, I am with you always, even unto the end of the world."

It was a part of the commission given to the church, as the words of Jesus are recorded by St. Luke, that the preaching of the Gospel should "begin at Jerusalem." The work of evangelising the world was therefore commenced in the very place where the Lord had been crucified, and many thousands of the Jews became "obedient to the faith." Even when the Apostles went out into other lands the principle laid down in this command of Jesus was still obeyed. Wherever they went they began their work in "the Synagogue of the Jews."

At first the Jews listened in a friendly spirit. But when they found that the Gospel was preached to and accepted by the Gentiles they became its bitter opponents. Yet their violent opposition did not daunt the missionaries. When rejected by their own countrymen the Apostles turned all the more eagerly to the Gentiles, and God blessed their efforts, and Christian Churches were planted in Western Asia, in Eastern and Southern Europe and in Northern Africa; until by degrees the whole of the Roman Empire had received the Gospel.

But when the Church began to prosper, it also began to lose its first love, and the desire for the conversion of Israel to Christ became changed, by degrees, into bitter and cruel hatred.

Brutal treatment and fearful massacres threatened to exterminate the race; and might have succeeded but for the obstacle which we recognize in the undying promises of God. For “the gifts and calling of God are without repentance.” The Jews were confined to the lowest and filthiest parts of the cities, and treated in every respect as if unfit to live.

Is it to be wondered at if such treatment for ages has intensified the prejudices with which the Jew has learned to regard the religion professed by his persecutors? Convinced of the divine origin of his own religion, even though that religion as now held differs very materially both in letter and spirit from that which is found in the revelation made by God to Moses, the Jew has learned to regard Christianity with hardly concealed contempt, and the effort to persuade him to accept Jesus of Nazareth as the Christ is an insult to his understanding.

And yet the command of our Master is still binding, “beginning at Jerusalem.” Duty is ours, the result is God’s. Gratitude to the race for the immense blessings which, through Israel, has been conferred upon the world, as well as the thought of what Israel will be to the world in the not distant future, make our duty very plain. We must do our utmost to make known to the still beloved nation that the Messiah has come, and that that Messiah is Jesus of Nazareth.

Thank God the effort to do this is being made. The work has been in progress in England and in other lands, and especially in Jerusalem itself for the last 83 years, and not without a large measure of success. Many of the house of Israel have accepted Jesus, and many are now going forth to tell their brethren of His Messiahship and His love.

We also in this country have been permitted to take a part in the work. Our friend, Mr. L. Abramowitch, himself by birth and education a Jew, and now a believer in Jesus, has been labouring according to his opportunities for the past three years. By lectures and addresses and by private conversations, he has sought to place before the Jews in Sydney and its neighbourhood the claims, the necessity, and the blessedness of the Gospel of Christ.

A considerable number of copies of the New Testament in Hebrew has been circulated among them, as well as copies of the New Testament in other languages, with which some are even more familiar. Missionary tours to Newcastle, and Maitland, to Bathurst and its neighbourhood, and, within the last month, to Brisbane have been undertaken. A similar visit in Melbourne has resulted in the founding a mission to the Jews in that city, and now a missionary, a Jewish Christian, is on his way from England to take up the work.

The expenses of our mission have been met by the kind and liberal contributions of a few whose hearts the Lord has inclined to give for the purpose. May He Who loves Israel, even while in rebellion, reward them abundantly in their own bosoms! For we are assured that He does graciously notice and accept every act of self-denial for His sake, especially when that self-denial has for its object His glory and the good of Israel. “I will bless them that bless thee,” is a promise which still holds good. May those who support this mission realise its fulfilment!

I affectionately and earnestly commend our mission to the prayers of all who love the Lord Jesus and who desire to recognise and — as far as may be — to repay the debt of gratitude and love which we, as Christians, owe to the House of Israel. Let us send them the good news that Christ has come and died for sinners. What though their prejudices against Christianity are great, the professing Christian Church is, to a great degree, responsible for many of those very prejudices, insuperable as experience has amply shown.

What a privilege does God now open to us in permitting us to take a part in the work of sending back the Gospel message to the remnant of the nation from whom in the first place we ourselves received it. Let us persevere in the work which God has given us to do. Let us deny ourselves for Jesus's sake that we may tell His ancient people of His love. If He loves them — and He does— let us also cultivate and manifest our love for them. The work before us may be full of difficulty, but in due season we shall reap, if we faint not. The word we send to them is not our own, it is from God; and this being so the experience of past years assures us of the truth of the promise — “My word shall not return unto me void, but it shall accomplish that which I please and prosper in the thing whereto I sent .it.”

“Oh pray for the peace of Jerusalem, they shall prosper that love thee.” — Ps.,cxxxii. 6.  
Holy Trinity Parsonage, June 1,1891.

1891 'MISSION TO THE JEWS IN SYDNEY.', *The Protestant Standard (Sydney, NSW: 1869-1895)*, 20 June, p.7., <http://nla.gov.au/nla.news-article211528771>

### **MISSIONARY TO THE JEWS**

Mr. Louis Abramowitch, who is now announced as the “Church of England missionary to the Jews,” addressed the congregation at Trinity and St. Andrew's Churches yesterday on “The relation of the Jews to the Christian Church.” Mr. Abramowitch, who preaches by permission of the Bishop of Brisbane, will occupy the pulpit of St. John's Church next Sunday evening.

1891 Missionary to the Jews. *The Telegraph (Brisbane, Qld.: 1872-1947)*, 22 June, p.3., <http://nla.gov.au/nla.news-article172684762>

### **A CHRISTIAN JEW: BISHOP WEBBER ON THE JEWISH RACE**

At the Protestant Hall last night, in the presence of a small audience Mr. Lewis Abramowitch lectured on “Why I am a Christian, or, a Comparison and a Contrast.” The Bishop of Brisbane occupied the Chair and in introducing the lecturer, said that no doubt the rather small gathering could be accounted for by the fact that Mr. Abramowitch had appeared, or was yet to appear, at several of the city churches. The whole subjects treated on by him were of profound interest, not only to Jews, but to all. There were so many problems connected with the present and future of the Jewish people that no thinking man should treat the subject with unconcern. It was remarkable that a religion which had had its birth among the Semitic people should have spread among the Aryan race, and that while the transcendental truths of the gospel had not reached the eastern world, the philosophy of the cross and the open grave had found its way to the myriad hordes of the western world.

When they thought of the nations which had taught their lessons to the world, as for instance the Roman nation, which had given the idea of law, and been then made away with and superseded by other people, and still found the Jews holding their own, and destined to play a part in the future, a part upon which many men might speculate but perhaps none could by any means venture to determine, the question became of profound interest. While the great function of the ancient Jewish race was to serve as the great school of religion, as it was the great function of the Hebrew race to give to the world the thought of reverence and the great truth of the one God, yet that nation had not passed away like others. For it was reserved a great future, and they would call to mind the wonderful words, the remarkable expression of St. Paul, “What shall the receiving of them be but life from the dead.” (Applause)!

Mr. Abramowitch then delivered his lecture and said the real reason he was a Christian was that he was a Jew. The present Jewish religion, which was a code of Rabbinitism was not the Judaism of the time of Christ. The doctrine of the Trinity in Unity and Unity in Trinity was believed in by the Jews of old, but modern Judaism had changed their belief to that in an absolute unity from opposition to the Christian church.

The lecturer then referred to the names given to God in the Old Testament, showing that in the majority of cases they were in the plural number. He was a Christian because the whole of the Jewish scriptures spoke of Christ and were fulfilled in Him; and because he compared the teaching of Christ and His apostles with the teaching of modern Judaism and found the contrast as of black and white.

Mr. Wallace Nelson asked which of the three versions of the Talmud the lecturer considered the correct one. Mr. Abramowitch said that the Septuagint now circulated was not in accord with that of Alexander the Great's time; the Samaritan version was the work of one man, but that he had found the Hebrew version to correspond with the oldest writings procurable and considered it the true one. Mr. Nelson then raised the question of how the lecturer could say the present Hebrew version agreed with the original when no copy of the original was extant.

The chairman pointed out that the matter was outside the subject of the lecture, that those present had not brought their beds with them and suggested that the inquirer should propose a vote of thanks to the lecturer. This Mr. Nelson did, saying that though he thought Mr. Abramowitch's views to be pernicious, he considered him to be an honest man, adding that he would be willing to hold a debate on the subject with the lecturer.

1891 'A Christian Jew', *The Telegraph (Brisbane, Qld.: 1872-1947)*, 24 June, p.2.,  
<http://nla.gov.au/nla.news-article172680579>

### **TODAY, JUNE 29**

Mr. L. Abramowitch lectured on "How I became a Christian," the Rev. W. Whale presiding. The lecturer gave an interesting account of his eventful life and detailed the circumstances which led to his change of views. He also described the persecution through which he had passed before coming out to Australia for the benefit of his health. He added that during his stay here the collections made at his lectures had been simply to defray expenses; but had not been sufficient for the purpose.

1891 'TODAY, JUNE 29.', *The Brisbane Courier (Qld.: 1864-1933)*, 29 June, p. 4.,  
<http://nla.gov.au/nla.news-article352795>

### **GENERAL NEWS**

A learned Russian Jew, Mr. Abramowitch, of Sydney, has been exciting considerable interest among the Hebrews in Brisbane by his lectures on "Jesus was the Messiah," which he seeks to prove as the apostles did. He believes the exodus from Russia will hasten the fulfilment of prophecy, and that Jerusalem will soon be peopled again. The Messiah will then appear. Mr. Abramowitch became a Christian by studying the Old Testament for himself and afterwards reading the New.

1891 'General News.', *Portland Guardian (Vic.: 1876-1953)*, 1 July, p. 4. (EVENING),  
<http://nla.gov.au/nla.news-article65386458>

## RELIGIONS ITEMS

Mr. Lewis Abramowitch occupied the pulpit at All Saints Church on Sunday morning and St. John's Church in the evening. The congregation at the latter was large, and the preacher took for his text Isaiah xliiii. 8, 9, 10. He spoke of the evidences of the approaching return of the Jews to Palestine, and asserted that the number of that race in Jerusalem at the present time was greater than had been known for centuries. He contended that everything went to show that Palestine would again be peopled, if not by the whole of the Jewish people, at least by a large portion of it, and that this was predicted in the verses he had chosen for his text.

In conclusion, he appealed to Christians to help the work of the mission to the Jews, who had done so much for Christianity in its earliest days, instancing Christ and His apostles more particularly.

1891 'Religions Items', *The Week (Brisbane, Qld.: 1876-1934)*, 3 July, p. 30.,  
<http://nla.gov.au/nla.news-article184250687>

## TODAY, JULY 7

Mr. Lewis Abramowitch, the Christian Jew who recently lectured in Brisbane, has published a little treatise containing the substance of his lecture on "The Genealogy of Jesus of Nazareth". The booklet is an attempt to remove the well-known difficulties attaching to the genealogies of Christ as given in the Gospels of Matthew and Luke. From the Jewish point of view the author's erudition is exceptional, as he seeks help and illustration from over sixty of the traditional and commentative writings of that people. Without accepting all the positions taken we feel assured that no student of the New Testament, clerical or lay, can read this closely reasoned essay, in which no point is missed, without finding new light on the difficulties and relations of the genealogies dealt with.

Of Luke's genealogy the author adopts the view that it refers not to Joseph but to Mary, and the argument for this view, so satisfactory if established, has seldom been better put than by Mr. Abramowitch especially in Appendix II. For a treatment of the subject at once fresh, informative, and exhaustive, we know nothing in similar compass to compare with this production and we cordially commend it to all interested in biblical difficulties.

1891 'TODAY, JULY 7.', *The Brisbane Courier (Qld.: 1864-1933)*, 7 July, p. 4.,  
<http://nla.gov.au/nla.news-article3528290>

## NOTES OF THE MONTH

The visit to Melbourne of Mr. Abramovitch, the missionary to the Jews in Sydney, about a year and a half ago roused among many Christian people, who heard him speak, some degree of concern for the spiritual welfare of the Jews living in Melbourne and its suburbs. It was felt that the time had come when something ought to be done by Christians to bring to them the blessings of the Gospel of Christ. A committee was accordingly formed, having this object in view, who took steps to secure the services of a really capable man who should act as missionary to the Jews.

Correspondence was opened up with some of the leading men at home who are connected with the London Church Mission to the Jews and, as a result of this, Mr Elrich (sic), a converted Jew – a man most highly recommended – was selected by the London Committee – and subsequently approved and accepted by the committee out here...”. He may be expected to arrive in Melbourne in a fortnight's time with his wife and children.

Several friends have come forward to help, in answer to the appeals which have been made from time to time, and it is by means of their contributions that the money has been raised for the passage of Mr. Elrich out. A small balance remains, which will enable the committee to meet the immediate needs of Mr. Elrich and his family on landing, but the question of how the yearly stipend of £150, which the committee have guaranteed to Mr. Elrich, is to be raised, has now to be met and solved. The Christians of Victoria need not surely to be reminded how great is their indebtedness to the Jews — through whom have come to them the oracles of God, and of whom, as concerning the flesh, Christ came.

It is confidently hoped that, seeing that in a very short time a missionary to the Jews will be actually in our midst, an appeal for funds has only to be made to ensure a liberal response. Mr. Chas. Webb, of Collins-street East Melbourne, the treasurer of the Mission, will gladly receive any contributions which shall be made.

1891 'Notes of the Month', *The Church of England Messenger for Victoria and Ecclesiastical Gazette for the Diocese of Melbourne* (Vic.: 1889-1905), 7 August, p. 131., <http://nla.gov.au/nla.news-article197129677>

## **July 1891 – September 1894 Moore College and Parish Ministry**

This section reproduces articles about Mr Abramovitch during his time as a lecturer in Hebrew Studies at Moore Theological College from July 1891 until early 1893 and his subsequent parish ministry in Victoria until the time that he moved to Melbourne and started a new mission to the Jews in 1894.

### **TO THE EDITOR OF THE HERALD.**

Sir – in your issue of the 23rd instant, under the head of “Fugitive Notes,” in the third paragraph, “A.B.C.” asserts that “the Jews are not Israel any more than the Irish are English, or the Englishman is a Yankee,” and he concludes with the question which rather reflects upon the characters of the “men of learning and distinction many of them... All devout students of the Bible,” implying that they are either ignorant or insincere by saying “Did any of those who took part in the meeting on Monday last, and who spoke in this indifferent way, really never find out that the Jews are not identical with Israel?”

Those men of distinction and devout students of the Bible we know, but “A.B.C.,” in the capacity of a critic, or rather as one who expects your readers to accept his mere assertion that “the Jews are not Israel,” in opposition to and as of more weight than that of the distinguished body of men who have undoubtedly made a special study of the subject in question, we do not know. It would therefore be wiser on his part to state his reasons for his belief, which is evidently contrary to the opinions of the “men of learning and distinction many of them”

One thing is certain, viz., the men of learning and devout students of the Bible love the Jews for Christ's sake inasmuch as “salvation is of the Jews, and of them concerning the flesh Christ came” This they have shown in many ways, last Monday's meeting being only one of them. Could “A.B.C.” show that those who glory in being Israelites (who are not Jews), implying thereby that both they and the Jews are the descendants of Jacob and consequently brethren according to the flesh, have ever tried in a body to do something for the Jews, either in temporal or spiritual matters, which would prove that they too love the Jews.

I am, &c.

LEWIS ABRAMOWITCH.

December 24.

1891 "THE JEWS ARE NOT ISRAEL", *The Sydney Morning Herald (NSW: 1842-1954)*, 28 December, p.3., <http://nla.gov.au/nla.news-article13850264>

The meeting referred to in Abramovitch's letter was a public meeting held in the YMCA Hall on Monday 21st December for the purpose of expressing sympathy with the persecuted Jews in Russia Dean Cowper presided, and on the platform were the Rev Mervyn Archdale the Rev. J Chaffers-Welsh, the Rev Rainsford Bavin, and the Rev John Walker (moderator of the Presbytery of Sydney). The Rev. J. Ewen occupied a seat the audience. Ref: 1891 'JEWISH PERSECUTION IN RUSSIA.', *The Sydney Morning Herald (NSW: 1842-1954)*, 22 December, p. 6., <http://nla.gov.au/nla.news-article13854036>. The Jewish community, in a subsequently published response, expressed their gratitude for the motions of the meeting.

## **PERSECUTION OF THE JEWS IN RUSSIA**

Sir,-Your report of the resolutions moved at the meeting on Monday night at the YMCA for the purpose of expressing sympathy with the poor, helpless Jews of Russia, and the generous demonstrations of good feeling towards Israel with which the Dean of Sydney and the other speakers introduced those resolutions, have been gratifying to the whole body of my people in the colony, and I take leave to tender, in their name and my own, the deep-felt thanks of grateful hearts for their powerful advocacy of right and justice and their plea for mercy and tenderness.

1891 'THE PERSECUTION OF THE JEWS OF RUSSIA.', *The Sydney Morning Herald (NSW: 1842-1954)*, 25 December, p.6., <http://nla.gov.au/nla.news-article13865469>

## **LOCAL INTELLIGENCE**

Mr. Lewis Abramowitch will lecture in the Public Hall, Nowra, on the 14th inst. on "Russia and the Jews." As Mr. Abramowitch is himself a Hebrew and a native of Russia, the address should prove interesting. At the close of the lecture a motion will be proposed protesting against the inhuman treatment of the Jews in Russia.

1892 'LOCAL INTELLIGENCE', *The Shoalhaven Telegraph (NSW: 1881-1937)*, 6 January, p.2., <http://nla.gov.au/nla.news-article135356160>

## **THE PASSOVER**

There was a large audience in the small hall of the Y.M.C.A. last night to hear a lecture by Mr. Lewis Abramowitch on "The Passover of the Jews, as observed before and after the commencement of the Christian era," the lecture room being arranged to represent the Passover Feast.

The Rev. B. A. Schleicher, M.A., principal of Moore College, presided. The lecturer said the Passover which the Jews observed now consisted of a feast of unleavened bread, and not of the Passover which was to be killed in the Temple at Jerusalem and eaten only there. As there was no temple there the Jews did not partake of it. The leavened cake was commanded in the Scriptures to be eaten, also bitter herbs and Rabbinical additions, such as four cups of wine for each member during the feast.

There were two kinds of fruits, one representing the Red Sea and the other mortar and bricks, symbolical of the occupation of the Israelites during their sojourn in Egypt. To commemorate the Passover they had a shank bone containing a small quantity of meat, or else the neck of a fowl, either of which was roasted very dry, and was simply looked at.

The three Passover cakes which were placed on the table on that occasion represented, according to the Jewish teaching the trinity of the Jewish nations — namely Priests, Levites and Israel. But he believed they represented the Trinity, and not the Unity in trinity, as taught only in the New Testament, for the reason that the doctrine of the Trinity had been the Jewish doctrine, and was traced in their writings even before Christ, and was found in their writings which had come down even as late as the seventh century. They had introduced it as a gratitude to God that they should not divide the Unity nor confound the Trinity.

The Jews believed in the order Father, Son, and Holy Ghost. The middle of the three Passover cakes, which represented the Son, who was also the second person of the Trinity, was broken in halves, one half being eaten before and the other at the end of the meal, which, according to the lecturer, showed that the second person of the Trinity, Jesus Christ the Son of God, broke his body and suffered and died for the sins of the people, and that those only who partake of Him in His first capacity — which is at the beginning of the Gospel feast — will also partake of Him at his second coming. Those who did not partake of His first half would be outside the house, and those who failed to partake of the second half would have no share in the second coming of Christ.

1892 'THE PASSOVER', *The Daily Telegraph (Sydney, NSW: 1883-1930)*, 13 April, p.5., <http://nla.gov.au/nla.news-article236056005>

**THE JEWISH DAY OF ATONEMENT  
TO THE EDITOR OF THE DAILY TELEGRAPH.**

Sir, — In this morning's Daily Telegraph there is a letter from Rabbi Davis protesting against the remarks made in your paper of an earlier date concerning some observances of the Jewish Day of Atonement. In the course of the letter he says that it would "be difficult to ascertain the source of your information in regard to practices which may have been carried out in the dark ages of superstition." By this, as may be seen from the context, he intends to convey to the minds of your readers that the practice of the "40 stripes save one" and the killing of fowls as atoning sacrifices are quite unknown to the Jews of today. I desire, Mr. Editor, to protest against such a misrepresentation of facts. Millions of Jews — the inhabitants of Russia, Austria Germany, Palestine. England, Franco, etc., except those of the Reformed Synagogue — are still observing these customs annually. Moreover, the editions of the Jewish prayer books published within the last decade in Vilno, Warsaw, Zitomir, Vienna, London, etc., contain the regulations and laws for these and other ceremonies, which the Rabbi asserts "may have been carried out in the dark ages of superstition."

The Jews (except the Reformed section which date from Dr. Geiger, 1845, and the few so-called orthodox, but are not orthodox) take on the morning of the ninth day of Tishri fowls, and after morning prayer bind their legs and twist them around their own heads, repeating in Hebrew three times the words, "This is my atonement, this is my substitute, this is my commutation. This cock (or hen) goes to death, but may I go and be gathered into life and peace." If anyone is too poor to afford fowls he is allowed to do with as much money as he can afford that which he would do with the fowls, and then distribute half of that money among the poor, while for the rest he is to buy the needy food for the day.

The "40 stripes save one" is observed only among the grown-up members of the community and not outside of the Synagogue; except, of course, among the Reformed and those following in this train under the guise of orthodoxy.

I may state, in conclusion, that the reason why the reformed and certain Jews object to these rites and ceremonies is because it savors with the doctrine of substitution — the very essence of Christianity. Yours, etc.,

LEWIS ABRAMOVITCH

Moore College, Newtown

October 5

1892 'THE JEWISH DAY OF ATONEMENT', *The Daily Telegraph (Sydney, NSW: 1883-1930)*, 6 October, p.3., <http://nla.gov.au/nla.news-article235970263>

## **NEWS OF THE CHURCHES**

Mr. L. Abramowitch, the Christian-Jewish lecturer and teacher, of Sydney, met with an accident last week when, on his way from Orange to Cave Crook, the horse he was riding plunging and throwing its rider, and it is feared that his shoulder is fractured.

1893 'News of the Churches', *Australian Town and Country Journal (Sydney, NSW: 1870-1919)*, 9 September, p. 10., <http://nla.gov.au/nla.news-article71188936>

## **FLOOD DAMAGE**

At the public meeting on Thursday last, the Rev. L. Abramovitch stated that his luggage was supposed to have been left in Permowan Wright and Co's. shed, in Bairnsdale, and to have been swept away by the flood. Amongst other things, there were a number of books and manuscripts in Greek and Hebrew, some of which were seven or eight hundred years old, and, in connection with which, he had spent many years of study.

1894 'No title', *The Snowy River Mail and Tambo and Croajingolong Gazette (Orbost, Vic.: 1890-1911)*, 6 January, p.3., <http://nla.gov.au/nla.news-article197113486>

## **SUNDAY SCHOOL PICNIC**

The Rev. L. Abramovitch has furnished us with the following report of the picnic held by the members of the Church of England Choir and Sunday school on Thursday last: —

The choir and teacher's picnic went off splendidly after all. There were some eighty children and a score or so of adults present. The latter of course consisted chiefly of teachers and choir of St. James Church. As usual, Mr Jas. Cameron was in the fore just when his aid was greatly needed. The change in the weather on Wednesday afternoon culminated in the very badly needed heavy shower which commenced last night and kept up pretty well, on and off, till this afternoon. What then was to be done re the grounds. This was answered by Mr Cameron who came and offered his spacious barn, etc.

Accordingly at 12 a.m. both provisions and providers were at Lochiel, to the great delight of the juveniles. So that notwithstanding the heavy showers which were coming down every now and then, the parsonage was freed from the noise of some score of youngsters, who were awaiting transit to the spot where the delightful picnic was to be held, about 11.40 a.m. And delightful it really was to see the children enjoy their long looked for day so heartily. We believe that but for the rain the picnic would have attained very great success. We were more gratified, however, to see the priceless rain come down just when it was so much required for the crops, the grass, etc., although it was at the expense of our picnic....

1894 'SUNDAY-SCHOOL PICNIC', *The Snowy River Mail and Tambo and Croajingolong Gazette (Orbost, Vic.: 1890-1911)*, 24 February, p. 3., <http://nla.gov.au/nla.news-article197111310>

## **THE JEWISH PASSOVER.**

### **TO THE EDITOR OF THE SNOWY RIVER MAIL.**

Sir;— Seeing that some of the people, if not most of them, have been led to misunderstand the object and intention of the lecture which I intended to deliver in the hall on last Friday, allow me to say the following: (1) That which, originally struck me to do it was a desire to explain the historical facts re the institution of the Lord's Supper, which, when illustrated, is

both very interesting and instructive to those who are Christians. (2) The choosing of last Friday was on account of my having to go on the Bandoc trip this week; if I waited for another month it would have been out of place in one way, as the Jewish Passover season would then be over, and I wanted to deliver it during, and not after the time. (3) Having taken the hall, for which I would be charged so much for the night, I thought that the small charge of 1s. for adults, 6d. for children would not be too much; and should there have been a surplus after the lecture, that would go towards the expenses of the mechanical work of the church, etc. However, the rain caused us to postpone the lecture for some time.

My object in this place is to serve God by serving man. Hence whatever I do, it is with a view to the temporal and spiritual welfare of the people among whom it has pleased God to place me. Accordingly, I shall always be glad to receive suggestions from any one or more who like to offer them to me, whether in the case of a lecture or any other thing that I may intend to do in the parish. Thanking you in anticipation, —

Yours etc.,

L. ABRAMOVITCH. 19th March, 1894.

1894 'THE JEWISH PASSOVER', *The Snowy River Mail and Tambo and Croajingolong Gazette (Orbost, Vic.: 1890-1911)*, 24 March, p. 3., <http://nla.gov.au/nla.news-article197112296>

## TEMPERANCE

(Extracts from a sermon by the Rev. L. Abramovitch).

Before entering fully on the subject let me at once clear the ground from any misunderstanding to the effect that total abstinence is the same as Temperance — that the one is but a different phase of the other. For one must see without trouble that these terms differ from one another in the same sense as cause from effect; or, as a means from the end of that means.

The fact is that total abstinence is intended primarily to act as a means by which might be brought about the end in view, viz., Temperance. I take leave therefore to conclude that even from such a low standard as the end justifying the means, everyone here will acknowledge the rightfulness of my belief that better to be a total abstainer, by which extreme measure Temperance must inevitably be the result, than to believe merely in Temperance, by which one might, sooner or later, find himself guilty of Intemperance.

Let us begin with the social aspect of the question. As a Christian individual I “enter a solemn protest against the abused and outraged state of society by the wholesale and retail of strong drink,” which every year is inflicting such awful havoc upon our race. Who can be indifferent to the woe it brings on hearts and homes, on individuals and communities? Well may the Hindoo's call it “shame water.”

There is not a house in which you may not find its slain. There is not a newspaper that does not record its diabolical outrages. There is not a public officer that could not bear damning evidence against it.

Let us hear what one of England's greatest statesmen, Mr Gladstone, has to say on the matter: — “Let us all carry with us deeply stamped upon our hearts and minds a sense of shame for the great plague of drunkenness which goes through the land sapping and undermining character, breaking down the peace of families, and oftentimes choosing for its victims, not

the men or women originally the worst, but persons of strong social susceptibility and open in special respect to temptation. This great plague and curse, let us all remember, is a national curse, calamity and a scandal.”

Drunkenness, in fact, which is nothing less than the result of drink, has always been and ever will be the deadliest enemy of society, both in its corporate and its individual form. It both hinders every good effort for the well being of our race and carries all shapes and forms of degradation in its train.

Take the missionary for example. When he goes out into the heathen field, while he is separated from nearly all European vices and virtues, he is very soon followed by the one most deadly of all enemies — drink. He has seen it before, lowering and disgracing his own countrymen, but there he sees it again — face to face with Satan— who is wielding the “drink-demon” as one of his mightiest weapons to frustrate every effort of the missionary.

Ere the good seed has fairly taken root some unscrupulous trader brings his cargo of bad spirits into the midst of the settlement and watch what follows. Most of the poor creatures buy the liquor at a fabulous price and are fascinated and infatuated with it. If there are any who discover the evil resulting from the fatal alcohol, they are so disgusted by the degradation of their friends by this wicked agency that the missionary, as belonging to the hated white nation, is put down as being in league with those who brought the curse among them, and his influence with them amounts almost to nothing.

What is morally wrong can never be politically right. Let us rise to our duty in the cause of Temperance. It is true we cannot do much. But then, let us do what we can. We have a voice, a right to cry aye or nay, a power to assert or protest. Let us use them on the right side. And what about our individual influence? Dare any person to assert that his or her influence is absolutely nil? No thoughtful person can honestly say that. I know that there are such persons who choose to excuse their unchecked drinking habit by saying, “It does not do me any harm. As for the sake of example, well, I have no influence with, or over, anyone else”. But yet the same person would be much annoyed if anyone else would say that of him. Of course we have each of us a certain amount of influence; let us use it in the right way.

We have been accustomed to hear our wiseacres and village philosophers say to us when we feel cold, “take a whisky and you'll get warm.” When we are hot, “take a drink and it will refresh you.” When we are unwell, “take a glass. You'll feel better after it.” In short there is a widespread belief that alcoholic liquors form the panacea of all ailments and disease. Let us therefore hear the verdict on this matter from men of undoubted authority on the field of medical science.

The late Sir Wm. Gull, physician extraordinary to the Queen, publicly stated, “A large number of people in society are dying day by day, poisoned by alcoholic drinks without knowing it. I hardly know any more powerful source of disease than alcoholic drinks.” The great physiologist, Dr. B. D. R. Richardson, says: “If in England there were a general conversion to Temperance the vitality in the nation would rise one-third in value. The same is put in a different form by Dr. Norman Kerr: — Alcohol is a physical agent, a material poison to body and brain. In virtue of this poisonous action, intoxicating liquors tend to undermine the bodily powers, to disturb almost every animal function, to cloud the mental faculties, to confuse the judgement and paralyse the will. “Good health will, in my opinion” says Sir Andrew Clarke, “always be injured, even by small doses of alcohol. Alcohol, even in small

doses, will take the bloom off, and injure the perfection and loveliness of health, both mental and moral. When I think of all the terrible effects of the abuse of alcohol, I am disposed to give up my profession, to give up everything, and to go forth upon a holy crusade, preaching to all men, beware of this enemy of the race.”

I might go on for hours quoting medical condemnation of the alcoholic drinks as beverage or otherwise, almost from all quarters, but the above ought to be sufficient for the purpose it is intended to serve. What then does the Bible say on the subject? There is not a single passage in the whole of the Bible where alcoholic drinks are forbidden as such. There is not a place in the whole Bible where we are told that it is a sin to drink wine, beer, or brandy. In fact, God has ordained that both wine and strong drink shall be offered upon the altar of sacrifice. Also that on the three occasions in the year when the Israelites were to appear before the Lord in Jerusalem, they were ordered to buy wine and strong drink, and to rejoice before the Lord, there.

Nevertheless, the Bible is full of denunciation against drunkenness. So much is the Word of God against drunkenness that it excludes the drunkard from the Kingdom of Heaven. This denunciation is full both in the Old and in the New Testaments. The apostle Paul makes it still plainer as to the physical matter the drink in itself, when he says in reference to things offered to idols, “Meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse.” Of course you understand that “meat” is a generic term which, includes both food and drink. Clearly, then, it is not the wine which the Bible condemns but him that takes the gift of God and abuses it by becoming drunk. The conclusion that I am forced to come to is therefore this — That the evil of intemperance lies not in the alcoholic liquor, but in him who drinks it. In other words, the Bible does not throw the responsibility and the blame upon the physical matter, which, it must appear to every unbiassed mind to be mere nonsense — to accuse the knife for having cut my hand, rather than myself for having used it carelessly. The bible puts the blame in the right direction — it blames the moral being — man, who is capable of knowing the difference between a temperate use of a thing and the intemperate use of the same. The drunkard and not the drink is accused and is guilty.

The position of the Bible then in reference to this question may be stated thus: —

(a) The Bible is God's word to man, which is to be made use of in all ages, climes, and for all people. Therefore, instead of laying down individual and specific laws for every special and individual exigency of life, which is next to impossible, it lays down general principles which apply themselves to all circumstances of life, and encloses those principles by due limitations.

(b) In reference to the point in question. We see first the apostle telling the disciples of and believers in Christ, that “to the pure all things are pure” and again, “all things are lawful unto me” and again, “I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself.” Then again we find our Lord in the very commencement of His ministry on earth, the sign or token and pledge of His Messiahship gave by the changing of the water which He created, into good wine, to show that everything is right in itself — for the use of man.

Again, when He sent out the 70 to proclaim that the Kingdom of Heaven is at hand, He commanded them that in whatsoever house they were received, there to abide, “eating and drinking such things as they gave.” “Because there is nothing without the man that going into him can defile him.”

(c) Then comes the limitation. While “all things are lawful unto me,” says the apostle, “all things are not expedient for me.” “It is good neither to eat flesh nor to drink wine, nor do any thing whereby thy brother stumbleth, or is made weak.” Although there is no direct prohibition either in the Old or the New Testament against drinking intoxicants, yet the glutton and drunkard was to be stoned by the law of Moses. At the last day Christ tells us, the portion of the drunkard shall be appointed with that of the hypocrite. Let us, therefore, as many of us that are wise, entirely abstain, by God's help, from the use of intoxicants.

I know full well that I shall meet with much that is disagreeable for having ventured to publish my views on the drink question, which must inevitably go against the grain of the opponents to the above-mentioned opinions. But let us bear in mind, brethren, that each one of us is responsible to his God for the way in which he uses the powers given him by God. It is my duty to raise the alarm against the enemy of our race. It is also your duty. Let us therefore be up and doing. Let as many as are convinced enrol themselves into the army of the King and go to fight the King's battles against the armies of sin and Satan.

There appeared in the Orbost contemporary the text of the “petition of the World's Woman's Christian Temperance Union,” which is intended to be presented to the various governments of the world and which will be signed by millions and millions. Let us therefore do our part. Someone procure the forms or the copies of the petition and try to obtain signatures from Orbost and around.

Christians! Remember the golden rule, “Love thy neighbour as thyself uttered by our Lord Himself and the golden maxim of the apostle, “Bear ye one another's burden and so fulfil the law of God, “The battle may be sharp, but victory is sure, because the Lord is on our side.

1894 'TEMPERANCE', *The Snowy River Mail and Tambo and Croajingolong Gazette (Orbost, Vic.: 1890-1911)*, 5 May, p.4., <http://nla.gov.au/nla.news-article197114538>

### **TRANSFER**

During the past week the Rev. L. Abramovitch, of Orbost, received notice of his transference from Orbost to Neerim, in West Gippsland. Mr. Abramovitch has only had a short stay in this district and personally regrets his departure, a feeling that is shared by not a few of his parishioners here, and chiefly by those who, know him best.

1894 'No title', *The Snowy River Mail and Tambo and Croajingolong Gazette (Orbost, Vic.: 1890-1911)*, 19 May, p.2., <http://nla.gov.au/nla.news-article197112401>

### **THE REV. L. ABRAMOVITCH'S FAREWELL.**

To the editor of the snowy river mail.

Sir, — Kindly permit me to say my “good-bye” to the people of this district through the medium of your columns, as briefly as possible, as I see no other way to effect the same. —

My dear friends, as the time of my leaving you had arrived but too soon, I take the liberty of writing to you just a few words, which I would have preferred to say to you orally but for lack of opportunity. The various experiences which I had from the day of my arrival here (Dec. 22, 1893) up to date will, I am sure, serve to make me a better, a wiser, and more useful man in the immediate future before me, whatever that future may be.

I was sent here to serve God in the capacity of a minister to the gospel, with a view to advancing the cause of Christ among you. This I did to the utmost of my ability (which alas, is by no means very great). I know quite well that I have not succeeded very much — I saw very little result, if any for my labours. But then my business was to do the work. So far as results are concerned: they belong to God, who will himself give the increase.

My work was to walk in the path of duty, and as far as I was able I did so under all circumstances, both from the pulpit and privately, in your homes — reproof, sin, and exhorting to righteousness. But now my work is done, my task is o'er; for I was transferred to another field to work a little longer for the Master.

So I must, very reluctantly, leave Orbost, the place which I began to love very much, and the work of this parish from which I saw my way clear to expect great things, notwithstanding the troublous and most distressing times through which you are now suffering. (I truly hope that there are better times in store for you). There is, however, a very gratifying feature in my departure from here., viz., that God has prepared, evidently, a better instrument and a fitter person who shall take my place and continue the all-important work of the parish. For I am not altogether ignorant of my many shortcomings and of my very unworthiness to occupy such an honourable and important position in connection with the responsible work for Christ in Orbost. The hope, therefore, that a better man will fill my place is indeed a source of comfort to me.

In conclusion, let me tender my heartfelt thanks to the people of Orbost for their great kindness and generosity both to myself and my wife during our very brief stay here. God bless you both temporally and spiritually is the earnest prayer of your humble servant in Christ, L. ABRAMOVITCH  
The Parsonage, Orbost, May 23.

1894 'THE REV. L. ABRAMOVITCH'S FAREWELL.', *The Snowy River Mail and Tambo and Croajingolong Gazette (Orbost, Vic.: 1890-1911)*, 26 May, p.3., <http://nla.gov.au/nla.news-article197113417>

## **NEERIM SOUTH**

Mr Abramovitch said he could not say how much pleasure it gave him to see the new building. The longer he lived the more he saw the need of the love of God. Four years ago he came to Melbourne for the benefit of his health, and then he discovered that there was a large field for work among his brethren, the Jews. After calling upon several ministers he obtained the help of the authorities of the Church of England. He did not agree with sectarianism and thought that such work as he had referred to should be conducted free of denominationalism. He was a believer in the gospel of Jesus Christ. and felt assured that souls would be brought to Jesus in that building. Some people seemed to think that the church is a mere building, but he preferred to think of it as an assembly of God's people. The speaker's remarks were listened to with attention, and left a very favourable impression

1894 'NEERIM SOUTH.', *Warragul Guardian and West Gippsland Advertiser (Warragul, Vic.: 1894)*, 24 July, p. 3. (Bi-weekly.), <http://nla.gov.au/nla.news-article68734845>  
(on the occasion of the opening of the new Methodist church building at Neerim South)

## **September 1894 – 1927**

### **Life and Mission in Victoria**

This section covers articles about Mr Abramovitch over a lengthy period of his life during which he moved to Melbourne and started an independent mission to the Jews followed by his establishment of the Friends of Israel Association in 1898 and his association with the Free Christian Assembly. In 1908 Mr Abramovitch left Australia and did not return until 1919. To date no records covering the period between 1908 and 1919 have been located. Some articles mentioning Mr Abramovitch's family in 1919 and 1924 have been included as they were referred to in the original book.

#### **THE CONDITION OF THE JEWS**

Mr. L. Abramovitch, who has come to Melbourne to take up Christian mission work among the Jews, delivered an interesting lecture on the subject last night at the Young Men's Christian Association Hall, Bourke-street. Mr. Nichols, the general secretary, presided, and there was a fairly large attendance, comprising a considerable proportion of Hebrews. Mr. Abramovitch described the social, national and religious position of the Jews throughout the world and endeavoured to enlist the sympathies of Christians on behalf of the spiritual condition of the Jews in Australia, it being the duty of the disciples of Christ to preach the gospel to all. It was computed that there are at present 9,705,500 Jews altogether, the largest number in one country being in Russia, where there were over 4,000,000, or about one to every 21 Gentiles.

The persecution of the Russian Jews was described and was regarded as a medium of the Divine design in bringing out the Jews from among the nations into free and Christian countries, such as England, where they received the teachings of Christianity. In Palestine itself, the Christian Gospel had been preached with much success; and in the past 50 years wonderful changes had taken place in the Jewish religion. There were now over 400 clerical and lay preachers of Christianity who were Jews by birth, and the Jews now Christianised numbered over 250,000. Mr. Abramovitch concluded his very instructive address by expressing the view that many of his compatriots really acknowledged the Messiah in their hearts, but were prevented from openly avowing it by the unChristian like Christianity of their neighbours.

1894 'NEWS OF THE DAY', *The Age (Melbourne, Vic.: 1854-1954)*, 26 September, p.4.,

<http://nla.gov.au/nla.news-article190023355>

This item was also reproduced in the South Australian Press:

1894 'No title', *South Australian Register (Adelaide, SA: 1839-1900)*, 6 October, p. 5.,

<http://nla.gov.au/nla.news-article53660312>

The lecture and the above report in the *Age* elicited a series of responses in the *Age* and the Jewish press. The focus of the Jewish press was to (a) suggest that missionary work amongst the Jews is financially not worth the effort and (b) to undermine Abramovitch's credentials by suggesting that he was not at all a Hebrew scholar as he claimed.

#### **ON THE HORNS OF A DILEMMA**

MR. LEWIS ABRAMOWITCH, who calls himself a converted Jew, has lately been giving lectures and Bible readings in the rooms of the Y.M.C.A. with a view of converting the Jews

of Melbourne to Christianity. The success of the mission to the Jews has never been very conspicuous; indeed, it has been computed from reliable figures that in England and Scotland each conversion amongst the Jews cost the society about £2,000, and very devout Christians have long since come to the conclusion that the game is not worth the candle.

Mr. Abramowitch's efforts are not likely either to be more successful or to shed lustre upon the body of workers who devote themselves to this work — for pay, of course. Indeed, it would hardly be worthwhile recording his lectures were it not for the amusing want of knowledge in Hebrew which Mr. Abramowitch displayed on the occasion of his first lecture. As he invited the Jews to attend, a good many of them were not afraid to put in an appearance, though they formed only a sprinkling of the audience.

The lecturer told his hearers how badly the Jews were treated in some countries, which, of course, everybody knew; and if it had not been for this bad treatment many more would long ago have embraced Christianity, which, it is equally certain, the Jews that were present did not believe. Still, since 1809 a very large number had been converted. The number would probably have been much higher still had the lecturer gone back to the year 1 of the Christian era. The better educated Jews felt that they wanted something more than their religion could offer, and Christianity alone could supply that want; which we feel sure educated Jews will not for a moment admit. In fact, the Jews had already re-modelled their religion; on the Day of Atonement, for instance, they had done away with many of their prayers. All this, of course, the good Christians in the assembly who did not know better took in as gospel truth. Not so, however, the Jewish portion of the audience. They came prepared with quite a number of vexatious questions which gave the lecturer a bad quarter of an hour.

Mr. H. B. Altson wanted to know whether the lecturer understood Hebrew.

The Lecturer.—Yes.

Mr. Altson.—Can you name to the audience the prayers which we omit on the Day of Atonement?

The Lecturer.—I have no Siddur (prayer-book) with me.

Mr. Altson.—You should know all these things of which you speak with so much confidence without a Siddur. Name one of the prayers which are omitted on the Day of Atonement.

The Lecturer.—I know one. It begins Oz kouzez Ben kouzez.

Mr. Isaac Altson.—Why, that belongs to the Sabbath before Purim.

The Lecturer.—I did not expect to find such Hebrew scholars in Australia.

Mr. Altson.—Well, we know the meaning of the Shema, anyhow.

Here the chairman, finding that the disputants were getting into close quarters, declared that the time for questions had expired. Nevertheless as the audience dispersed, the discussion was for a while carried on.

“I don't want to spoil your *mossa umaton*,” said Mr. Altson, “but you are no more a Christian than I am.” The missionary, however, asserted staunchly that he was a Christian. He was asked whether he had read Renan's “Life of Jesus.” This he declared to be false. The work “Faith Strengthened” he had read, and had replied to it, though no one had ever read the reply.

He was then asked to translate one of the Psalms from a Hebrew copy with which Mr. Altson had provided himself, but he excused himself by saying that he had to leave at once to catch the train to Elsternwick. There was quite a knot of interested persons round the combatants,

and they expressed themselves desirous of seeing the question threshed out, but that pleasure was denied them through Mr. Abramowitch being in such a great hurry to catch the train. Comment is unnecessary.

1894 'ON THE HORNS OF A DILEMMA', *Jewish Herald (Vic.: 1879-1920)*, 5 October, p. 14., <http://nla.gov.au/nla.news-article149756788>

### **THE PRESENT CONDITION OF THE JEWS. TO THE EDITOR OF THE AGE.**

SIR,— I shall be very much obliged if you will kindly publish the following. There is a paper in Australia called the Jewish Herald, being exclusively the organ of the Australian Jews. In one of its fortnightly numbers there appeared an article in reference to my lecture on the present condition of the Jews, in which both the lecture and the proceedings of the meeting were grossly misrepresented.

I shall refer only to a few remarks. First, “It has been computed from reliable figures that in England and Scotland each conversion among the Jews costs the society about £2,000.” I challenge this statement. Let the reliable figures be produced, so that the Christian public who help on towards the evangelisation of the Jews might thus be undeceived. On the other hand, I can show, by God's help, that the Jewish mission, taking it from its first beginning by the London Society for promoting Christianity among the Jews, started in 1809, up to date has, as a whole, been far more successful in its operations than all the other missions put together. I said something to this effect in my lecture.

Again, the article states that I said, “On the Day of Atonement the Jews had done away with many of their prayers”. And that on being asked by a Jew present to mention one such prayer, I referred to one which begins with *Oz Kozez ben Kozez*. Also, that on my interrogator's remark, “Why, this belongs to the Sabbath before Purim,” I replied, “I did not expect to find such Hebrew scholar in Australia. Here the chairman, finding that the disputants were getting into close quarters, declared that the time for questions had expired.”

Now, the whole of that forms a string of discrepancies. The facts are these: Speaking of the present attitude of the Jews, I stated among other things that there existed a widespread desire among them to expurgate from their liturgies all prayers which had reference to the sacrifices of the future – that this was merely the continuation of the Jewish dissatisfaction, which formed the principle of their reformation, the flame of which was kindled some 50 years ago. It was as early as 1842 that the Reformed Jewish Synagogue succeeded in expunging from their prayer books all reference to the restoration of animal sacrifices. That there was also another movement on foot which is to adopt almost the total use of the vernacular in the synagogue service on account of the mongrel Hebrew in which some of their prayers had been written. I was then asked to mention one such prayer, in answer to which I quoted the one last mentioned. I stated moreover that even the great Eben Ezra objected to such Hebrew, which both puzzled the learned and utterly confounded those not so learned. The same gentleman then wanted me to translate a passage of Hebrew for him to show whether I really understood Hebrew, but as he was unable to quote the passage there and then, he preferred to resume his seat, notwithstanding my offer to quote it for him.

I then assured him that I knew Hebrew well, both Biblical and Rabbinic, as up to the age of 20 I was occupied in the study of Hebrew exclusively. Also, that I had the honour of being lecturer of Hebrew for 18 months in Moore College, Sydney. After several other questions

the chairman closed the meeting. When the people nearly emptied the hall, the passage for translation was handed me on a slip of paper, which I translated into English. After that one of the gentlemen produced copies of Renan's "Life of Jesus" and of a translation of the "Chizzuk Emmuna", asking my opinion on those books, and then how I get over the difficulty of the genealogy of Christ, which both these works so much intensify. I told them that I had cleared up the supposed difficulties in a work on the subject which I had published more than three years ago.

Alas for the Jewish Herald which has it that I was asked to translate one of the Psalms in a Hebrew copy which was provided me; but I excused myself by saying that I had to leave at once and catch the train for Elsternwick; also that I replied to the arguments of the work, "Faith Strengthened," but which reply the writer never saw. Not satisfied with wrongfully running me down before its readers, the paper goes on to state that all my lecturing and work, &c., is done "of course for pay." As an evidence that the article is a second hand, if not still worse, production, I stated publicly that I do not believe in collections being taken up after lectures. Also, that I was not employed by any society, and that I was not paid by any man whatever – depending upon the Lord entirely for my daily needs. As that paper had reached some who never had subscribed to it, in order that they should read that article, I feel bound, on the plea of fairness and British fair play, to ask you for space for this letter.

Yours &c. L. ABRAMOVITCH.

167 Cardigan-street, Carlton,  
19th October

1894 'THE PRESENT CONDITION OF THE JEWS', *The Age (Melbourne, Vic.: 1854-1954)*, 24 October, p.7., <http://nla.gov.au/nla.news-article190022270>

## REPLY

Mr. Abramovitch, in a letter to the Age, impugns the accuracy of our report of his lecture and of the discussion which took place after the delivery of that lecture. We can assure him that our information was gathered from gentlemen who took notes during the lecture, and who have assured us that the report was substantially correct. It is a fact that Mr. Abramovitch quoted a Hebrew composition as belonging to the liturgy of the Day of Atonement, when, in reality, that composition belongs to quite a different day. It is also a fact that Mr. Abramovitch was asked to translate the 7th verse of the 129th Psalm (written on a slip of paper and handed to him), in which he ignominiously failed, his stumbling-block being the word *קֶוֶן*, which he first rendered "bow" and then "arrow," while an advanced pupil of any Hebrew school will tell him that it is neither the one nor the other. So much for Mr. Abramovitch's Hebrew and Rabbinical scholarship. As to our statement that in England and Scotland each conversion amongst the Jews costs the society about £2,000 we may inform Mr. Abramovitch that our authority is an annual report which, only a few years ago, was issued by a Scotch society for the conversion of the Jews, and which at the time was commented upon by more than one newspaper in England. There are thousands of well-meaning Christians who consider that the Jew who allows himself to be baptised, and thus turns back on his ancestors and ancestral faith, is too dear at any price, and we quite agree with them.

1894 'MELBOURNE, FRIDAY, 2nd NOVEMBER, 5655—1894', *Jewish Herald (Vic.: 1879-1920)*, 2 November, p.8., <http://nla.gov.au/nla.news-article149756834>

## **HOLY RUSSIA. IN DEFENCE OF THE JEWS.**

To the editor of the Herald

Sir,— Will you kindly permit me to say a few words in reply to Mr Robt. Grun's letter, which appeared in a previous number of your paper, in reference to a statement to the effect that Poland was chiefly ruined by the Polish Jews. I was waiting in vain to see a reply to such a calumny against the Jews from a more able pen, or from any of the leading men in the Jewish or Christian community, but I cannot wait any longer without giving my expression on the subject.

Did Mr. G imply in the beginning of his letter that because Mr. Myers is a Russian born therefore his statements about Russia require a little salt? Then I would suggest that Mr G.'s statements should require a large quantity of salt, and pepper too, because of his close "business relations" with Russia. No doubt a letter like the one which you were kind enough to publish, if reprinted in leading Russian journals, will advertise him there a good deal.

I protest against such an unfounded calumny against those who have at all times proved themselves sober, temperate and useful citizens, wherever they were permitted to display their usefulness. And I challenge Mr Grun to make good his statement, to give his historical authorities on the subject, or else admit his mistake and withdraw it. So far from the Jews being the cause of Poland's ruin, we are told that in the 16<sup>th</sup> century the King of Poland requested the Tzar of Russia on their behalf that they might be allowed to enter and dwell in Russia, where they would be found a useful body of the community. While, on the other hand, history attests to the fact that the ruin of Poland resulted principally from "introduction of the pernicious system of an electoral monarchy and the increasing licence of a factious and turbulent nobility."

I have heard and read many speeches of Judo-phobia, but I never heard or saw such an "Agagite" anti-Semitic falsehood charged against the Jews as is contained in your correspondent's letter. The knowledge of Mr Grun in this particular seems to reflect the general tone of high-class education of Russia. Apropos Mr G. would make out that the Russian Government was absolutely innocent of the severity and cruelties lately practised upon the Jews there by members of its community. I must assure him, however, that both in and out of Russia have the facts been well known that in many and various outbreaks of mad and ferocious fury on the part of the peasants in villages and hamlets, as well as of the petty artisans of cities and towns was directly instigated by and emanated from the fountain head of Government with a view to averting an impending danger from other quarters.

I must invite Mr. G. to take out the beam from his own eye before lecturing Mr. Myers to remove a mote from his eye. For it seems most un-European-like to say "when the exodus took place there was not a country in Europe who wanted them" (i.e., the Jews) "owing to reasons which it is unnecessary to give". Would it not have been more straight forward on his part to have given the reasons?

Is it because of their drunken habits, like Russia, Germany or even England? Is it because they fill the gaols and crowd the asylums of such countries where they live? Are they found in the workhouses and the union houses? I think it is well known that the Jews are a sober and temperate people, and to a very great extent support their own poor. What, then, are those terrible reasons which he was shy to give? I must be excused for saying that Mr G., wanting to curry favour with Russia, wrote that letter, as I cannot for the life of me see what other reason could there be for his penning it.— I am, &c.,

L. Abramovitch,  
367 Cardigan Street, Carlton, 6th December.

1894 'HOLY RUSSIA', *The Herald (Melbourne, Vic.: 1861-1954)*, 11 December, p.4.,  
<http://nla.gov.au/nla.news-article241093608>

### **HOW BUSINESS IS WORKED**

How Business is Worked. — A case was heard at the Prahran Court on Monday last, which showed how some businesses are worked. Abramovitch was sued for £3 10s, and the defendant went into the box and swore that he was only manager for a Mr. Jacobsen, of 189 Lonsdale-street. He signed the order for the advertisement, but he was only there as the manager. We are informed by Abramovitch that Jacobsen took all the goods away from the premises when they were given up, and although a verdict was given for the amount claimed, the case will again be heard of, as Abramovitch intends suing his late employer for the amount of the judgment.

1896 'IMPERTINENCE!', *Prahran Chronicle (Vic.: 1894-1906; 1914-1918)*, 21 March, p.2.,  
<http://nla.gov.au/nla.news-article165214052>

### **PUBLIC NOTICE**

CONVERTED Jews. Jewesses, please communicate with Mr. Abramovitch, Jewish missionary, 11 Linton-st, off Inkerman-St., E. St. Kilda.

1896 'Advertising', *The Age (Melbourne, Vic.: 1854-1954)*, 9 May, p.10., <http://nla.gov.au/nla.news-article190607201>

### **BRIGHTON BAPTIST CHURCH**

The Rev Abramovitch, a missionary to the Jews of Victoria, delivered an address on Wednesday evening last in the Bay street Baptist School-room, the subject being "The Day of Atonement." There was a good attendance. The lecturer dealt with his subject in two parts. The day as kept by the Jews in the time of Christ, and as observed at present.

It was a time of fasting, weeping, and worship, when Jerusalem was thronged with Jews from all parts of the world. The Talmud relating as many as three million being present. The various ordinances were minutely described and a very instructive address given.

1896 'BRIGHTON BAPTIST CHURCH', *Brighton Southern Cross (Vic.: 1896-1918)*, 13 June, p.4.,  
<http://nla.gov.au/nla.news-article166117215>

### **BEGGING IMPOSTORS.**

To the editor of the age.

Sir, — Kindly allow me to caution your readers against certain impostors. It appears that these rogues go about amongst Christians using my name and begging clothes, &c. Several people have already been deceived by them, thinking that I sent these cheats to them. I beg to state, therefore, that I never sent anyone anywhere without a few words of explanation, signed by me and enclosed in an envelope bearing the name of the addressee. — Yours &c.,

L. ABRAMOVITCH, Jewish Evangelist.  
224 Madeline-street, Carlton, 3rd October.

1896 'BEGGING IMPOSTORS', *The Age (Melbourne, Vic.: 1854-1954)*, 5 October, p.6.,  
<http://nla.gov.au/nla.news-article193444361>

## LECTURE

A very interesting lecture, entitled, "The Jewish Passover and The Lord's Supper," was delivered by Mr L. Abramovitch, the Missionary to the Jews, in the Protestant Hall, Prahran, on Friday evening, April the 22nd. The audience was very appreciative, amongst whom were a goodly number of Jews, who seemed to have been very much interested in the subject matter. The lecturer spoke for an hour-and-a-half during which time the audience listened with rapt attention. The lecturer is thoroughly "master of the subject, and quite at home in every detail". The lecture was fully illustrated, and the lecturer described with exceeding clearness the difference of the Jewish present observance of the feast and that observed in the time of Our Lord.

First, at that time the Jews had the Passover lamb. Now they have only a shank bone on the table to represent the Passover lamb, in memoriam, because the Passover could be killed only in Jerusalem, within the Temple Court. Hence the fact that now the Jews observe 'the feast of unleavened bread', but not 'the feast of the Passover'. The reason is quite plain: The Messiah, who was typified by the Passover lamb, having appeared as the Lamb of God Who came to take away the sin of the world, the lamb typifying the Messiah had to give way, because no more necessary. They therefore, who are Christians, do keep "the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," because "Christ our Passover was sacrificed for us."

The lecturer said our Lord instituted the Lord's Supper on the same night as the Jews observed the Passover feast. Again, whereas now the Jews look on the three Passover cakes, which is part of the ceremonial of the evening, as representing the triple character of the chosen race, viz., Priests, Levites, and Israelites, in the time of Our Lord, the lecturer had no doubt that it represented the Triune Character of the Redeemer of Israel from Egypt, because, in the first instance, in that day the Jews believed in the Holy Trinity even as we believe this truth now. And second, because the middle Passover cake, which represents the second person of the Godhead, is (and was in those days) broken in half at the commencement of the feast, half of which is eaten at the very beginning and the other half at the very end of the feast. Only those who partake of the first portion of the broken cake are also privileged to eat of the second half at the very end of the feast. This is very much like the character of Emanuel — the God man — Jesus Christ, who is the second person of the Holy Trinity. Because at the commencement of the Gospel feast which He ushered in, He gave His body to feast upon and to entitle every saved sinner to partake of His glory, and to share all blessing with Him when He will appear a second time without being a sin offering, unto salvation. The lecture was both an intellectual treat from a Scriptural standpoint, and it was most interesting from every other aspect.

1898 'South Yarra Sewer Disaster Fund', *Prahran Chronicle (Vic.: 1894-1906; 1914-1918)*, 30 April, p.2., <http://nla.gov.au/nla.news-article165218637>

### **METHODIST FREE CHURCH CALVIN STREET**

The Rev. L. Abramovitch, who has been engaged in mission work in various parts of the world, and who is at present on a visit to this city, officiated in this church yesterday. The subject of his discourse in the morning was “My Conversion from Judaism,” and in the evening he spoke on “The Religious Rites and Ceremonies of the Jews.” Both services were well attended, and the remarks of the Rev. gentleman were attentively listened to.

1898 'Advertising', *Bendigo Advertiser (Vic.: 1855-1918)*, 6 June, p.2., <http://nla.gov.au/nla.news-article89501117>

### **RELIGIOUS RITES AND CEREMONIES OF THE JEWS**

Mr L. Abramovitch delivered an interesting lecture last night in the Bible Christian Church on the “Religious rites and ceremonies of the Jews.” There was a good attendance to hear the lecturer, who enumerated many of the rites of the Jews and their method of inculcating, into the young, religious precepts. When a boy reaches 12 years of age he is taken to the church, where he reads chapters of Scripture, and is received into the order. This being done, and after compliance with certain rites, his father is not responsible thereafter for him. The boy has phylacteries bound on his arm so as to impress upon him that the symbols he has been invested with are to denote that Jehovah should be written in his heart. The lecturer gave an account of the prolonged feasting at marriages, which became so excessive that the custom was introduced of breaking a wine glass, which was the sign for the guests to depart. He also recounted many observances that are adhered to by the pious, some of which are too expensive for poor men as they last two days in the week — from Saturday to Sunday. Amongst the pious no work is done on Sunday, as inculcated in the Mosaic code. Even when a house was on fire so strict was the owner of it that he stood with arms folded while the furniture was being consumed. He told his sons, who were carrying out goods, that the Lord gave and would restore what was lost. Christians do not come across such pious examples in Castlemaine as this.

1898 'ITEMS OF NEWS', *Mount Alexander Mail (Vic.: 1854-1917)*, 14 June, p.2., <http://nla.gov.au/nla.news-article200497779>

### **FRIENDS OF ISRAEL ASSOCIATION**

An interesting address on the work of the Israel Association was given last night at the Scots Church, Lydiard street, by Mr L. Abramovitch. The meeting, which was well attended, was presided over by the Rev. W. Fraser, B.A. The objects of the association were explained by the lecturer, who stated that during recent years the mission to the Jews had been a subject of intense interest to the evangelical churches of Europe. He said that the work had been crowned with success, and that a large number of the leading members of the Jewish community had embraced the doctrines of Christianity. Amongst these were bankers, lawyers, physicians, professors of universities, and rabbis. He instanced Joseph Rabinovitch, an eminent Russian lawyer; Rabbi Richtenstein, of Tapo-Szella, Austria, whose preaching of the gospel of Christ attracted people from all over the world and led to the conversion of thousands of Jews; and other eminent men. He farther pointed out that there were now 500 ministers of the Christian religion who formerly embraced the Jewish faith. That amongst the Church of English bishops in England and America there are now five Jews, and that the present Cardinal Archbishop of Austria was formerly of the same faith. Other interesting

information was given by Mr Abramovitch, whose address throughout was attentively listened to.

1898 'No title', *The Ballarat Star (Vic.: 1865-1924)*, 24 August, p.2., <http://nla.gov.au/nla.news-article215229482>

### **THE DAY OF ATONEMENT**

At the Baptist Church, Dawson street, last night, Mr L. Abramovitch delivered an interesting lecture on “The Jewish day of atonement before and after the Christian era.” There was a large attendance. The lecturer prefaced his remarks by humorously referring to the case of a curate who, whatever subject he chose to speak upon, always, after a few minutes, brought his remarks to bear upon the Apostle Paul, and concluded by exhorting his hearers to pay their debts. The speaker said that he was something like the curate referred to, for in all his sermons and addresses he had to make a reference to the spiritual needs of the Jewish people.

Mr Abramovitch took for the text of his address the sixteenth chapter of Leviticus, and specially dwelt upon the words “Without the shedding of blood there is no remission for sins.” This, he said, was God’s own ordination, that sins could only be atoned for, or covered, by the blood, A most vivid and interesting description was given of the manner in which the ceremony of the Day of Atonement was carried out in olden times, from the time when at sundown the high priest commenced his fast. The lecturer step by step, related every ceremony during the succeeding twenty four hours, and subsequently he contrasted the way in which the ceremony is observed by the Jews today. The address, which throughout engrossed the close attention of the audience, besides being deeply interesting was highly instructive. At the close of the meeting Mr Abramovitch announced that on Friday next he would deliver his final address at the Manchester Unity Hall, when he will take for his topic “The British Israel question.”

1898 'No title', *The Ballarat Star (Vic.: 1865-1924)*, 8 September, p.2., <http://nla.gov.au/nla.news-article215230301>

### **THE TOCSIN REPORT**

The Rev. Abramovitch (the converted Jew) is still in Ballarat preaching and lecturing; but we hear of no Jews going up to the penitent form, nor any beseeching for baptism. He, however, keeps steadily on, and no doubt his labours are duly reported to and rewarded by the London Mission, for the conversion of the Jews.

Mr Abramovitch seems to be specially strong on the lost tribes, holding with the British Israel Associations that the British people, whom Defoe insists in his ‘True Born Englishman’, how “From a mixture of all things began That heterogeneous thing, an Englishman” are, in reality, the lost tribe of Ephriam. The other new lost tribes comprise the rest of the world so that we are all Jews, and kin; and we should be kinder to each other than we are, and be even eager to lend money to each other without any thought of. interest or usury. I do not say that Mr. Abramovitch and the British Israel Association hold with these financial views, though without doubt usury is strongly denounced in the Old Book, which both Jew and Christian profess to hold in the. highest veneration.

1898 'BALLARAT BITS.', *The Tocsin (Melbourne, Vic.: 1897-1906)*, 15 September, p. 2.,  
<http://nla.gov.au/nla.news-article197528038>

For Mr Abramovitch's views on British Israelism see 1901 'BRITISH-ISRAELISM', *The Advertiser (Adelaide, SA: 1889-1931)*, 21 January, p. 6., <http://nla.gov.au/nla.news-article4813789>

### **BENDIGO WESLEYAN**

At the Forest street Wesleyan Church on Sunday evening, Mr. Abramovitch, missionary to the Jews, preached, There was a very large congregation. The preacher took for his text- Isaiah, 68: 6-7, "I have set watchmen upon, thy walls, O Jerusalem, which shall never hold their peace till He makes Jerusalem a praise in the earth."

The preacher observed that Christ loved Jerusalem for the sake of its people. The Jews of today love the dust of the city and send for it so that they might die with it under their heads. Pious Jews after they had amassed wealth, made their way to Jerusalem to be buried in holy ground. It was their practice to assemble at the waiting gate in the city and mourn for the alienation of their people from their native land. He referred to the mission for Jews commenced in 1809, which had been the means of conversion of 300,000 of that race. In conclusion he appealed to Christians to seek to bring to the knowledge of Christ to the race whom He loved and whose kinsman in the flesh he was.

1898 'RELIGIOUS SERVICES', *The Bendigo Independent (Vic.: 1891-1918)*, 4 October, p.1.,  
<http://nla.gov.au/nla.news-article177584704>

### **A JEWISH PREACHER**

The pulpit at the Tabernacle yesterday morning was occupied by Mr. L. Abramovitch, who is secretary of the Friends Association of Victoria, the object of which is the conversion of the Jews to Christianity. Pastor G. Wainwright assisted in the opening ceremonies. The text was from Isaiah lxii., 6-7, and Acts xvi., 9.

Referring to the vision in the latter verse the speaker said it also applied to the present day, but in a reverse sense. In the former it was the Gentile seeking the help of the Jew, but in the present day the Jews were seeking the help of Christians. The Jews needed the sympathy of the Christian people, as they forfeited the friendship of their relatives and friends when they professed conversion to Christ. There had been 300,000 Jews who had become Christians in the last 80 years, 50,000 for the past 15 years, and 500 Jewish Christian ministers. He appealed for the help and sympathy of his hearers, so that his mission might be made successful. Last evening Mr. Abramovitch preached at St. Andrew's Church, his address being "Israel's influence on the nations of the world."

1898 'CURRENT TOPICS', *Launceston Examiner (Tas.: 1842-1899)*, 1 November, p.5.,  
<http://nla.gov.au/nla.news-article39783046>

### **A JEWISH PREACHER**

A Jewish Preacher.— There was a fair attendance at Chalmers Church last evening, when Mr. L. Abramovitch, a Jewish missionary, gave a lecture on "The Jewish day of atonement as observed before and since the Christian era." The lecturer outlined the way in which the Jews used to observe the day of atonement through the Temple period, and the manner in which it

was observed now. He showed that the Jews had really no atonement now, but that the Christians had the true reconciliation. The discourse proved interesting, and lasted for three-quarters of an hour. Mr. Abramovitch will preach at the Memorial Church to-morrow evening.

1898 'CURRENT TOPICS', *Launceston Examiner (Tas.: 1842-1899)*, 5 November, p.8., <http://nla.gov.au/nla.news-article39783485>

### **MISSION TO THE JEWS.**

At the Patterson-street Wesleyan school-room last evening a meeting was held under the auspices of the ministers of the Fraternal Association, in connection with the mission to the Jews. There was a moderate attendance, and the Rev. C. Lancaster presided. Apologies for non-attendance were received from the Revs. W. Law, M. C. Hart, and J. T. Piercey.

Mr. L. Abramovitch, a missionary for the Friends of Israel Association, who has been lecturing in this city, outlined the objects of the mission which he is conducting. Addresses were also given by the Revs. Henry Jones, M.A., A. E. Albiston, M.A., J. G. Wright, and G. Wainwright, all of whom spoke in favour of assistance from Tasmania being extended to the association.

The following resolutions were carried unanimously:

1. That to cherish a special interest in the conversion of members of the Hebrew race to Christ is the evident duty of every Christian.
2. That the Friends of Israel Association represented by Mr. L. Abramovitch is worthy of confidence, sympathy, and help as an agency towards the conversion of the Jewish people in these colonies.
3. That this meeting respectfully recommends this society to the favourable attention of the Launceston Christian Endeavour societies for such assistance as they may see their way to render as a special branch of their general missionary operations.

Mr. Abramovitch leaves for Campbell Town today and will subsequently lecture in the south and on the North-West Coast.

1898 'MISSION TO THE JEWS', *Launceston Examiner (Tas.: 1842-1899)*, 12 November, p.11., <http://nla.gov.au/nla.news-article39784203>

### **LAUNCESTON**

Mr L. Abramovitch, the missionary to the Jews who is at present on a visit to Tasmania, preached at the Reed Memorial Church, Launceston, on Sunday night, and gave a most interesting account of the movement of the Jewish race towards Palestine, and of the Jewish mind towards Christianity.

He dwelt also on the part of the Hebrew nation in the prophecies concerning the second coming of Christ. Mr Abramovitch claims that 50,000 Jews throughout the world have been known to become Christian through the efforts of the mission with which he is connected, and that the registers of the Christian Churches show over 300,000 Jewish names on their membership rolls.

1898 'Pulpit and Platform', *The Federalist (Launceston, Tas.: 1898-1899)*, 12 November, p.7., <http://nla.gov.au/nla.news-article233014117>

### **MISSION TO THE JEWS**

Representing the Friends of Israel Association, the headquarters of which are in Melbourne, Mr. L. Abramovitch has, for several weeks through the agency of different churches been engaged in explaining the objects and work of the Association which, with Mr. Abramovitch as missionary, seeks to convert the Jews of Australia to Christianity, and it is entirely dependent on freewill offerings.

Under the auspices of the Ministers Fraternal Association, a public meeting in connection with the mission was held last night in the Patterson Street Wesleyan School Room. The Rev. C. Lancaster presided over a good attendance. The Revs. Henry Jones, M.A.; A.E. Albiston, M.A.; C. Lancaster, and G. Wainwright; Mr R Marshall (city missionary), and Mr Abramovitch gave stirring addresses bearing on the subject.

1898 'No title', *Daily Telegraph (Launceston, Tas.: 1883-1928)*, 12 November, p.4., <http://nla.gov.au/nla.news-article152283153>

(the article concludes by repeating the resolutions reported in the Launceston Examiner (see previous entry)

### **FRIENDS OF ISRAEL ASSOCIATION**

Mr. L. Abramovitch, who is the director and missionary of the Victorian mission of this association, has recently delivered with much success and acceptance a series of addresses in Launceston, and on Sunday next purposes giving two addresses at St. John's Church, Macquarie street. He was for many years engaged in mission work amongst the Jews, both under the auspices of the London City Mission and of the East London Mission to the Jews, in New South Wales and Brisbane.

1898 'THE MERCURY', *The Mercury (Hobart, Tas.: 1860-1954)*, 18 November, p.2., <http://nla.gov.au/nla.news-article9435139>

### **JEWISH ATONEMENT.**

“One of the Faith” writes: — At St John’s Church last evening, Mr Abramovich gave a very interesting lecture on “Jewish atonement from its first inception, and the manner in which it is carried out at the present day.” The lecturer very ably related all details regarding the solemn ceremony, and went to show that the present day of atonement so earnestly carried out was no atonement, his reason being that there could be no atonement if there was no sacrifice, and consequently our sins could not be forgiven. No doubt Mr Abramovich knew what he was speaking about but having left the Jewish faith, gave a very exaggerated account of the way which we keep this sacred day. The attendance was rather small, and a collection was taken up at the finish of the service in aid of the mission.

1898 “JEWISH ATONEMENT”, *Tasmanian News (Hobart, Tas.: 1883-1911)*, 24 November p. 4 (THIRD EDITION) <http://nla.gov.au/nla.news-article176598324>

### **THE MISSION TO THE JEWS IN AUSTRALIA**

Mr. Lewis Abramovitch, missionary to the Jews in Australia, has been in Hobart during the past 10 days, preaching and lecturing in several of the city churches and halls, and has awakened considerable interest in the work among the descendants of those ancient and noble people. Last evening Mr Abramovitch lectured to a large audience in the Mechanics hall Melville street, on "The Jewish Passover and the Lord's Supper," and succeeded in making his subject both interesting and instructive, and in casting much new light on this ancient sacred ordinance. Tonight he will lecture in the Town hall on "The Unique Origin, History, and Destiny of Israel," under the auspices of the Hobart Ministers' Association. His Worship the Mayor will preside and no doubt there will be a large attendance. Mr Abramovich is a ready and pleasing speaker, and is brimful of interesting information bearing upon the history of the Jewish race.

1898 'THE MERCURY', *The Mercury (Hobart, Tas.: 1860-1954)*, 30 November, p.2.,  
<http://nla.gov.au/nla.news-article9435993>

### **THE JEWISH MISSION.**

Sir, —May I be permitted by your usual courtesy to correct two slight misstatements which were sent to you by one who signed himself very socially "One of the Faith." He states that I said on Wednesday evening in the Town Hall that "in the Old Country" a quarter of a million Jews embraced Christianity through these missions. What I actually said was, "There are now about 300,000 Jewish Christians in the world as a result of missions to the Jews." The difference consists in the fact that amongst these included the immediate descendants of those who became Christians during the last 80 or 86 years. Again, he represents me to have said that "in Victoria 300 Jews follow the customs of Christianity." What I actually said was, "There are hundreds of Jews in Victoria and New South Wales whose sentiment is Christian, whose religious ideas are practically Christian, and who speak of the Lord Jesus Christ with the greatest possible respect, and that some amongst them know much more of the New Testament than do a good many Christians. I shall be very glad to meet "One of the Faith." and to assure him that there is no need for him to do me injustice by misrepresenting me and my statements, since my aim and objects are directed by sincere love for my own nation, whom I am trying to serve with all my strength, and to do them good. The fact of my believing in the New Testament should not make him angry with me. I believe, therefore I speak! Dr Adler, Chief Rabbi of Great Britain, an opponent; to Christianity, says of the New Testament that "its leading narratives are doubtless trustworthy." Again, "It was the humanity of Jesus by which Christianity triumphed. Like a refreshing shower in the perfumed spring His glad tidings for good came upon the arid Roman world...taught them a higher law than that of force and conquered their grim strength with the mild pleadings of the Master of Meekness in far off Galilee."

The same Rabbi, at a meeting of the Jewish Literary Association, which has assumed the designation of "The Maccabeans," exclaimed, "Why not enrol Jesus and Paul among the greatest Jewish benefactors of the human race, and of course claim its gratitude for the Jewish people who nevertheless reject their authority for themselves?" I could follow on with similar quotations from other Jewish worthies of the continents of Europe, America, etc., but I shall not trespass upon your valuable space. In case your correspondent is absent from home, and therefore, would miss seeing my reply in time, I will respectfully recommend him to the Rev. Mr. Cunningham of St John's Church, Macquarie street, who is the Hon. Secretary of the Australian Mission to the Jews, or to Mr Dutoith, c/o Roberts and Company, Murray street, who is our hon. treasurer. Thanking you in anticipation,

Yours, etc., L. ABRAMOYITCH.

St. John's Manse, Davey street.

1898 'THE JEWISH MISSION', *Tasmanian News (Hobart, Tas.: 1883-1911)*, 3 December, p.3. (THIRD EDITION), <http://nla.gov.au/nla.news-article176598904>

### **FIVE OF THE FAITH**

Sir,—Noticing a letter in Saturday's issue from Mr Abramovitch denying statements which we five of the faith who were present know to be true. Mr Abramovitch did state that there were 800,000 Jews in England up to the present day who embraced Christianity, and distinctly stated that there were 300 Jews in Victoria alone who were Christians in their hearts, but for reasons of their own would not confess to Christianity. Did these 300 Victorian Jews confess to Mr Abramovitch or is it supposition on his part.

1898 'THE JEWS.', *Tasmanian News (Hobart, Tas.: 1883-1911)*, 5 December, p.3. (THIRD EDITION), <http://nla.gov.au/nla.news-article176598974>

### **MISSION TO THE JEWS**

Mr. L. Abramovitch addressed a large audience at the Wesleyan Church, New Town, on Friday evening, on the subject of "The Present Condition and Attitude of the Jews." The lecturer drew a distinction between the Jewish mission and all other missions, by the fact that while all other missions are local in their character, that of the Jews is universal on account of the extensiveness of the field among all nations. He quoted Dr. Keith, who said:—"If the simple fact of Israel's dispersion is one of the most astounding facts in history, the extent and remoteness of the countries which have been the scene of it, are, perhaps, more remarkable still." The Jews number between 12 and 14 millions. Their chief location is Russia, about 5,000,000, in Austria about 2,500,000; in Africa about 1,250,000; in America about 1,000,000; in Turkey about 750,000; and the rest are spread out over the whole face of the earth.

Generally speaking, the Jews are divided into four sections — The Talmudists, forming the bulk of the nation, Chasidim, Reformed, and the Karaites. The last-named answer to the good, godly and earnest Quakers among the English-speaking people. Broadly speaking, the Talmudists and Chasidim are ignorant of the gospel or the New Testament. The Reformed are not ignorant, but are rationalistic in their views, both of Christianity and Judaism. Yet on the whole of late years the Jews have been exhibiting a certain eagerness to know more and more about Jesus Christ.

The causes: — during the last 80 years or more vigorous efforts had been put forward for the conversion of Jews, and some of the best — the flower of Judaism — had been won over to Christianity. These exerted their influence mightily on the side of Christianity. But especially of late — during the last 15 years — through Joseph Rabinovitch, Rabbi Lichtenstein, and the distribution of some 1,000,000 of New Testaments amongst the Jews, the effect is marvellous. The lecturer then announced that the Rev. Mr. Cunningham, of St. John's Presbyterian Church, was elected Hon. Secretary and Mr. Duthoit, of Roberts and Co., Murray street, was elected Hon. Treasurer for the Friends of Israel Association Mission to the Jews of Australia, to whom subscriptions and donations should be sent, and who would be glad to enrol members into the association for helping and praying for the welfare of the Lord's work amongst the Jews in these colonies.

The last address during his present visit to Hobart was given by this interesting and instructive lecturer last evening in St. Andrew's Church. The subject chosen was "Influence on the Nations of the World."

1898 'THE MERCURY', *The Mercury (Hobart, Tas.: 1860-1954)*, 5 December, p.2., <http://nla.gov.au/nla.news-article9436336>

### **JEWISH MISSIONS.**

Sir,—I shall be very grateful if you will kindly spare me a little space in your next issue for a last word to your numerous readers. It is this:— I desire to thank heartily the Christians of Hobart for their interest shown both in my lectures and in the work I am representing. It was very cheering indeed to see such large audiences listening with every attention to all I said, regarding the noble people whom God had chosen as channels of blessing to the nations of the world in the past, and as the destined instrument of still greater blessing in the not very distant future. I also desire to express my deep appreciation to the kindness of His Worship the Mayor in presiding at the united meeting in the Town Hall on Wednesday last. It is a very healthful sign to find the Chief Magistrate of such an important city as Hobart, so distinctively Christian, and taking such an active part in Christian work.

I desire also to thank the Hobart Ministers Association, who have most unanimously done their very best on behalf of the Friends of Israel Association mission to the Jews to make my mission here a success. And lest there should be any misunderstanding I desire to inform your readers that the mission which I am representing is connected with, and under the auspices of the Friends of Israel Association, which is neither a branch of nor in any way connected with any European mission in England or elsewhere. It is purely an Australian mission under the auspices of an Australian Council for the thousands of Jews in Australia. It is not any way connected with the Friends of Israel Prayer Union, except in so far as many members of this Union are also members of the Friends of Israel Association mission to the Jews of Australia. For further particulars let your readers kindly apply to our Hon. Secretary (Rev. W. R. Cunningham), Presbyterian Church, Macquarie street, or to our Hon. Treasurer (Mr Duthoit) of Roberts and Company, Murray street. Thanking you in anticipation, —  
Yours etc., L. ABRAMOVITCH.

1898 'JEWISH MISSIONS.', *Tasmanian News (Hobart, Tas.: 1883-1911)*, 6 December, p. 2., <http://nla.gov.au/nla.news-article176599073>

(Abramovitch's letter was also published in the Mercury, Ref 1898 'THE FRIENDS OF ISRAEL ASSOCIATION MISSION.', *The Mercury (Hobart, Tas.: 1860-1954)*, 16 December, p. 4., <http://nla.gov.au/nla.news-article9437056>)

### **ONE OF THE FAITH**

Sir,—In your last issue Mr Abramovitch accuses me of making misstatements about him at his lecture at the Town Hall. I say again that gentleman distinctly said that he was certain some 300 Jews follow the custom of Christianity in Victoria, and for reasons best known to themselves do not attend church. Surely Mr Abramovitch cannot forget what he said, but perhaps his memory is like his belief in Judaism — very imaginative.

It sounds very amusing when he states, “My aim and objects are directed by sincere love for my own nation, whom I am trying to serve and do them good.” Mr Abramovitch forgets that he is a convert to Christianity, or what we term a Gersmod, which means in a mild term turned his religion, and as such we do not recognise him, in fact we look upon such persons as a leper, a being to be avoided, that can never come back to the flock again in our religion.

We do not want converts, and we only admit them under very exceptional circumstances well known to Mr Abramovitch, so would advise him to drop that sentiment of his sincere love for our nation, for as I said above, we do not recognise a Gersmod. I do not object to Mr Abramovitch embracing Christianity. I respect every man's beliefs and opinions, but this I do object to, and which I consider my duty not to allow that gentleman to make statements about the flock he has left which I know are not true, and when confronted with the remarks denies having made them. I have spoken to several persons who attended the meeting, and they assure me I am correct, and I again repeat he has insulted the Jews of Victoria and I have taken steps to have him confronted should he again visit Melbourne.—Yours, etc.,  
ONE OF THE FAITH. December 6.

1898 'JEWISH MISSIONS.', *Tasmanian News (Hobart, Tas.: 1883-1911)*, 6 December, p. 2.,  
<http://nla.gov.au/nla.news-article176599073>

#### **FINAL TASMANIAN LECTURE**

The Jews.—Mr. Abramovitch will lecture in the Mechanics Institute to-night at 8 o'clock on the “Unique origin, history, and destiny of the Jews.” The ministers of the Fraternal Association have dropped their usual Wednesday evening's service, so as to afford their congregations the opportunity of hearing the lecture. We expect the hall will be full, so that it will be advisable to be there before 8 o'clock, in order to secure a good seat. Mr. Abramovitch, who is not well enough to continue his deputation work in Tasmania, has cancelled all his further engagements, and will leave for Melbourne to-morrow by the SS. Coogee.

1898 'CURRENT TOPICS', *Launceston Examiner (Tas.: 1842-1899)*, 14 December, p.5.,  
<http://nla.gov.au/nla.news-article39787682>

#### **LAUNCESTON TURKISH BATHS — WARM PRAISE.**

(To the Editor.)

Sir, —Kindly permit me to express my genuine admiration and gratitude for the wonderfully perfect establishment in Launceston in the shape of its Turkish bath, from which I derived real benefit. Having of late been in indifferent health, my nerves quite run down and unstrung, and my head and throat in a very bad condition, I made up my mind to try the effects of a Turkish bath, from which in earlier years I derived a great deal of good. I was delighted with the result. For although I had visited Turkish baths in England on the continent of Europe, in Sydney, and in Melbourne, I never met with anything so perfectly compact and complete from start to finish.

True, this bath is not as roomy nor as lavishly and expensively built as some of the others, yet I am perfectly satisfied that in none of the others have I found everything so perfect and so orderly. For instance, in all the others the air which is in the building is heated, which the visitors have to breathe all the time they are in the bath, which air becomes at times positively

offensive and unwholesome. Here the ingenuity of the architect and the engineer succeeded in supplying a continuous stream of fresh air, which is heated in some mysterious way, which is so fresh and so pleasant to breathe that I felt I was getting stronger while waiting for my turn to be shampooed. Again, everything here is clean, neat, and perfectly tidy, which is not so absolutely the case in any of the others I visited.

And now as to the shampoo. Only those who have experienced it know the torturing caused by the rough shampooer, who is entirely ignorant of human physiology, ignorant of the lay of the muscles, etc. After a bath one is accustomed to go home with pains and aches all over through the rough handling of the attendant. The man here was evidently instructed by someone in the profession, for it was massage of the first-rate order that I received, and I went away quite a new being, thoroughly refreshed and greatly benefited; and I had in consequence a good night's sleep after many sleepless nights. Nor is there any fear of cold in this bath, for the cooling room enables the bather to get quite cool, when the pores close up, and he thus becomes almost impervious to cold.

In whatever else Australia is ahead of Tasmania, the Turkish bath of Launceston is far above and beyond ahead of the largest cities of Australia. Wishing it every success. —Yours, etc.,  
L. ABRAMOVITCH

1898 'LAUNCESTON TURKISH BATHS', *Launceston Examiner (Tas.: 1842-1899)*, 15 December, p.7., <http://nla.gov.au/nla.news-article39787786>

### **MISSION TO THE JEWS**

At the Mechanics Institute last evening there was a good attendance, when Mr. L. Abramovitch gave his final lecture in this city, his subject being “The unique origin, history and destiny of Israel.” Dr. Gutteridge presided. The lecturer said that that no history was as interesting as that of the Jewish people, nor so direct and continuous. He made reference to the indisputable fact that there was now setting in a tide, as it were, of the Jewish race back to the Holy Land. In 1882 there were about 15,000 Jews in Palestine, but that number had since increased to between 200,000 and 300,000. Mr. Abramovitch gave an interesting address relative to the area and the wonderful fertility of the country since the return of those people.

The lecturer has worked for many years as a missionary amongst the Jews under the auspices of the London City Mission, East London Mission, and also in Brisbane and New South Wales. Mr. Abramovitch, who is now conducting a similar mission in Victoria, returns to Melbourne immediately. At the close of last night's meeting a branch of the “Friends of Israel Association” was formed for the purpose of obtaining increased Christian interest in the spiritual welfare of the Jews. Dr. Gutteridge was appointed Secretary, and the Hon. W. Hart, M.L.C., Treasurer, and a committee was elected, with power to add to their number.

1898 'CURRENT TOPICS', *Launceston Examiner (Tas.: 1842-1899)*, 15 December, p.5., <http://nla.gov.au/nla.news-article39787814>

### **MISSION TO THE JEWS.**

During the course of his lecture on Wednesday night Mr. L. Abramovitch, the Jewish missionary, said that there were now between 125,000 and 130,000 Jews in Palestine. In 1882 there were only about 15,000 of those people in the Holy Land.

1898 'CURRENT TOPICS', *Launceston Examiner (Tas.: 1842-1899)*, 16 December, p.5.,  
<http://nla.gov.au/nla.news-article39787917>

### **VERY DIFFERENT INDEED**

Whatever Mr. Abramovitch may say or do is of little concern to us. He is not likely to do Judaism in these colonies any harm. But when he informs the readers of the *Tasmanian News* that “a rabbi in Melbourne delivered four lectures in a synagogue on, I think, ‘The Origin of Christianity and the Life of Christ’, while another attended a Church Service on a Sunday and actually delivered an address to a Christian audience” we think it necessary to inform the readers of that paper that the facts are grossly misstated. The first rabbi referred to did not deliver those lectures in a synagogue, nor is their title correctly quoted, and, further still, if Mr. Abramovitch adopted the views expressed in those lectures, his Christianity, whatever it may be now, would not be worthy of the name and, over and above all, his occupation, like Othello’s, would be gone.

As for the other rabbi, he did not attend a Church Service, nor deliver an address to a Christian audience. He attended a meeting held for a charitable purpose, and addressed an audience composed of members of all denominations, Jews included. If Mr. Abramovitch bases his hope for the conversion of the Jews upon such misstatements of fact we are afraid he will ere long experience the truth of the proverb, “Hope deferred maketh the heart sick.”

1898 'Very Different Indeed', *Jewish Herald (Vic.: 1879-1920)*, 23 December, p.9.,  
<http://nla.gov.au/nla.news-article147278955>

### **AN APPEAL ABOUT TO BE MADE**

By the merest accident a circular has just fallen into our hands which might have afforded us a good deal of amusement but for the fact that there are several issues involved which do not easily lend themselves to a joke. We do not know whether the precious document has already been circulated, but we hardly think that the promoters would go to the expense of having it printed only to put it into the waste-paper basket. That will be done by other hands.

The circular in question is addressed to “All Friends of Israel.” The unsophisticated reader will probably wonder at the strange ethics of friendship here disclosed. Would, for instance, the signatories to that circular consider those their friends who would, if they could, induce them to become unfaithful to the religion in which they were born and brought up? That is exactly what these good people propose to do to the Jews, and yet they call themselves “friends of Israel,” and they invite others to do the same under the guise of friendship! What a glorious exemplification of the command: “Whatsoever ye would that men should do to you, do ye even so to them!”

If that be Christian friendship we would rather be without it. We are, however, charitable enough to think that it is not; on the contrary it seems to us a travesty of Christianity and calculated rather to repulse than to attract outsiders. The fact is that Messrs. Abramovitch and Ehrlich have not been at all successful in their mission to the Jews. They have laboured for several years in the Australian colonies without making a single convert worth having. It is quite possible — indeed, it would seem quite natural — that the good-natured though credulous people who have hitherto supplied the sinews of war are getting a bit tired —

almost despairing of any practical results. Hence the missionaries, who are probably afraid that ere long their occupation may be gone, desire to start business on a larger scale — that is, as far as expenditure is concerned.

They therefore propose to open a house in Carlton, the centre of the Jewish population “for— (a) A reading room, supplied with Christian evidence literature, (b) A night school for foreign Jews, (c) An afternoon school for Jewish children learning Hebrew, (d) A place of enquiry, (e) for regular weekly meetings for, Jews and Christians, (f) To provide a temporary shelter for some needy sons of Israel.

To be sure this is quite a variety of objects — praiseworthy we cannot call them, no right minded person would so call them, for they all centre in this one point — to decoy unwary Jews from the religion of their fathers — the religion which has been a mother, a life-preserving element to them in the darkest hour of trial.

“Some needy sons of Israel” are to be provided with a temporary shelter, but only as a means to convert them, not from pure motives of charity. There are thousands of Jews in these colonies who year after year subscribe, everyone according to his means, towards the support of the poor, but they ask no question as to the religion of those needy people. What would be thought of the Jews if they used their charitable gifts merely to induce the recipients to turn traitors upon their ancestral faith? Jews have not learnt so to abuse the noble practice of charity. Not only do they look after their own poor, but their names can be found in the subscription list of all charitable institutions — Protestant, Catholic or cosmopolitan, it matters not which.

As missionaries Messrs. Abramovitch and Ehrlich must, of course, know the New Testament, and they cannot be unaware of that excellent maxim, though borrowed from the teachings of the Jewish sages, “First cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye.” Why do not Messrs. Abramovitch and Ehrlich apply this to their own co-religionists and leave us Jews alone?

Considering the state of morality of thousands of so-called Christians we should have thought that an appeal might well be made for a house, say in Little Bourke-street, the centre of a population much in need of moral teaching, and that such house was to be used for (a) A reading-room for drunkards, loafers, wife-beaters and such kindred spirits, (b) A night school for those who would otherwise resort to infamous dens, which are a disgrace to a Christian country, (c) An afternoon school for the gutter children who are smart enough to escape the vigilance of the truant officer, and whose parents evidently do not care a button whether they attend school or not, (d) A labour office for those able, but unwilling, to work. The missionaries will do their utmost, both by word and example — especially by example — to convince those people what an excellent thing it is to be usefully occupied, (e) Regular weekly meetings for respectable people and abandoned men and women; the former to assist in raising the latter ones to a level with themselves, (f) A temporary shelter for those unfortunate people who cannot be accommodated in our charitable institutions, and who have often to be sent to gaol, though their only offence is that they are poor and helpless.

If an appeal of that kind had been made, we feel sure Jews and Christians alike would have responded to it right liberally, but we cannot conceive how any man in his senses could spend money in finding some nondescript Jew willing to abandon the faith of his fathers. People in

these colonies, we should think, are too practical to apply money to such a purpose, especially when there are so many other and more deserving calls upon their generosity.

But now comes the most serious part of the circular. We are told that Thursday, 9th of March, is set apart by “the Friends of Israel” for prayer and supplication “that the Lord may send the means necessary” to accomplish the object in view. One would hardly think that men, supposed to be imbued with a religious spirit, can be — we will not say so daring, but so hopelessly muddled in their ideas as to what is a fit subject for prayer, as to invoke the Divine aid in inducing other people to become unfaithful to their most sacred trust — the religion which they and their fathers have for generations looked upon as an heritage of the congregation of Jacob!

If we Jews had been changing about in the matter of religion; if we had not through good and bad times clung to that religion, firmly believing that it was entrusted to our ancestors, and through them to us by God Himself; if we had not the Divine assurance that the covenant which God made with our fathers shall not depart to the end of days, but shall grow and spread until the whole earth shall be filled with the knowledge of the One God “as the waters cover the deep” — then, and only then, could it make little difference, either from a religious or a moral point of view, if we followed the example of Messrs. Abramovitch and Ehrlich and became apostates; but while we consider ourselves, and from a Scriptural point of view justly so, under the most solemn obligation to remain true to our inherited faith, to ask the Deity to induce us to become disloyal to that faith is, on the part of the “friends of Israel,” not religion, but a shocking abuse of religion.

There is the further petition “that the Lord will provide for the daily needs of the missionaries and, their families.” There is need for this petition, for unless the Lord does this, very few people will.

1899 'AN APPEAL ABOUT TO BE MADE', *Jewish Herald (Vic.: 1879-1920)*, 3 February, p.10., <http://nla.gov.au/nla.news-article147279018>

### **MISSION TO THE JEWS**

Mr. L. Abramovitch, who is conducting a mission to the Jews under the auspices of the Friends of Israel Association, gave an address at the class-room of the Mechanics Institute last evening in the presence of a small audience. Mr. Abramovitch recently conducted an extended mission in Tasmania. His address last night was principally devoted to an appeal for the establishment of a house at Carlton, Victoria, the centre of the Jewish population, to be used as a reading-room, night school, afternoon school, etc., for the religious education of the Jews, and the Jewish children. Temporary shelter is also to be provided for any “sons of Israel” in distress.

1899 'CURRENT TOPICS', *Launceston Examiner (Tas.: 1842-1899)*, 4 March, p.8., <http://nla.gov.au/nla.news-article39796455>

### **THE TOCSIN**

Mr. Abramovitch has been around again lecturing on the attitude of the Jews towards Christianity, and it is said that a recent collection taken up on behalf of the Christian Jewish Mission was well responded to. Some of his statements will be received by almost as much

surprise by the Gentiles as by the Jews themselves. He estimated the Jews throughout the world at 14,000,000. The largest, number, he said, was to be found in Russia, which had a population of 6,000,000 Jews, and in Austria there were 2,000,000. The progress of Christianity amongst the Jewish race was shown by the statement that there are now 250,000 Christian Jews in the world, between 5,000 and 6,000 Jewish ministers in the Christian churches, five Jewish bishops in the Church of England, and the Archbishop of Vienna is also a Jew. Mr. Abramovitch should name the Jewish Bishops in the Church of England. General Booth is said to be a Jew, and he looks like one, but then he is not an Anglican Bishop.

1899 'MERCURY AND THE "AGE', *The Tocsin (Melbourne, Vic.: 1897-1906)*, 15 June, p.7., <http://nla.gov.au/nla.news-article197528404>

### **THE FRIENDS OF ISRAEL ASSOCIATION MISSION**

(Missioner), Mr L Abramovitch

Headquarters, Y.M.C.A

Melbourne, June 20, 1890.

Mr W Webber.

Dear Sir -

Having tried your wonderful herbal remedy, Vitadatio, and deriving great benefit from it, I feel it my bounden duty to send you a few lines of testimony. I was quite run down in health both from overwork and worry, and suffer from what is generally known as brain fag. I tried many patent and other medicines without any good results. While in Launceston I was induced to try "Vitadatio" which I did, and found it to be a most successful restorative, far superior to any thing I ever tried I found that if taken with regularity, both as to dose and time, it acts very speedily for the recouping of a worn out system, such as mine was. I have ever since been a strong advocate of Vitadatio to my friends, some of whom, I am happy to say, acting upon my advice, are now grateful to me for it.

Believe me to remain,

Yours sincerely,

L. ABRAMOVITCH

P S You have my full permission to make use of this in whatever way you please.

1899 'Advertising' *The Argus (Melbourne, Vic.: 1848-1957)*, 15 July, p.1., <http://nla.gov.au/nla.news-article9514025>

### **FRIENDS OF ISRAEL ASSOCIATION**

The usual quarterly meeting of the Friends of Israel was held yesterday afternoon in the St. Andrews school-room, Rev. C. Lancaster presiding. A letter was read by the secretary from the missionary in Victoria (Mr. Abramovitch), in which he spoke of the continued necessity of obtaining a house in Carlton as a focus for mission work among the Jews in that populous district. Subscriptions to the amount of £9 have been received during the past quarter, which sum will be forwarded to Melbourne for the furtherance of the work there among God's ancient people.

1899 'CURRENT TOPICS', *Launceston Examiner (Tas.: 1842-1899)*, 20 July, p.4., <http://nla.gov.au/nla.news-article40097456>

## **RELIGIOUS.**

Mission to the Jews.— There was a large audience at the Victoria Hall on Saturday evening when Mr. L. Abramovitch, the evangelist in connection with the mission to the Jews, which has its headquarters in Melbourne, delivered an address, in the course of which he referred to the work of evangelization which was being carried on among the Jews throughout the world. He mentioned that at no time since the beginning of the Christian era had the Jews occupied such important civil and social positions as at the present day. Their financial status had never been better, and their political aspirations were so high as to include a desire for an autonomous Government in Palestine.

It was also worthy of notice that at no time in the history of the church had there been such activity in Jewish evangelization as during the latter part of this century. Statistics showed that over a quarter of a million of Jews had become members of Christian churches during the last 60 or 70 years as a result of missionary activity. He also called attention to the fact that there were now numerous Hebrew Christian communities in Europe and America. He considered that these signs of a return to Christ on the part of the Jews were highly encouraging.

He said he had been engaged in the mission work among the Jews for many years, and for the last six he had laboured principally in Victoria. He had distributed hundreds of New Testaments and thousands of tracts amongst the Jews. There had been a goodly number of conversions, and the influence of his work had been for good. Most Jews respected the missionary and his labours. Mr. Abramovitch concluded an interesting address by describing the constitution and methods of the mission which he represents.

1900 'RELIGIOUS', *South Australian Register (Adelaide, SA: 1839-1900)*, 26 November, p.7., <http://nla.gov.au/nla.news-article54566105>

## **LECTURE**

On Thursday evening next, in the Victoria Hall, under the patronage of the Y.M.C.A. Mr. L. Abramovitch, the accredited missionary to the Jews since 1886, will deliver a lecture of considerable interest entitled "The unique origin, history, and destiny of Israel." Mr. Abramovitch has laboured in this capacity in connection with the London City Mission, and in New South Wales and Victoria. He is anxious to establish a permanent work among the Jews of South Australia. All those who are in sympathy with the effort are most cordially requested to be present. There will be a collection to defray expenses.

1900 'AMUSEMENTS', *South Australian Register (Adelaide, SA: 1839-1900)*, 4 December, p. 3., <http://nla.gov.au/nla.news-article54559566>

And

1900 'AMUSEMENTS', *Evening Journal (Adelaide, SA: 1869-1912)*, 4 December, p. 4. (ONE O'CLOCK EDITION), <http://nla.gov.au/nla.news-article199973856>

And

1900 'CHURCH INTELLIGENCE', *The Advertiser (Adelaide, SA: 1889-1931)*, 4 December, p. 6.,  
<http://nla.gov.au/nla.news-article36979390>

### **RELIGIOUS.**

Missionary to the Jews.— At the Victoria Hall, Gawler place, on Thursday evening, Mr. L. Abramovitch, missionary to the Jews, lectured on the unique origin, history, and destiny of Israel. Mr W. Burford presided over a good attendance.

The lecturer took his text from Isaiah, “These people have I formed for Myself; they shall show forth My ways.” He said the Jews were a monument of the truth that the bible was the inspired word of God. They were an enigma to the philosopher and historian, and a wonder to the thinking portion of the world. None but God Himself could have saved the Jews from entire extinction. The chosen people had had a miraculous origin and history, and they were to be preserved for a marvellous future. God had kept them alive despite their many falls, sins, and disobedience.

The greatest need of mankind was salvation, and Jesus Christ, who came from the Jews, was the Saviour. All that was wonderful in the bible and in the Jews God had concentrated in Jesus Christ. He referred to the many thousands of Jews who were flocking to Palestine. They were trying to get the Sultan of Turkey to let them return, not as strangers, but to possess the land for their own. They were not trying to get there in God's way, but in a political way. But the present movement was the beginning of the end, when the Scriptures would be fulfilled. Mr. Abramovitch told his story in an interesting, modest, and earnest way.

1900 'RELIGIOUS', *South Australian Register (Adelaide, SA: 1839-1900)*, 7 December, p. 6.,  
<http://nla.gov.au/nla.news-article54564365>

### **BRITISH-ISRAELISM.**

Mr. L. Abramovitch, missionary to the Jews in Australia and a Hebrew scholar, gave an interesting lecture in the hall of Wesley Church, Port Adelaide, on Saturday evening, on “British-Israelism, or what became of Israel.” Among those, he said, who had been giving the subject great prominence were a large number of British people, who believed that the ten tribes of Israel who had disappeared from existence about 720 B.C., and after having become Gentilised had formed such ancient nations as the Scythians, Cimbri, Saxons, Danes, Scandinavians, and Normans, all of whom had unconsciously been led to settle in British and American countries, where to this day they were found. He disputed the theory, as he held that the ten tribes of Israel had never been lost. That was the crux of the question, and to refute Anglo-Israelism it was necessary to prove such to be the case.

The lecturer referred to the jealousy which existed between the houses of Judah and Israel from a very early time in the history of the descendants of Jacob, and traced their scriptural history from the disruption under Rehoboam to the captivity of Samaria under Shalmaneser. He referred to the gradual numerical ascendancy of the tribe of Judah at the expense of the house of Israel, quoting numerous authorities to connect the scattered patrons of Israel with the people of the British isles. At the close of the address a number of questions were put by members of the audience and answered by the speaker, to whom a hearty vote of thanks was accorded. The Rev. S. Cuthbert presided.

1901 'BRITISH-ISRAELISM', *The Advertiser (Adelaide, SA: 1889-1931)*, 21 January, p. 6.,  
<http://nla.gov.au/nla.news-article4813789>

### **ANGLO-ISRAELISM**

To the Editor.

Sir In. a lecture by Mr. L. Abramovitch on British Israelism, he is reported, by you, as referring to a number of British, who believed that the ten tribes of Israel, who had disappeared from existence about 700 B.C., had come to the British Isles under the names of Scythians, Cimbri, Saxons, Danes, Normans, etc, all of whom had been unconsciously led to settle in British and American countries, where to this day they were found. He disputed the theory, as he held that the ten tribes had never been lost. That was the crux of the question, and to refute Anglo-Israelism, it was necessary to prove such to be the case.

Josephus, the Jewish historian, writing about the year 60 A.D., says there were never more than two of our tribes in Europe that were subject to fine Romans, while the ten tribes were still beyond the River Euphrates, and were an immense multitude, not to be estimated by numbers. That is the last account of them that I can find anywhere, and they have disappeared from history, as one writer says, like smoke up a chimney. If that is not being lost, I don't know what being lost is. As to the numerical ascendancy of the tribe of Judah at the expense of Israel, I don't think during the time since Josephus wrote, there has been much temptation for any of the ten tribes to join themselves with the Jews, so I think Mr. Abramovitch must acknowledge that the ten tribes have been lost unless he can tell us where they are located at the present time if they are not to be found in the British Empire, and in the United States of America.

I am, &c. JOHN BROWN.

1901 'ANGLO-ISRAELISM', *The Advertiser (Adelaide, SA: 1889-1931)*, 24 January, p. 3,  
<http://nla.gov.au/nla.news-article4814653>

### **A JEWISH VISITOR**

Mr L. Abramovitch paid a visit to Laura on Wednesday last. This gentleman is a converted Jew and is touring the State in the interests of a mission to his countrymen, whom he desires, should become Christians like himself.

Considering the inclement weather there was a fair attendance at the Methodist Church in the evening when Mr. Abramovitch delivered a very instructive address dealing with the manners, customs, and methods of worship adopted by the Jews, illustrating his address by Jewish curios. The Rev. T. Weatherhill presided and at the close a hearty vote of thanks was accorded to the lecturer. A collection was taken up in aid of the Mission.

1901 'THE RAVAGES OF WAR', *The Laura Standard (SA: 1889-1917)*, 21 June, p. 2,  
<http://nla.gov.au/nla.news-article188774176>

### **MATRIMONIAL AGENCIES. CITY COURT DISCLOSURES.**

Some interesting evidence on the subject of matrimonial agencies was given in the City Court yesterday when Rachael Summers, a young woman of 18, was charged with inducing, and

her husband, James Summers, with inciting her to induce a clergyman to celebrate the marriage of the parties without first obtaining the consent of her parent or guardian.

Mr. Nolan, who appeared for the defence, said that the charge was laid under section 24 of the Marriage Act, which act forbade the marriage of minors unless such consent was granted. Messrs. Panton, P.M., Power, Lancashire, Verga, and Major Bartrop, J.P.'s, occupied the Bench. The two charges were heard together, the defendants, who are both of youthful appearance, being accommodated with seats near the solicitors' table.

Lewis Abramovich, describing himself as a minister of the Gospel of the Free Christian Church, stated that he was authorised to celebrate marriages. On February 23, the two defendants visited his place in Queen-street, and informed him that they wanted to be married. Witness could not say positively whether the gentleman or the lady broached the subject. He believed at that time — he knew better now — that people could not be married on Sunday. After a conversation, he arranged that the ceremony should be performed at half-past 6 on the following morning. The couple seemed to be exceedingly interested and began a consultation between themselves. (Laughter.)

Sub-inspector Milne (sternly) — This is no laughing matter.

Witness (continuing) said he retired from the room, leaving his wife to take down the necessary particulars. The sound of voices raised in argument led him to think that either a quarrel was in progress, or that an explanation was required, and he hurried back. His wife told him that the girl was underage, and was without any written consent. Her father, said the girl, was in the country, she did not know where. On being told that she might obtain the necessary consent from her mother or from a guardian, she replied that she was unaware of her mother's whereabouts. Witness thereupon told her that Dr. Lloyd, a magistrate who was empowered to give consent papers, resided in Franklin Street, and advised her to call upon him. He would be sure to attend to her, and when she had obtained the necessary papers witness would marry her. The couple agreed to adopt this course and left the premises.

Afterwards, witness heard that they had been married at Holt's Matrimonial Agency.

Mr. Panton P.M.: May I ask you how long you have been celebrating marriages?

I think I got my authority in October or November last.

What nationality are you? Are you a Pole? I am a Russian.

When did you start this new idea of, what do you call it, Free Christian Church? Are you naturalised? Yes, sir.

How many years? Scarcely a year.

What occupation had you before this, if any? I was an evangelist.

What? An evangelist to the Hebrews. I have been connected with mission work.

An evangelist to the Hebrews? I didn't know.

Witness: I suppose I am a Jew by belief. I came to this country in 1888.

Mr Panton. — Were you expelled from Russia? No, I came from England, where I had been living. I have been for 19 years a Christian. Although I am a Jew, I am of the Christian persuasion.

Why did you give those two such absurd advice as to go to Dr Lloyd? Because the girl didn't know where her father was.

Mr. Nolan: Have you any bishop, or is yours a free church? You are dealing with me.

Is there no head of your church, then? Christ is the Head of our church.

I mean anybody on earth, or in Melbourne? Yes, the Rev. Pastor Abbott. I am not under his control. We get no orders, we work together for the same purpose. He used to marry for Holt's, did he not, at £10/6/8 a month, before Westwood took the position? I was told so. Is Pastor Abbott in partnership with you in this business? No.

Lily Abramovitch, wife of the last witness, corroborated the major part of his evidence, with one unimportant exception. "Everything went right," she said "until I came to the girl's age: and when I found out what it was, I said 'No one can marry you; what refers to my husband refers to every minister'."

James Holt matrimonial agent, of 448 Queen street, said that on February 24, the two accused visited him in the morning, and he prepared the marriage certificate. They went away and returned at mid-day when they made a declaration to the effect, that they were both more than 21. This was signed by Westwood and the witness. The Rev. J.J. Westwood married the couple and gave them the marriage certificate.

Cross-examined by Mr. Nolan, witness stated that he had been carrying on this business about 14 years.

Didn't it strike you as peculiar that they should be just 21? The declaration covers that. If a girl of 12 years of age came and signed a declaration, would you marry her? No.

Well, did you in this case, when this pair came to your factory? (No reply.)

Did the minister ask any questions about these two? No. The declaration was read to them. I filled in the contents from information set forth in a paper I received from Mrs. Holt. I cannot say whether that paper was filled in by her. It is not a legal document and was not kept.

How much do you get out of these performances?

The witness declined to answer this question and Mr. Panton did not enforce Mr. Nolan's request to compel him to do so.

Mr. Nolan (taking Mrs. Summers's wedding ring from her finger, and exhibiting it.) — Do you sell rings at your establishment? — Yes.

Will you contradict the girl if she says she paid 16/- for the performance of the ceremony, including the purchase of the ring? — (No answer.)

What is Mr. Westwood's salary? — I decline to say.

How many marriages a week does he celebrate? — I can say, but I won't.

It would help to advertise your business. (Laughter.) Do you usually question customers? — It is not my province to ask questions.

Joseph Jewell Westwood said that he was an unattached Baptist minister — He did not belong to the Baptist Union. He had married the accused at Holt's. The young woman said she was over 21. He would not have married them if they had not sworn to that declaration — certainly not. He declined to answer several of Mr. Nolan's questions, and did not appear to have a very clear recollection of what had occurred.

Mr Nolan: Are You shortsighted, Mr. Westwood? — Oh, I can see you well enough. (Laughter.)

How much a month do you get there? — Ah, wouldn't you like to know! (laughter.)

But I do know. You are getting £10/6/8 — deny that on oath!

Witness (seizing the Bible.) — I do deny it on oath!

Mr. Nolan — Well, you're not getting as much as the last man; that's all I've got to say. (Laughter.)

Referring to the recently married couple, the witness said that they had perjured themselves. He was very sorry for them. John Charles Kendall and Alice Kendall, the parents of the

female accused, said that on February 23, they were away at the farm at Deer park. Their daughter was absent from home when they returned.

Mr. Nolan (to Mrs. Kendall). — Would you have consented to the marriage if she had told you about it? — Oh, yes.

Constable Mooney said that, in company with Detective McManamny, he had arrested the girl at South Melbourne, an hour after her marriage, on a charge of vagrancy, preferred against her by her mother. She was discharged next morning.

Mr. Nolan said that the Bench would see this as a pretty hard case.

Mr. Panton. — A case has been made out.

Mr. Nolan submitted that there was no evidence that either of the defendants had attempted to induce any person to marry them. Mrs Holt, to whom the statements were made, had not been called as a witness.

The accused were committed for trial, husband and wife being admitted to bail in sureties of £50 and £20 respectively

1902 'MATRIMONIAL AGENCIES', *The Argus (Melbourne, Vic.: 1848-1957)*, 19 March, p. 5., <http://nla.gov.au/nla.news-article9632576>

Also in

1902 'MATRIMONIAL AGENCIES', *The Register (Adelaide, SA: 1901-1929)*, 21 March, p. 3., <http://nla.gov.au/nla.news-article55660644>

(also reported in Adelaide and Brisbane papers)

**FOR THE RUSSIAN JEWS.  
TO THE EDITOR OF THE HERALD .**

Sir-in view of the present great calamities of the Jews in the South of Russia, where many hundreds are rendered destitute, homeless, and in many cases bereaved of their dear ones; also in view of the 37,000 Jews in the government of Kiev, who are undergoing much suffering and are in great peril, will you kindly permit me to call the attention of all whose hearts are touched by the many sorrows of our long-suffering Jewish brethren to the fact that there is a society in existence known as “Chovevo Zion” (i. e. Lovers of Zion) with branches throughout the world including Sydney and Melbourne Its principal aim is the alleviation of immediate distress among Russian and Rumanian Jews and to assist some of them to emigrate from their abode of cruelty At the head of this society are men of the highest standing – both socially and financially – men of wealth, of business and accustomed to manage large affairs It would be a very gracious indeed if someone able to set the ball rolling would try to get up a meeting of citizens in order to express public indignation against the inhuman cruelty and to show our practical sympathy with the sufferers. Any contributions sent in aid of the unfortunate people would, I am sure, be thankfully acknowledged by the president of the local branch of the Zionist Movement. I am, &c. L ABRAMOVITCH.

1903 'FOR THE RUSSIAN JEWS', *The Sydney Morning Herald (NSW: 1842-1954)*, 22 May, p. 6., <http://nla.gov.au/nla.news-article14570665>

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TO-MORROW, FRIDAY, AT 11 A.M.

Under instructions from Mrs. L. ABRAMOVITCH, who is leaving for Melbourne on Saturday. The property has been disposed of, and every line offered must be sold.

RONISCH PIANOFORTE, in Walnut Case, in perfect order. The well known name of this pianoforte is in itself sufficient recommendation, and we have every confidence in submitting it as being of splendid value.

MAGNIFICENT DRAWING-ROOM SUITE of 7 plena, upholstered in Silk Tapestry.

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BEAUTIFUL SEAGRASS and OCCASIONAL CHAIRS, Piano Stool, Fender and Irons, etc.

MASSIVE 5ft STAINED WALNUT SIDEBOARD, fitted with cutlery drawers, recess, etc.

9 PCE. WALNUT DINING-ROOM SUITE, upholstered in leather – a really fine suite.

8 x 4 EX. DINING TABLE, fitted with spare leaves and patent screw.

Linoleums of Al quality throughout, Lace and Tapestry Curtains, Table Covers, Bric-a-brac, Cutlery, etc.

BEDROOM SUITES, COMB. CHESTS

4.6 BEDSTEAD, fitted with Wire Mattresses and Bedding;

3ft and 2.6 BEDSTEADS and Bedding, Linen Press, etc.

KITCHEN and LAUNDRY UTENSILS, etc.

RALEIGH GAS STOVE, in perfect order, only in use about six months.

DALWOOD AND COMPANY LTD have received instructions to sell as above, without reserves

1913 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 29 May, p. 2.,

<http://nla.gov.au/nla.news-article15423224>

Corporal Gershom Abramovitch, eldest son of Lewis Abramovitch, London, and Mrs. Abramovitch, Sturrock- street, Brunswick, has been awarded the Military Medal. He enlisted in the first week of the war. He has two brothers on active service.

1919 'ABOUT PEOPLE.', *Jewish Herald (Vic.: 1879-1920)*, 7 February, p. 11.,

<http://nla.gov.au/nla.news-article149669969>

### **DIED ON SERVICE.**

ABRAMOVITCH.— On the 12th February, in railway accident, Belgium, Pierre, third son of Lewis (London) and Lily Abramovitch, Stewart street, Brunswick, brother of Flora, Addie, Gershom (on active service), Roy (on active service), Reuben, and Lily, aged 19 years.

1919 'Family Notices', *The Argus (Melbourne, Vic.: 1848-1957)*, 3 March, p. 1.,  
<http://nla.gov.au/nla.news-article1438988>

ABRAMOVITCH.— Killed in railway accident. Belgium, Sapper Pierre, the third dearly loved son of Lewis (London) and Lily Abramovitch, Sturrock street, Brunswick. Loved brother of Flora, Addie, Corporal Gershom (M.M, O.A.S.), Roy (O.A.S) Reuben and Lily, late of Alexandra, Brunswick and Parkville post offices, aged 19 years. They loved him most who knew him best.

1919 'Family Notices', *The Age (Melbourne, Vic.: 1854-1954)*, 8 March, p. 7.,  
<http://nla.gov.au/nla.news-article155225414>

### **BEREAVEMENT CARDS.**

ABRAMOVITCH.— Mr. ABRAMOVITCH and Family gratefully acknowledge the loving sympathy of all who forwarded telegrams, letters, cards, and personal sympathy, expressed during their recent sad bereavement. Will all kind friends please accept this intimation.

1919 'Family Notices', *The Argus (Melbourne, Vic.: 1848-1957)*, 22 March, p. 13.,  
<http://nla.gov.au/nla.news-article1449049>

### **TRAFFIC BEACONS**

Installation in South Australia.— Mr. G. Abramovitch, manager of Highway Lighthouses Proprietary Limited, Melbourne, is on a visit to Adelaide for the purpose of arranging on behalf of the National Roads Association the installation in South Australia of road lighthouses, traffic beacons, and railway level crossing signals. Mr. Abramovitch has made arrangements for a demonstration to be held in Adelaide at which representatives of the Automobile Association and National Roads Association will view the working of the innovations.

1924 'TRAFFIC BEACONS', *The Mail (Adelaide, SA: 1912-1954)*, 19 July, p. 30.,  
<http://nla.gov.au/nla.news-article63791935>

## 1927-1935

# The Hebrew Christian Alliance and NSW Mission to the Jews

This section begins with an article from February 1927 about Mr Abramovitch forming the Hebrew Christian Brotherhood which soon became known as the Hebrew Christian Alliance. This organisation exists today as the Messianic Jewish Alliance of Australia. Mr Abramovitch's part in the forming this organisation in Australia was lost until this and subsequent articles reproduced here were found as part of the research for the book *Lewis Abramovitch Missionary to the Jews*. Also, during this period Mr Abramovitch relocated to Sydney and was employed by the NSW Mission to the Jews for a number of years prior to his passing in 1935.

### **HEBREW CHRISTIAN BROTHERHOOD.**

A meeting was held on Saturday, January 22, at 3 p.m. in the Oddfellows Hall, 337 Pitt Street, Sydney. Mr. L. Abramovitch, who convened the meeting, opened with prayer, and read portions of Romans Chapters 8 and 12. After deliberation, resolved that those present form themselves into a "Hebrew Christian Brotherhood". Mr. Cohen, 5 Shaftesbury Street, Carlton, was elected secretary pro tem. It was decided to meet fortnightly on Saturday at 3 p.m. for the present, and that a suitable room or hall be secured where Jews can be invited for Gospel study and Bible reading. It was further resolved to procure a supply of Bibles and New Testaments for the purpose of giving a copy to any Jew desirous to read and study at home.

For your and my encouragement, let us remember that each one of us may be a workman not ashamed. For we are working for a Master Who is not extreme to mark what is done amiss; Who will enable us by His grace; Who will in that day cover our imperfect work with His all perfect merits; Who will present each worker faultless before the throne of God with exceeding joy; and every faithful servant, in spite of all the mistakes which he has made, will hear, if he has only done his best, the gracious commendation: — Well done, good and faithful servant; thou hast been faithful in a few things, be thou ruler over many things. — Charles John Ridgeway.

1927 'HEBREW CHRISTIAN BROTHERHOOD', *The Methodist (Sydney, NSW: 1892-1954)*, 5 February, p. 18., <http://nla.gov.au/nla.news-article155364356>

### **TO THE EDITOR OF THE HERALD,**

Sir, — It is true that the industry is heavily weighted with tremendous investments, running into many millions of sterling. It is equally true that should prohibition become law, those employed in the industry would, as an immediate result and for a time help to swell the ranks of the many thousands who today are unable to find employment. Then there is also the fact that the immediate cost to the country would be almost overwhelming.

On the other hand, the disease of drunkenness among the masses, both rich and poor, has reached the danger mark to society morally, as well as physically. It is causing among the workers industrial inefficiency, mental retrogression, and moral wreckage; besides the danger of transmitting those diseased characteristics to the offspring of these parents. Unless drastic measures are taken in this matter, to the best interest of the patient, by amputation, cutting

away this gangrenous limb, the disease will most assuredly attack the rest of the body with deadly results. Your correspondent, T. H. Shurey, thinks that those who seek to bring about prohibition “do not seem to care about who they inconvenience.”

The greatest inconvenience in their efforts is suffered by themselves. They have nothing materially to gain by the success of their efforts. Because they believe that by saving the drunkard from the inevitable evils due to the legally open bar, as well as the grocers legal sale of liquor in bottles, they are doing a good and a gracious act for their fellow man. They subscribe from their own pockets, and cheerfully pay for the privilege, on the principle of “do unto others as you would that they should do unto you.”

Another fact is that many supporters of the cause have themselves been moderate drinkers, but gave up all traffic with it so as to be better able to work for the benefit of their weaker brothers. Why should not “the moderate and decent use of alcohol,” referred to by Geo. Gunter, be given up for the sake of our brothers who are guilty of abusing it to their permanent injury? Are we not our brothers' keepers? As to your correspondent's question: Why did our Lord turn water into wine and encourage the Jews to drink it? The answer is quite simple. The Jews were always temperate in drinking. The law commanded that “a glutton or a drunkard” should be stoned to death. There was, therefore, no need of prohibition amongst them.

I am, etc.,

L. ABRAMOVITCH.

1928 'TO THE EDITOR OF THE HERALD.', *The Sydney Morning Herald (NSW: 1842-1954)*, 6 June, p. 9., <http://nla.gov.au/nla.news-article16470079>

### **A MISSION TO THE JEWS**

Paragraphs in various Sydney papers have referred to the activities of a “Mission to Jews” which, seemingly, has secured offices in a central position and has, most regrettably, the services of a gentleman of apparent Jewish origin in its conversionalist activity.

Activities of this kind have long been discountenanced by the most enlightened leaders of Christian thought, who realize that they are not only an insult to a faith to which Christianity owes the best of its basic principles, but are also ineffectual. As was mentioned in a recent report published in this journal, an English legal light estimated that it cost £37,000 for a single “convert.” “And then you are not sure that you have them,” was interjected. Normally the good Jew adheres to his own faith; the people who lightly admit “conversion,” usually for some personal advantage, are of no more value to the Christian religion than to the Jewish.

Yet there are circumstances which make it necessary to watch such activities at the present time. Supposing a new arrival, poverty stricken and a stranger, arriving in this city, as so many are doing today, fails to find the helping hand for which he looks to his co-religionists; supposing, too, he discovers, instead, a welcome from this non Jewish activity — what are his feelings going to be, and their effect upon his thoughts? It is because of this that we owe thanks to the Council of Jewish Women for the steps it has taken to see that the Jewish helping hand is ready for the new arrival; because of this that it is a duty of the members of the community to support such activities earnestly. What a shame, if it can ever be said, as an excuse for the falling away from Judaism by even one of these newcomers, “Why, when I looked about me for kindness and help, it was from a Christian mission, not a Jewish activity

I received it!” That is not likely to happen, fortunately, if the support is provided that is necessary to maintain the reception activities; but it is as well to keep in mind how important it is that they should be maintained.

1928 'EDITORIAL', *The Australian Jewish Chronicle (Sydney, NSW: 1922-1931)*, 30 August, p. 10., <http://nla.gov.au/nla.news-article260908500>

### **MISSION TO THE JEWS.**

At the last meeting of the executive committee of the New South Wales Mission to the Jews, the secretary reported that in accordance with the resolution of the previous meeting a series of lectures had been arranged, the School of Arts having been secured for the purpose. The first address was given by the missionary, Mr. L. Abramovitch. Three addresses are yet to follow on consecutive Monday evenings.

1929 'MISSION TO THE JEWS', *The Sydney Morning Herald (NSW: 1842-1954)*, 15 June, p. 10., <http://nla.gov.au/nla.news-article16554287>

### **LETTERS — REVIEWING THE CRUCIFIXION TO THE EDITOR OF THE HERALD**

Sir, — Never since the destruction of the temple in Jerusalem has such a radical movement taken place as is now happening amongst the Jews in America. In the city of Denver, Colorado, a group of Jews met at the house of a Mr Solomon Shveder. Amongst them were Jewish senators, lawyers, and doctors.

After several of them had spoken, a motion was passed that a society be organised for the purpose of making a thorough examination of the trial, condemnation, and crucifixion of the Messiah. With this in view it was proposed that all the Jews should jointly select 71 of the cleverest and most learned Rabbis of all Jewry; that these should assemble themselves in Jerusalem serving as the “Great Sanhedrin” to carefully study and examine the “lamentable proceedings” of the trial of Jesus the Christ in Jerusalem, which took place nearly 20 centuries ago.

One of the speakers said: “In any case many of our learned Rabbis have spoken in highest terms of the person of Jesus the Christ, and have openly declared that the preaching of the New Testament is of God that God has ordained that through the New Testament the knowledge of God and His Tora (the Old Testament) should be brought to the heathen, who are otherwise ignorant of it.

“We Jews (continued the speaker) are accused of the condemnation and crucifixion of Jesus the Christ. It behoves us, therefore, to get a clear idea of this matter through the 71 Sanhedrists. Should they prove that our ancestors were innocent of it, then it would be published to the world as such. This would remove the stain from off our people, even the false accusations from which the Jews have been suffering from time immemorial down to this day. When the 71 prove to the world our innocence of the blood of Jesus, the accusations against us would come to an end; we shall be cleared once and for all.

“On the other hand, however, should the 71 find that our ancestors did participate in that blood process, and have thereby committed a national blunder or sin, then will the Jews all

over the world have to bow and confess the national guilt of our ancestors, as well as our own guilt, in that we have rejected Him to this day (From "The Shepherd of Israel," July 1929).

Such meetings and assemblies of wise and upright Jews are bound to lead to great results – the sooner the better for the whole nation of Israel. Otherwise we shall have to experience “the time of Jacob’s trouble,” as prophesied in Jeremiah 30: 5-7 Then the nation will cry to God for a Saviour. In their state of true penitence God will pour out upon them a spirit of grace and supplications, and He will reveal Himself to them (Zech 12: 10), and they will look on Him Whom they had pierced, and recognise Him as the One Who had once upon a time come to His own nation, but they rejected and crucified Him They will then repent with a godly repentance, will accept Him as their perfect atonement, believe on Him, and be saved. But those of us who accept Him now as our Saviour will be spared from going through “the time of Jacobs trouble” with all its horrors.

I am, etc,

L. ABRAMOVITCH.

21 Green's-road, Paddington, July 29.

1929 'LETTERS REVIEWING THE CRUCIFIXION', *The Sydney Morning Herald (NSW: 1842-1954)*, 1 August, p. 5., <http://nla.gov.au/nla.news-article16571972>

#### **REVIEWING THE CRUCIFIXION – TO THE EDITOR OF THE HERALD.**

Sir,-The columns of a daily journal, however eminent, are not the place for theological polemic. As a matter of “news”, however, I would point out that Mr. Abramovitch has under the above heading in today’s issue magnified a molehill into a mountain. He quotes his information from an insignificant sectional magazine which is obsessed with the secondary doctrinal differences between the Synagogue and the Church, at a time when the primary ideals of faith and holiness on which they are closely agreed are together exposed to virulent attacks from a general anti-religious propaganda. This magazine has erroneously pictured a small gathering of anonymities at the house of a nonentity as a representative and historically radical American-Jewish movement.

Nothing is known of any such movement among those who, like myself, would be the first to be informed, and who are aware that in America the present trend alike of Christians moved by goodwill and of Jews is rather towards the friendly recognition of differences with the emphasis of principles held in common. And the United States is the last country where any well-informed Jews would think it necessary to review the story of the Crucifixion, for they are familiar with Dr. Emil G. Hirsch’s masterly essay on the subject published in Chicago in 1892, and again in New York in 1908. Serious students there and elsewhere, as distinct from emotional enthusiasts, are also acquainted with Harris Weintraub's “Jesus the Jew” (New York, 1902), Dr. Joseph Jacob's “As Others Saw Him” (London, 1895), Travers Herford’s “Christianity In Talmud and Midrash” (London, 1903), and, above all, that masterpiece of authoritative Jewish scholarship, “Jesus of Nazareth”, by Dr. Joseph Klausner, of the Jerusalem University, translated from the original Hebrew by Dr. Herbert Danby, of St. George's Cathedral Church, Jerusalem (New York and London, 1925). No other Jewish study has since been necessary. Not so authoritative, though very interesting, is the Jewish view recently presented by Emil Ludwig (biographer of Napoleon, Bismarck, etc.) in his “Son of Man,” of which the English edition was published in London in 1928.

I am, etc.,

FRANCIS L. COHEN, Rabbi.

The Great Synagogue, Aug. 1.

1929 'REVIEWING THE CRUCIFIXION.', *The Sydney Morning Herald (NSW: 1842-1954)*, 2 August, p. 5., <http://nla.gov.au/nla.news-article16572263>

### **LETTERS REVIEWING THE CRUCIFIXION – TO THE EDITOR OF THE HERALD.**

Sir, – The letter under the above heading was intended merely as a news item for many of your readers who are watching for the signs of the times. To my mind it is a symptom of deep import. Rabbi Cohen tries to minimise the value of the meeting as reported by stating that it was “A small gathering of anonymities at a house of a nonentity.” Surely, the fact that our esteemed Rabbi was not among “the first to be informed” about it, does not prove it to be of the nature he makes it out to have been.

Let me inform him. As well as your readers generally, that Jews of the highest standing, both in Europe, and America, have been deeply stirred lately about the claims of Jesus of Nazareth — upon the Jewish nation. Here are one or two samples: Dr. Emil G. Hirsh, Rabbi of Sinai Temple, Chicago, in his “Jew and Gentile,” page 25, says: “If there ever lived a good Jew, it is he of whom the New Testament writes.” Dr. Joseph Silverman, Rabbi of Emanuel Synagogue, New York, in “The Parliament of Religions,” states: “We bewail, and condemn the Crucifixion of Jesus of Nazareth ... of Him it can be said most truly that an innocent person was condemned” (page 637).

The late Dr. Raphael, the learned Rabbi of Birmingham, in his lecture on “The Post Biblical History of the Jews,” said, inter alia, “I stand before, you this evening as an historian, and not as a polemic; and as an historian I have only to remark, that ... If you are desirous to know the opinion of a Jew – aye, of a teacher in Israel, respecting the proceedings against and the condemnation of the Master of Nazareth, I do not hesitate to tell you, that I do not by any means identify myself, or my brethren in the faith, with those proceedings or to uphold that condemnation.. On the contrary, in the absence of any Jewish account of these proceedings, and taking into account the trial as it is recorded in the Gospels, which are entitled to that credence which contemporary history generally claims, I, as a Jew, do say that it appears to me that Jesus became the victim of bigoted fanaticism, combined with jealousy and lust of power in the Jewish hierarchy... And while I and the Jews of the present day protest against being identified with the Zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling His character, or deriding His precepts...

“You have heard me style Him, the Teacher of Nazareth; for that designation I and the Jews take to be His due. No enlightened Jew can or will deny that the doctrines taught in His name have been the means of reclaiming the most important portion of the civilised world from gross idolatry, and making the revealed Word of God known to nations of whose very existence the men that sentenced Him were probably ignorant.”

I could give very many similar expressions of some of the most learned amongst the Jews, but I must forbear. It only shows that the meeting of many leading Jews in Denver, Colorado, as reported in “The Shepherd of Israel,” is in keeping with the awakening spirit and interest in this most important Sign of the Times.

I am, etc., L. ABRAMOVITCH.

Paddington. Aug. 3.

1929 'LETTERS REVIEWING THE CRUCIFIXION', *The Sydney Morning Herald (NSW: 1842-1954)*, 7 August, p. 8., <http://nla.gov.au/nla.news-article16573582>

### **ADVERTISING**

MR. L. ABRAMOVITCH will address on the Book of Esther, at 3pm., today, in Room 320, Rawson Chambers. Pitt-st, opposite Railway Station.

1930 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 15 March, p. 20., <http://nla.gov.au/nla.news-article16633520>

### **ADVERTISING**

MR. L. ABRAMOVITCH speaks to day 3 pm. on “Vayikra” in 320 Rawson Chambers, 3<sup>rd</sup> Floor, Pitt St, opposite Railway Station. Jews and Christians welcome. 1930

1930 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 5 April, p. 21., <http://nla.gov.au/nla.news-article16639265>

### **ADVERTISING**

MR. L. ABRAMOVITCH speaks on The Day of Atonement. Today at 320 Rawson Chambers 3<sup>rd</sup> floor 3pm., All cordially welcome.

1930 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 10 May, p. 4., <http://nla.gov.au/nla.news-article16706270>

### **ADVERTISING**

MR. L. ABRAMOVITCH will speak on the Tabernacle. Today 3pm. In Rawson Chambers Room 320. Jews and Christians cordially Invited.

1930 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 17 May, p. 24., <http://nla.gov.au/nla.news-article16678815>

“The Lord Messiah” (lecture, School of Arts, Pitt St), by L. Abramovitch.

1930 'OUR DEPRESSION', *The Sun (Sydney, NSW: 1910-1954)*, 29 June, p. 20. (Short Notices), <http://nla.gov.au/nla.news-article224263780>

L. ABRAMOVITCH speaks today, 3 p.m., Y.M.C.A., Pitt-street, subject: “Abraham the Friend of God.” Come and bring a friend.

1930 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 12 July, p. 22., <http://nla.gov.au/nla.news-article28043604>

## **VISITING KIAMA**

Visiting Kiama during the weekend is Mr L. Abramovitch, a Russian Jew and a convert to the Christian faith. He will conduct services in connection with the Methodist Church at Kiama at 11 a.m. and Shellharbour at 7.15 p.m. Mr. Abramovitch is conducting a successful mission among his Hebrew compatriots in different parts of the world. He is an authority on Jewish history and literature.

1930 'Local and General', *The Kiama Independent, and Shoalhaven Advertiser (NSW: 1863-1947)*, 23 August, p. 2., <http://nla.gov.au/nla.news-article102101712>

## **HEBREW CHRISTIAN ALLIANCE**

At 3pm Today Burton street Tabernacle corner Palmer St. off Oxford St. Jews and Christians cordially invited. L. ABRAMOVITCH

1930 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 25 January, p.23, <http://nla.gov.au/nla.news-article16620592>

## **ADVERTISING**

BURTON ST, CITY, TABERNACLE., Darlinghurst. Preacher, Rev. H.G. Hercus 11am The Destruction of the Lord's Enemies. 4.30 pm., Men's Meeting Speaker Rev. L. ABRAMOVITCH Soloists, Messrs Percy Scutts and Bert Allaker.

1930 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 6 September, p. 21., <http://nla.gov.au/nla.news-article16676512>

## **ADVERTISING**

MR ABRAMOVITCH speaks on "The Last Day of the Feast" today 3pm In Y. M. C. A., Pitt st., Jews and Christians heartily welcome.

1930 'Advertising', *The Sydney Morning Herald (NSW: 1842-1954)*, 4 October, p. 4., <http://nla.gov.au/nla.news-article16719538>

## **MISSIONARY TO THE JEWS VISIT OF MR. L. ABRAMOVITCH.**

Mr. L. Abramovitch, known in Australia and in other parts of the world as the missionary to the Jews, is paying a visit to Tasmania. He was here 30 years ago, when he conducted meetings, and he will again give addresses in Hobart and in Launceston.

Mr. Abramovitch has devoted a life-time to his missionary work among the Jews, and prior to returning to Melbourne, his home city, he was for many years stationed in Sydney. He has also paid visits to England and Europe. Wherever he has gone he has preached Christianity among the Hebrews, and many are the converts gained by his teaching. He is the author of a number of publications relating to phases of his work, including "The Times of the Gentiles", "An Open Letter to a Rabbi," "Christmas and Its Old Testament Meaning", "The Feast of Tabernacles", "The Messiah has come, and has been Identified", "Mr. Bert Hinkler", "Moses. Emancipator, and Teacher," and "The Lord Messiah: Who He Is and How He Appears to Old Testament Saints."

The last named booklet, based on a lecture delivered at the School of Arts, Sydney, has received wide publicity and commendation. One writer commenting upon it, says: "He (Mr. Abramovitch) seems to go right to the heart of the problem of how to reconcile Jewish thought with Christian teaching. He shows that it is not ancient Hebrew learning which is in disagreement with the Christian faith, but teaching which is more modern." Another writer, who records his impressions of the booklet remarks: "I think your argument should have very great influence in regard to thoughtful Jews. Studious Christians will also read it with distinct profit." Mr. Abramovitch claims that the mission to the Jews is an answer to the clarion call to the Church of God as an organic body, as well as the individual members of the mystical body of Christ": to give the Jews the gospel of salvation, which is by grace through faith. He will be in Hobart until tomorrow week when he will go to Launceston.

1931 'MISSIONARY TO THE JEWS', *The Mercury (Hobart, Tas.: 1860-1954)*, 28 January, p. 5., viewed 12 Sep 2022, <http://nla.gov.au/nla.news-article29894969>

### **CONGREGATIONAL MEMORIAL CHURCH,**

Elizabeth and Brisbane Sts. REV. ARTHUR C. NELSON. 11a.m. "Growing in Grace." 7pm. – Mr. L. Abramovitch, formerly Jewish Rabbi and now Missionary to the Jews in Australia, will be associated with the Pastor, and will speak on "THE JEWS CLAIM UPON THE CHURCH."

1931 'Advertising', *The Mercury (Hobart, Tas.: 1860-1954)*, 31 January, p. 3., <http://nla.gov.au/nla.news-article29895336>

### **THE JEWS THEIR RELATION TO CHRIST – ADDRESS BY FORMER RABBI.**

Mr. L. Abramovitch, formerly a Jewish Rabbi, and for many years a Christian missionary to the Jews of Australia, spoke at the Church of Christ, Collins Street, Hobart, yesterday, on "the Jews in Relation to Christ." The speaker took as his text Isaiah, chapter LXII., verses 6 and 7: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

The words translated, "Ye that make mention of the Lord," meant, he said in the original Hebrew, "Ye, the remembrancers," and the whole passage was an appeal spoken by the Holy Spirit through the prophet Isaiah to every believer to remember on behalf of Jerusalem, and the name Jerusalem was symbolical of the few Jews living in their midst. They had not done with Jerusalem yet, either as a place on the map or otherwise.

Jerusalem was now more before the world than it had been during the last 20 centuries, and that was a proof that God had the Jews in His special care. From the first days of Christianity there had always been a Jew here and one there who had come into the body forming the Church of Christ. They were the first martyrs, and within 30 years of the Ascension laid down their lives in witness of the Lord Christ.

### **MISSIONS TO THE JEWS**

Until the beginning of the 19th century few had been touched by the spirit of God in relation to their responsibility to Israel, but then missions to the Jews were established, and from that time the Church had become enriched in knowledge and character. It had been thought very difficult to convert a Jew, and the main reason was that the Jew had a long memory. He could

not help having it, for it had been hammered into his being that Christianity meant hatred. If one read the pages of Macaulay, Gibbon, and other historians, one would be astounded that Christian bodies led by their preachers could have such wicked thoughts as that of tearing Jewish children to pieces, or compelling Jews to give money to the building of Westminster Abbey under threat of having their teeth drawn. Such was the cruel oppression practised on the Jews in England, until in 1210 they were driven out, and their goods confiscated.

The speaker told of his own experiences in Russia. He had seen Russians brutally assaulting a weak, little Jew on the plea that “the Jews killed Christ.” He had pointed out that that happened long ago, and that Jesus Christ himself was a Jew, but the Russian Christians would not believe. It was because such things had sunk deep into the Jewish mind that it was hard to convert Jews to Christianity. But the mission to the Jews had been more successful as the years went on, and the reason was that it was natural for a Jew to accept the Lord Jesus Christ, because He Himself was a Jew, for the Jews today accepted the Messiah, and when it was proved to them that Jesus was called the Messiah, they would accept Him.

Once the Jew recognised that the Lord Jesus was the Messiah they became remembrancers. “I ask you,” the speaker said, “to pray that God give me more wisdom, that I may be able to speak to them with greater force by the power of the Holy Spirit. I have been beaten and bruised as a renegade by Jews in England and in Australia and am proud that my body bears marks that witness to the Lord Jesus. Keep me in your prayers, and pray without rest ‘till He establish, till He make Jerusalem a praise in the earth.’ ”

1931 'CHURCH NEWS AND NOTES', *The Mercury (Hobart, Tas.: 1860-1954)*, 2 February, p. 3., <http://nla.gov.au/nla.news-article29895503>

### **MISSION TO THE JEWS VISIT OF MR. ABRAMOVITCH**

Appointed missionary to the Jews as long ago as 1888, Mr. L. Abramovitch, now of Melbourne, is still active in the work of reconciling Jewish thought with Christian teaching. He is at present on a visit to Tasmania, ostensibly holidaying, but actually still at the task to which he has given his life.

He will preach at the Church of Christ tomorrow night, and at other meetings to be arranged for next week. Mr. Abramovitch was a Rabbi at the age of 16. In 1880 he had to leave Russia, as mishandling by Jews who resented his teachings had affected his health. After residing for some years in England, he came to Australia in 1888, and was heartily welcomed by Dean Cowper and Archdeacon King, grandson of Governor King. Almost immediately he was deputed to act as missionary to the Jews of Australia.

In 1891 he undertook the work of teaching Hebrew at Moore Theological College, Sydney. He continued his mission in both Sydney and Melbourne, and at different times visited South Australia and Queensland. Four years ago in Sydney Mr Abramovitch formed the Hebrew Christian Brotherhood (now Alliance), of which organisation he is still president.

Many Jews have embraced Christianity, and it is the missionary's opinion that these people have even more beautiful characteristics than those of other races. He has started a flourishing movement in Sydney and is now waiting for someone from England to take over his work, as he intends to centre, future activities in Melbourne.

Mr Abramovitch has written many pamphlets and given, many lectures in the course of his mission. One of his best known tracts, entitled "The Lord Messiah: Who He is and how He appeared to Old Testament saints," has been very widely read. The depth of the thought in it was recognised by many clergymen and highly praised. "The types of Christ in the Old Testament are familiar, but Mr. Abramovitch has a way of expounding them that is particularly edifying," said one. The missionary has been in Tasmania for ten days, having spent most of the time in Hobart. He will remain in Launceston probably till the end of next week.

1931 'MISSION TO THE JEWS', *Examiner (Launceston, Tas.: 1900-1954)*, 7 February, p. 6. (DAILY), <http://nla.gov.au/nla.news-article51683351>

### **MEMORIAL CHURCH**

On Thursday Mr. L. Abramovitch, missionary of the N.S.W. Mission to the Jews, will deliver a lecture in the church hall entitled "Were the Jews Responsible for the Crucifixion of Christ?"

1931 'THE CHURCHES', *Examiner (Launceston, Tas.: 1900-1954)*, 7 February, p. 11. (DAILY), <http://nla.gov.au/nla.news-article51683321>

### **CHURCH OF CHRIST**

The preacher at the Margaret street Church of Christ to-morrow morning will be Mr. L. Abramovitch, President of the Hebrew Alliance of Australia, and Christian missionary to the Jews. Mr. Abramovitch was educated as a rabbi and is well versed in Talmudic and other Hebrew literature. His work amongst the Jews of Australia is well known in Sydney and Melbourne, and he is anxious to create interest amongst Gentile people in the evangelisation of the Jews.

1931 'THE CHURCHES', *Examiner (Launceston, Tas.: 1900-1954)*, 14 February, p. 5. (DAILY), <http://nla.gov.au/nla.news-article51683941>

### **N.S.W. MISSION TO THE JEWS REPORT**

At a meeting of the committee of the N.S.W. Mission to the Jews, correspondence was received from Mr. L. Abramovitch telling of his work in Melbourne, where he is conducting personal visitation among the Jews.

J.R. Reibe, of the Moody Institute, Chicago, forwarded testimonies from the Rev. Elias Newman, an applicant for the position of missionary....

Regarding the appointment of a missionary, it was decided to wait for more information in reference to the applications before making any appointment of a male missionary. Miss Gertrude Stargatt was appointed as missionary and will take up duties early in April. A welcome and dedicatory service will be held at the Gospel Union Hall, 145 Commonwealth Street, on Thursday April 9, at 7.45p.m.

It was resolved that it is desirable for members of the committee should link up with the Hebrew Christian Alliance as associate members.

1931 'N.S.W. MISSION TO THE JEWS', *The Labor Daily (Sydney, NSW: 1924-1938)*, 28 March, p. 4., viewed 20 Oct 2022, <http://nla.gov.au/nla.news-article236941785>

### **MISSION TO THE JEWS.**

A dedicatory service was held at the Gospel Union Hall on Sunday night for Miss Gertrude Stargatt, who was recently appointed missionary to the Jews in Sydney. Mr. W. H. Dibley presided, and was assisted by Mr. G. E. Ardill, secretary of the mission. Prayers, hymns, and addresses made up the service, which was conducted by Rev. A. E. Morris (St. Michael's, Surry Hills), Rev. H. G. Hercus (Baptist Tabernacle, Burton-street), Rev. M. J. Blok (Methodist parsonage, Wyong), Rev. T. J. Harper (Congregational Church, Cleveland-street), and Evangelist R. Hickson (Church of Christ, Campbell-street). It was explained that Mr. Abramovitch, who had conducted the mission for several years, had retired owing to ill-health.

1931 'MISSION TO THE JEWS.', *The Sydney Morning Herald (NSW: 1842-1954)*, 14 April, p. 4., viewed 20 Oct 2022, <http://nla.gov.au/nla.news-article16768796>

### **ADVERTISING**

MR. L. Abramovitch speaks today on "Israel in the Wilderness," 3 p.m. at 214 Cardigan Street Carlton. Jews and non-Jews cordially invited.

1931 'Advertising', *The Age (Melbourne, Vic.: 1854-1954)*, 6 June, p. 9., <http://nla.gov.au/nla.news-article205847838>

### **ADVERTISING**

This Saturday Afternoon, at 3 o'clock. in Bible Testimony Hall, 214 Cardigan-street, Carlton (facing Women's Hospital), speaker, Mr. L. Abramovitch, interdenominational subject, "Joseph, a Type of the Messiah." Wed. next, at 8p.m. speaker, Mr. Abramovitch and Mr. Davie. Subject. "The Jews. The Gentiles, the Christians. What Has Happened and About to Happen". Fresh charts each Wednesday's, subjects.

1931 'Advertising', *The Age (Melbourne, Vic.: 1854-1954)*, 17 October, p. 3. <http://nla.gov.au/nla.news-article204328647>

### **FAMILY NOTICES**

ABRAMOVITCH. – On the 1st September, Lewis, loved husband of Lily, and father of Flora, Addie (Mrs. Stanleg), Gershom, Roy, Pierre (deceased), Reuben and Lily (Mrs. Pritchard), 2 Nicholson-street, Coburg, Privately Interred on the 2nd September at Coburg Cemetery.

1935 'Family Notices', *The Age (Melbourne, Vic.: 1854-1954)*, 3 September, p. 1., <http://nla.gov.au/nla.news-article203852790>

## About the Author

At the time of writing Catherine Wright lives with her husband Stephen in Springfield on the NSW Central Coast. She is a member of the Terrigal Uniting Church and has been involved with various organisations of the Messianic Jewish movement over the past 40 years, including as a member of several Messianic Jewish fellowships and the Messianic Jewish Alliance of Australia.

After leaving school Catherine completed an undergraduate degree at Macquarie University and two years of theological studies Moore Theological College. Before retiring in 2011 she had a career in administration at the ABC and at two universities.

Catherine now enjoys ocean swimming, Israeli dancing, and gardening on her property. She also enjoys researching and writing biographical articles about her family. In 2002 she published her uncle's memoir titled *From Pearl Harbor to Tokyo and Beyond: Memoirs of a Tin Can Sailor* by Eugene McClarty.