

portunity of relating how Elijah had appeared to our people, and wound up our conversation by a solemn declaration that if the Jews now will turn to God and acknowledge the God of Abraham, Isaac and Jacob, He will soon bring about the changes necessary to restore His ancient people to their former possessions, and fulfil all the promises given by His prophets in former ages.

We parted with a hearty hand-shake and *au revoir*. The moon was shining brightly over the sandy path that led to my home. The lights from the house of festivity were sending their sweet rays in all directions, as if filled with hope for the land of the people of God, for Canaan.

J. M. S.

JAFFA, Sept. 11th, 1889.

### RELIGION AND BUSINESS.

I wish to ascertain your views regarding the closing of business houses of the Latter-day Saints during the meeting hours of fast day, general and Stake Conferences. At the same time, I wish to give a few of my own ideas in relation to this matter. People from Mexico, Arizona, Idaho and other parts of the country appear to place everything on one side for the purpose of attending Conference, and (viewed from a business or financial standpoint) make big sacrifices. Business men of the Jewish persuasion, at certain periods of each year, close their places of business for a week at a time, merely from a sense of religious duty. It will be remembered by many that last April one of the leading mercantile institutions of our city closed during the meeting hours of Conference, thus giving the employees of that establishment an opportunity of meeting with their brethren and sisters in general assembly. This Conference it was noticed that this same institution remained open during the meeting hours. I well remember, while in the old country, looking forward with considerable pleasure to the time when I would be privileged to meet with the Saints of God in general Conference. Thus far I have not realized my anticipations, on account (as I have been told) of business.

Now, while I can readily see that it would be impossible for all business houses to adopt any custom of this sort, I firmly believe that many could do so, with no material loss or hindrance to their business. Spiritual things first, temporal things afterwards. Trusting these few thoughts will receive your early consideration,

I am, JAJAY.

SALT LAKE CITY, Oct. 7, 1889.

[It is only necessary to state that our views are in harmony with those expressed by our correspondent. They have been enunciated more or less frequently in the past, and ought to be well understood. The News could not consistently take any other position on the subject in point. Business interest should yield to religious duty, and not the reverse. Ed. D. E. N.]

### ELIJAH THE PROPHET.

In connection with the letter of Brother J. M. S., published in the EVENING NEWS of October 7th, I submit, for the information of your readers, the following which appeared in one of the foremost Hebrew weekly newspapers, the *Ibri-Anoch*, edited and published by Rabbi Baruch Werber, in Brody, Galicia. It is a correspondence to that paper, and dated at "Zephat, by Jerusalem 9 A.C., 5649" (or August 23, 1889). Among other things the writer says:

"I went over to the Holy City yesterday to spend 'Tishe Beab' (meaning the 9th day of the 5th month, which is the day of the destruction of the first Temple in Jerusalem, and strictly observed as a fast-day all over the Jewish world; 'Tishe Beab' falls between the 20th and 25th of August). I shall never forget this day while I live, because it was not a day of weeping as 'Tishe Beab' usually is, but it was a day of great rejoicing, for our deliverance is near; yea, it seems that our Deliverer knocks at our doors, and we need only open for Him to come in.

"A deep silence prevailed in our great Jerusalem 'Misrach-Shiel' (East Synagogue) on 'Tishe Beab, the congregation sitting upon sacks of ashes and listening to the 'Chasen' (reader of the prayers), who, reading the 'Lamentations,' had just arrived at the 21st verse, which reads:

"They have heard that I sigh; there is none to comfort me; all mine enemies have heard of my trouble; they are glad that thou hast done it; thou wilt bring the day that thou hast called and they shall be like unto me. Let all their wickedness come before thee, and do unto them as thou has done unto me for all my transgressions, for my sighs are many, and my heart is faint."

"As the last words fell from the lips of the 'Chasen' our most worthy old 'Chacham-Bashi' (the title of the chief Rabbi of Jerusalem) arose from his seat behind the 'Aron Kodesh' (the law's preserver) and with an unusually loud voice, which thrilled the whole congregation and seemed to make the walls tremble, thus exclaimed:

'A comforter! a comforter! The great the wise, the good Prophet Elijah promised me a comforter; blessed be 'Eliuha Hanobi' (Elijah the Prophet) for his visit to me, unworthy dust from dust. A comforter is coming; a few days only and he will be here, for our Eliuha said so to me, and blessed be Eliuha, for he permitted my eyes to behold the comforter preparing to come!'

The "Chacham-Bashi" here fell to the floor, where he remained throughout the service, and after the congregation had dispersed the "Bashi" had the doors of the Synagogue locked up behind him and he remained there alone.

"For the first time in the long ministry of Rabbi Alchonon (the name of the Chacham-Bashi), and in fact for the first time in the history of the Jewish community in Jerusalem, has such a glorious scene been witnessed here; it was a marvelous occurrence, and for hours the congregation stood outside of the

Synagogue in groups, discussing what had happened, and many testified that while the 'Chacham' spoke his countenance was entirely changed and looked more like the countenance of a 'Moloch' (an angel) than that of a man.

"How and when did 'Eliuha-Hanobi' appear? This question was asked by old and young, and is still asked throughout the city. Did he appear in the synagogue in his flesh and blood, and did he come during the services and while the 'Chasen' was reading the Lamentations and arrived at the 21st verse? The Chacham has thus far not explained; he chooses to be silent—how long? No one knows, but everybody hopes it may not be long."

"In connection with this remarkable occurrence I will remind your readers about the last visit of the great Anglo-Jewish philanthropist, Sir Moses Montefiore, to the holy city. It was in 1872 when Sir Moses, accompanied by his devoted and heroic wife, Jehuduth, came to Jerusalem with the intention of making his permanent home here and desiring to spend his last days upon holy ground. Sir Moses was at that time 93 years of age and a firm believer that the God of his fathers would spare his days to see the long-expected Messiah, for whose accommodation he intended to build a beautiful palace, right opposite the Temple walls. While in Jerusalem he did a great deal of good, every hour Jerusalem was blessed by his presence. He was the instrument in the hands of God in turning the heart of the Khedive of Egypt in kindness toward the Jews, against whom he delighted to enact oppressive laws; he caused schools to be established for the education of the Jewish children in the land of Egypt. Many a hospital bears the name of Sir Moses and Lady Jehuduth Montefiore, and two beautiful Synagogues have been built at his own expense. But Sir Moses did not carry out the desire of his heart to spend his last days in the holy city he loved so well; to the utter surprise of the inhabitants of Jerusalem, who hailed Sir Moses like a king, and who were delighted to have him among them, the Anglo-Jewish Patriarch (as Queen Victoria used to call him) suddenly left Jerusalem, Egypt and the Orient and returned to his castle at Ramsgate, near London, where, without visiting Jerusalem again, he died at the age of 102 years.

"I do not know whether the reasons of Sir Moses for taking this course were ever explained to the public before; but I received today an explanation of the matter at the hand of a worthy Talmudist who used to accompany Sir Moses on all his travels while in the Holy Land in 1872.

One Friday at sunset, says my informant, Sir Moses and our Chacham-Bashi Alchonon and myself drove over to pray at the walls of the Temple. Sir Moses was weeping all the time while engaged in prayer, pressing his face against the walls, and after the devotion was over and we entered the carriage to drive home, Sir Moses, embracing the Chacham, said: You