

**WE WANT YOU**

ON

**AUGUST 5th, 6th and 7th**

FOR

## **A Jewish Christian Conference**

We have arranged with the Winona Lake Assembly, Winona Lake, Indiana, to hold a three-day conference there, for Christian workers among the Jews, and for all Christians interested in Jewish mission work. Accredited Jewish and Gentile Christians will speak. We cordially and urgently invite all who love the Lord and His people Israel to come. Among the speakers already assured are:—Rev. Harris H. Gregg, D. D., Rev. B. B. Suttcliffe, Rev. C. H. Irving, Rev. Leopold Cohn, Joseph Cohn, E. Zimmerman, M. Zutrau. Others will be announced later.

Come, expecting a great blessing. Pray much for His guidance and presence. Winona Lake is a beautiful park set aside for Christian assemblies. Boarding houses and hotels offer ample accommodations.

We especially extend this invitation to Jewish Christians in America. We want YOU to come—to counsel with us, to seek God's will, and to catch a new vision of Israel's opportunity. Come!

Write us at once for a detailed program, and for any other information.

**Williamsburg Mission to the Jews**

**27 Throop Avenue**

**Station A, Box 10**

**Brooklyn, N. Y.**

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TO  
**ISRAEL**  
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# Williamsburg Mission to the Jews

(INCORPORATED)



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" Gospel Service - 8:00 P. M.  
Monday, Converts' Meeting 8:00 P. M.  
Tuesday, Staff Conference 10:00 A. M.  
Wed., Mothers' Meeting - 2:30 P. M.  
Thursday, Sewing School 3:45 P. M.  
" Working Girl's Class 7:00 P. M.  
Friday, Gospel Service - 8:00 P. M.  
Saturday, Mothers' Meeting 2:30 P. M.



You are cordially invited to visit the Building at any time. To reach us, take Lorimer Street car to Throop Avenue, or Sumner, Ralph or Broadway cars to Walton Street; or, Broadway Elevated trains to Lorimer Street. From New York, take Broadway-Canarsie subway train at Chambers Street Station, (Municipal Building) and get off at Lorimer Street, Brooklyn.

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# THE CHOSEN PEOPLE

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## Salutation

"We go to Salute the Children of the King" II. Kings 10: 13

*My dearly beloved friends:*—

May He who applied to Himself Jehovah's **I Am** and proved it by His resurrection, grant that this knowledge shall be so elevating to you as to bear you up above all trials, doubts, or sorrows; and with Psa. 5: 2, and 84: 3, you may say in implicit faith, "my King and my God."

### THE DEITY OF CHRIST

In history there is no fact more strongly established than the resurrection of the Lord Jesus Christ. Even the very Sanhedrin before whom the Apostles were brought for preaching Christ and for affirming His resurrection, did not attempt to refute that fact. They only threatened and commanded that they preach no more in the name of Christ. Acts, Chapters 4 and 5. And since the event of the resurrection of Christ, the rock-foundation of our faith, is a reality, there can be no question as to His Deity. The risen and ever living Saviour causes even a doubting Thomas to exclaim, "My Lord and my God." Notwithstanding this most attested truth, the eyes of the leaders of my people are holden so fast that they cannot see it. In every generation, down through the ages, beginning with the Sanhedrin, and ending with to-day's blind rabbis, they have been waging warfare against the Deity, the fulness of the Godhead, that dwelleth bodily in the Lord Jesus Christ. Whenever the common Jewish people gave evidence to an inclination of inquiry after the truth as it is in the Lord Jesus Christ, blind leaders, exalting themselves above the truth of God, sought to turn the minds of the inquirers into the channels of traditions, which put a hazy nimbus around the person and character of Christ that made Him repulsive and forbidding.

### CHANGED TACTICS

These malicious reports about Christ had their desired effect upon those Jews who kept aloof from non-Jewish history and literature; in their ignorance they believed all those wicked and superstitious stories about Christ. But since the emancipation of the Jews in several countries, especially since the so-called Reform Movement was started, they have changed their tactics in the battle against Christ. Knowledge began to increase, the rabbinical ban on the study of non-Jewish languages and the attendance of Gentile schools of learning was not heeded, and they became enlightened enough to see the foolishness and falsehood of those superstitious tales about the Lord Jesus Christ. Then some of the heads of the people created a new method, to undermine the tendency of some Jews to seek after Christ. They say, "true, Jesus was a good man, a great teacher, superior to other men, etc., etc., but He could not be God." While the strictly orthodox Jews are still adhering to the old and trite manufactured stories about Christ and will not accept one word of these advanced praises of Jesus, the more enlightened Jews do receive them readily and so become the hardest sect to be converted.

Acting upon this new philosophy, emanating from the Reformed rabbis, and subtly aiming to repel both Jews and Gentiles from Christ, one of the leading Jewish editors in this country publishes the following:—

"CHRISTIANITY IS OPPOSED TO JEWISH NATIONALITY—THE JEWISH GIRL WHO WAS CHANGED BY THE MISSIONARIES."

"Israel Kornfeld, of Brooklyn, has put to us a puzzling question and to tell the truth it is very difficult to answer. Mr. Kornfeld has three children,

two girls and one boy. His oldest daughter is 17 years old. The children have been well trained, and educated, because Mrs. Kornfeld is a wise and intelligent lady. Both Mr. and Mrs. Kornfeld are free thinkers, and therefore, the children have not enjoyed religious training. Mr. and Mrs. Kornfeld are Jewish, nationally minded, and therefore have implanted in their children a love for Jewish history, Jewish literature, and love for the old Jewish fatherland, Palestine.

The older girl was persuaded by those who do everything possible in order to spread Christianity, to believe in Jesus as the Son of God and the Messiah, and that to believe in Him is the greatest happiness. Mrs. Kornfeld tried several times to explain that this is foolish, but Sylvia could not be influenced. When Mr. Kornfeld became indignant, Sylvia asked him, "Where is your tolerance as a free thinker?" and he was silenced. But her mother is not satisfied, and it was decided to write to us and ask what is to be done. Mr. Kornfeld's statement is as follows: 'I am a free thinker. We have no right to interfere with any one's conscience even that of our own children. True, I am a nationalist Jew, but is it less religious for me to believe that Moses went up to Heaven and spoke with God than that Jesus is the Son of God? As you notice I would drop the whole matter, but Mrs. Kornfeld insists that I have no right, and we must take strict means to turn away Sylvia from her faith.'

The answer of the editor was as follows:—

"Yes, Mrs. Kornfeld is right and Mr. Kornfeld is not. Mr. Kornfeld states that he does not see any difference in belief, for is his daughter a worse Jewess when she believes in Jesus than another Jewish girl who believes in Moses our rabbi? The difference is tremendous. The kernel of Judaism is its nationality and religion is a side issue for the upkeeping of Jewish nationality. Christianity is exactly the reverse. Christianity is universal. Christianity has its sacredness in Jerusalem, in Rome, in Petrograd, in Paris, and in Vienna. All the first Christians were Jews. What has become of them? They became Assyrians, Arabs, Italians, Greeks, and French. They have not remained Jews. To become a Christian means to give up the Jewish nationality. If Mr. Kornfeld allows Sylvia to do as she pleases, then she will be baptized, marry a Christian, and forever be lost to Judaism. From a national viewpoint he can not do it, notwithstanding he is a free thinker wishing to be tolerant.

What shall be done then? First use every intelligent means and cut off Sylvia's acquaintance with the missionary. Then appeal to her common sense. (Now note the suggestions given.) However, take care not to speak slightly of Jesus, because that might spoil the plan. All that must be done is to take away His **Deity**. Explain that all Christ's helpful preaching has come from Judaism and His followers, with the same preaching, flooded the world with human blood. But we must remark that in our new home such tragedies have come to pass frequently. They occur not only in free thinking Jewish families, but also among religious Jews. The cause of it is that the teaching in any Jewish home is so weak and unconvincing that the least attempt of a Christian quickly tears away a Jewish girl from her parents and from her people."

It is surprising to see the ignorance of Christianity shown by an editor in this country. It is also startling to hear that religion is a side issue among the Jews. This is contrary to God's Word which says that Israel's being a nation in their land, depended upon their obedience to God. But it is quite natural for such men to deny the Godhead of Christ, for they belong to that group who have been denying the truth ever since the Garden of Eden. It is therefore the more incumbent upon those who possess the "Good Tidings" to obey the command of God which says, "Be not afraid: say unto the cities of Judah, Behold your God." Isa. 40:9.

In Psa. 2:7, we are told that the Messiah is the Son of God; in Psa. 110, He is expressly declared to be the Lord; in Isa. 9:6-7, Messiah is invested with the very names so peculiar to God alone; in Zech. 13:7, Jehovah calls the Messiah, "My Fellow" and Micah 5:2, intimates Messiah's eternal being. These, and many other passages form a cloud of infallible witnesses to the Deity of our Lord Jesus Christ, who is the source of our joy and the author of our salvation.

Yours in His service,

LEOPOLD COHN.

## EDITORIAL.

**Take No Rest.** Nothing is needed more in the successful carrying on of work among the Jews, than Persistency. This fact is recognized in the Holy Scriptures over and over again. We are reminded of the striking command in Isaiah 62:6-7, "Take no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." God is actually begging us to trouble Him, and to give ourselves also no rest, till we shall see Israel restored to her prophetic glory. This is a hard, and yet fundamental truth for the earnest child of God to grasp, and it has been our experience that when a Christian has really had a vision of the full meaning of this Divine command, it revolutionizes his life, and gives a new standard of values.

Some Christians make the mistake of thinking that if they have once given a contribution for work among the Jews, they have then fulfilled their duty to this people. But, nothing is further from the truth. If we did everything else on this theory, we would give our churches only one contribution and would maintain our pastors for one year only. No, evidently that is not the right method; but we must persist, and constantly keep at it. There is no magic road to accomplishment—it comes by dint of hard work, and faithful toil.

And now to make the application: as you know, we seldom make much agitation about money matters, and when the need is so great that we do find ourselves compelled to mention the matter you have always been generous in your response and rally. We began the new year with larger plans for the work than ever before. We took up the larger tasks with full faith that He who has led us hitherto, and who has never failed us, would without doubt supply our every need. Our receipts have been most encouraging, but our expenses are correspondingly

large, and many of our friends have been appealed to urgently for humanitarian objects. This has had an effect on our treasury, so that we must now come before you to ask for a renewed persistency in the prosecution of the work, and if we may not have a larger share in your prayer life and your giving. We have no assured income from any source whatever, excepting as the Lord moves upon the hearts of His children to co-work with us in this important and woefully neglected Jewish mission field. In the midst of the many appeals that come to us for physical relief, shall we forget that which the world needs so much more than things to eat and clothes to wear? We feel sure if the question were put to any thinking Christian as to which is more important, physical comforts or the soul's salvation, the answer would be immediate and decisive, "the soul's salvation, of course!"

So, will you not, dear friend, give a little larger place in your Christian life to Israel? Can't we have a special offering at this time, or within the next few weeks, aside from that which you have hitherto thought was sufficient for this work? It may not be to late to mention the peculiar fitness of a special Easter gift for the Mission. Perhaps a part of your Sunday School or Church Easter offering has not yet been appropriated. We feel that we have said enough to bring forth your usual hearty and generous response, both in prayer and in gifts.

**To Our Indiana Friends.** On the back cover appears our announcement for a special Jewish Mission conference at Winona Lake. We will have several good Jewish Christian speakers who will be available for addressing churches at near by points. Tell your pastor of this rare opportunity to bring an unusual blessing to your church. Write us as early as possible, and we will assign you a speaker. The approximate open dates are from August 1st to 10th.

## INCIDENTS IN THE WORK

## Two More Baptisms

The last Monday evening of March, we were privileged to have two more baptisms at Beth Sar Shalom in the presence of our Hebrew Christian communion. One of the two was a man of 67 years who had heard the gospel long ago, but neglected to accept it and to follow the Lord Jesus Christ until a few weeks ago, when his heart responded to the appeal of the truth at our meetings. This aged brother appeared glad and happy while in the act of baptism. His public confession of the Lord Jesus Christ as the Saviour from sin coming from a man of that age is a great victory, for the idea is current among the Jews that an old man cannot be changed especially in religious tenets and beliefs. This plainly shows to our Jewish brethren that the power of the Lord Jesus Christ is supreme, and He changes the hearts of the young as well as of the old, if He only is admitted to perform His work of regeneration.

The other person baptised was a man of about 30. He has been coming to our meetings for many years, and has been one of those secret believers who are afraid to confess Christ in public, because of their dependence upon their brethren for a livelihood. The Holy Spirit convicted this brother of the sin of keeping his faith in Christ a secret and now he has made public confession. When I asked him in the presence of the congregation just before baptising him, "Brother Louis, dost thou believe in the Lord Jesus Christ as the One who hast saved thee from thy sins by the shedding of his own precious blood?" he responded in a very loud voice, "I do believe in Jesus with all my heart."

Both these men have wives and children for whom we must pray that they will follow their husband's example.

## Patience Brings Fruit

We have been told by the apostle

Paul, "And patience (worketh) experience and experience hope." Romans 5: 4. Varied have been my experiences during the past 22 years with regard to patience in dealing with my Jewish brethren. Some five or six years ago a Jewish young lady before she passed away after a short illness was filled with remorse over the fact that she had been one of those girls and boys who persecuted me by throwing missiles at me and calling me names. She confessed faith in the Lord Jesus Christ some time before she became ill, but she felt very unhappy about the way she treated the missionary who bore it so patiently.

But the story that is most interesting, is the following incident which was related to me by a Jewish Christian brother who was engaged in mission work among the Jews in Philadelphia until last summer, when he was led to return to New York. He told me that while he was giving out literature among the Jews there a number of unruly lads would surround and follow him to his mission building, shouting at him and annoying him greatly. Opposite his mission was a candy store, the owner of which was a Jew. This man attracted by the noise would come out of his store and speak to the persecutors as a Jew to a Jew. He would not admit that he was in sympathy with the missionary, but simply talked to them from the viewpoint of self-respect, and the uselessness of doing such things. "What do you profit," he would plead with them, "by all this nonsense?" The missionary noticed that the man's words were effective on many occasions. The repeated display of such kindness coming from a Jew surprised this Christian worker, and he made up his mind to ask if he too was a believer. When the Jew was questioned for an explanation of his action, he said that he had been brought up in Brooklyn and used to attend the Williamsburg mission. He did not intend to learn anything or to inquire after

the truth, but was one of a band of boys who conspired to break up the meetings by making a noise while the missionary was preaching. He observed the patience of the preacher, for their giggling and noise did not provoke him at all. "He just would stop preaching and address a few words in English to us boys, asking us to behave and appealing to our common sense by saying that we were going to grow up gentlemen in this civilized country, and so we ought to consider what kind of gentlemen we would be if we were so rough in our early youth." This Jew often thought, "Why didn't the missionary put us out when we made a noise, why did he speak so kindly to us?" At last he made up his mind to get a copy of the New Testament and read it carefully. He finally found the whole truth in that book. Since then he began to have great respect for the missionaries. By appealing to the persecutors of the missionaries, he gave evidence of the change of heart that the New Testament had created in him. Let us pray that this Jew may see his way clear to come out publicly for the Lord Jesus Christ.

## The Idea of a New Convert

One of the latest converts has not been seen at our meetings for some time, and we were anxious about his spiritual welfare. When a worker met him, he was asked why he had not attended any of our services for so long a time. To this he replied; "When a man is sick, he is taken into the hospital. He is attended by the doctor and nurses, until he has recovered. He then leaves the hospital cured from all illness and goes out to his business. He never thinks of returning to the hospital after he has been restored to health. Likewise I attended the mission, because I was sick in my soul. After some time, I obtained the remedy. I learned there to trust in the Lord Jesus Christ, for salvation, and now what more have I

to do with the mission than a recovered patient has to do with the hospital?" Then he was shown the injunction of the apostle, Heb. 10: 25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." After thinking it over, he saw his mistake and promised to come regularly.

## House to House Visits

By PHILIP ENGLANDER.

While on my visits, I met an aged couple and found the woman complaining of the high cost of living, saying, "This is all due to your Christian country, your Christianity. Oh, what a failure. Better it had never been in existence." "Poor sinful creatures," I exclaimed, "First of all, what has the high cost of living to do with Christianity? Secondly, what in the world will satisfy you? You object to high prices, and yet when you are offered a thing free, you reject it." "Free," she exclaimed, "who gives anything free now a days?" "The head of Christianity does it," I said, quoting Matt. 11: 28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And again, John 7: 37, "In the last day . . . Jesus stood and cried, saying, if any man thirst, let him come unto me and drink." And again Rev. 22: 17, "And the spirit and the bride say come . . . and whosoever will let him take the water of life freely." During this conversation, her husband seemed to be neutral, but gradually became interested, telling me that he was a believer years ago, but had slipped back. Those years were the cruellest he ever experienced, he said, and he realized that it was because of his foolishness in rejecting the free gifts and the Giver. He seemed to be afraid that he had drifted too far and was now too old to return to his former faith. But he was willing to accept my advice

"never too late, never too far."

\* \* \* \*

In another house I found the husband to be a fairly religious Jew, observing every law possible. At the beginning he refused my invitation to come to our meetings, saying, "All modern lectures and speeches are not worth a snuff of tobacco." I agreed with him on this, but urged him to visit our meetings which were in harmony with his daily prayer concerning the Messiah, "I believe with a perfect faith, that the Messiah will come, although He tarries, and yet I hope every day for His coming." When he heard this, his eyes became bright and lively; he offered me a seat, and was ready to discuss the subject. When he grasped what I believe and who the Messiah is, that I preach, his face suddenly changed, but he couldn't get away from the true sense of the word of Isa. 52: 13, "Behold my servant," for one of the Talmudic commentators (Targum) says, "My servant the Messiah." Before I left, he told me that he now recollects that while a youth his favorite book was, "The Zoher," (a Talmudical book full of the Trinity and the Messiah), and that he never understood things therein as he does now. "Yes," he said, "it is worth thinking about."

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One morning I visited a man who used to frequent our Dispensary, but had failed to come lately. It made me think that our Doctors had cured him. "No," he said, "I am not cured yet. I only changed doctors, believing another would do a quicker job. And in one sense he did a quick job indeed. He emptied my pockets to the bottom, but not so with my health. My health is poorer than when I used to visit your Dispensary." I criticized him for changing doctors, but he asked, "If changes, as you say, are not good, why do you recommend changing religions?" "Yes," I said, "you may change a few words for a

better one, but never the contrary. You changed a good for a cheap doctor, and you know the result of it, empty pockets and poor health. But what we ask you is to change your so-called religion, comfortless and unsatisfying, for a better and happier one." "Happiness," he exclaimed, "is there such a thing on earth?" "Yes," I said, "if earth is combined with heaven, by faith in Christ." "I think I will try it," he said. "I have tried anarchism, socialism, nihilism. None brought me happiness. I will try this."

#### All Kinds of Girls

Our class for older Jewish girls still continues on Thursday nights, and has been exceptionally well attended this year. The more frequent meetings seem to be an added attraction and the informal, happy times together are enjoyed by all.

But what a variety of girls has been sent us this winter! I sometimes feel as if we ought to divide into five or six different groups that varying temperaments and habits might not rub against each other and that plans and talks might be suited to one type instead of being moulded to fit a half dozen. But if "variety is the spice of life" we surely have a well seasoned dish on these evenings, and no sense of tameness or stupidity is present.

Won't you get acquainted with our girls as they come in one after the other on Thursdays as supper time draws near? First appears a brisk, business-like young woman, who has left her work promptly, and has come promptly to us, hoping to accomplish some sewing or reading before supper, and thus use her time to advantage. Then follows one of the gay, giddy girls so often seen in our streets and cars, powdered and painted, dressed in the last extreme fashion, and absorbed in telling of her recent exploits or the last "movie" she has seen. But a quiet, ladylike girl comes next, politely greeting all the teachers, and

finding her accustomed corner without fuss or noise. Then a girl whose aspirations are for a stage career, and who when not supervised is prone to exhibit her newest step and dance, follows. Then some young girls who have recently graduated from school and are just starting in the business life, while others whom we have known for years and are planning soon to be married also make up our company.

Yes, it is a motley crowd and a difficult one to reach and help, but the one Gospel fits the needs of all, and is the power of God unto salvation to everyone that believeth. It is, however, a sad comment on the effect of our American life that girls who in Europe would be quiet and well behaved, here develop into fast, noisy young women. One source of comfort is that though the girls come to the class from varied reasons, yet most of them attend very regularly and seem happy to be with us and listen quietly to the Bible lesson given. Each week a definite Scripture study is taken up, sometimes by one person, and sometimes by five or six teachers, each with a small group, but in one way or another, the truth is made plain, and the need of faith in Jesus Christ for salvation pressed home.

We long that all these girls may come to know the joy and satisfaction of having Christ as Saviour and Lord. Of a few we believe this is true, but the majority seem unheeding and careless. Do pray that the Holy Spirit may touch their hearts, and create in them a longing and a thirst after righteousness. —ELLA T. MARSTON.

#### Blessed Experiences

BY HARRY BURGEN.

One afternoon, as I was visiting, I had a blessed experience. I came into a home where a cordial welcome was given me. The man of the family confessed that he believes in Christ, and said he had been coming to our meetings for the last four or five years.

He brought out an Old Testament from which I read to him and his wife. "I cannot help but believe," said he, "when I read so many verses of the Bible which speak of Jesus Christ, and then look at the many wise and educated Jewish men who believe in Him. The words that I hear at the Mission are words of life; precious pearls are they. Please tell me if it is true that when a person becomes a member of your society, you put a Cross on some part of the body?" "That is not true," I said. This man was delighted to attend regularly, but his wife was somewhat frightened. She said, "What will we do? As soon as the Jews find out that we believe in Christ, they will put us out of the house." I promised to bring them a copy of the New Testament, which they wish to read. The man promised to continue coming to the meetings, and to bring his family with him.

As I was giving out invitations among the Jews, going from the top to the bottom of the big tenements, I knocked at one of the doors and a woman by the name of Mrs. E. came out. She asked what I wanted, and I gave her an invitation. After reading a few words she said, "I see you are from the Mission. Come into my house." "I have so little time," I said. "At least for a few minutes," she said. I went in and she asked many questions. One of them was whether I truly believed that Jesus is the Messiah. I gladly told her that I do believe that Jesus is the Messiah according to the law of Moses and the prophets, quoting many Messianic references. She paid good attention, and expressed herself as very much in favor of the work God is doing through us. She also showed her appreciation of my visit by taking the invitation which I gave, and putting it upon the door post in order to remember when we hold our meetings. She told me that her husband is also in favor of the work and promised to visit us as soon as the time will permit.

## JEWISH NOTES

Friday, March 16th, when the first announcement was made of the Russian revolution and the world doubted the news, the crowds of Jews in Greater New York rejoiced greatly over the strange message which came across the Atlantic. The thousands of Russian Jews on the East Side were stirred as they have never been before. Disregarding the misgivings of England, France, and America the Jews took it as an occurrence upon which they would not cast the least shadow of a doubt. There were joy, triumphant shoutings, and expressions of good wishes to one another. The Hebrew word "Mazzeltov" used by the Jews all over the world at weddings, on the occasion of the birth of a son, moving into a new house, etc., as a prayerful wish for good luck, was heard all over the East Side that day. Every Russian Jew appeared as happy as if he had found a thousand dollars. Old Jews with long, grey beards were seen standing in groups discussing the new situation in Russia and intimating that they might go back to their old homes in the New Russia, which they could now love as a fatherland. The other Jews, not Russian born, rejoiced out of sympathy with their brethren. All seemed to love Russia very dearly and their desire to return there appeared greater than to go to Palestine and see Jerusalem.

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Five Jewish boys were put out of the public school in Baltimore, Maryland, because they refused to salute the American flag in the presence of their school mates. They said that the teacher in their Sunday School and their parents at home, had taught them that the red flag of Socialism is the only one which they have to acknowledge!

On Thursday, March 8th, Purim

\* \* \* \*

was celebrated by the Jews. The

deliverance of the Jews from the hands of Haman, as related in the book of Esther. Instead of expressing thankfulness to God, who so miraculously saved our fathers on that occasion, the leaders of the Jews attributed such miracles to their own smartness. Here is an excerpt from a Jewish editor:—"On Purim there is unfolded before us the spectacle of the Jew wandering through the ages. It is a pageant that must inspire. It has been a great fight—this combat of the Jew against the world. If the theory of the survival of the fittest can be applied to any people, it certainly can to the Jewish. We would rather use another phrase. Not the survival of the fittest, but rather that the Jew has made himself fit to survive."

\* \* \* \*

Zionism has become almost a fad. Every Jewish paper and many of the English papers in America promulgate Zionism in some way or another in very prominent columns and under large headlines. Many rabbis and Jewish doctors are busy lecturing all over the country on the single subject Zionism. Every movement among the Jews nowadays is so warily and carefully designed and planned as to give it some connection with Zionism, even if in name only. There is a Zionism mania at present. One could overlook all the Zionistic hustle and bustle if it were not for the sad fact that there is invariably some sinful feature popping up from under the cover of the so-called religious revival through Zionism. The saddest part is the balls and masquerades that are being carried on among sons and daughters of Zion. One is reminded of those days of Judaism concerning which God spoke through Isaiah, "Oh my people, they which lead thee cause thee to err—because the daughters of Zion are haughty, walking and mincing as they go and making a tinkling with their feet therefore the Lord will etc."

## QUESTIONS AND ANSWERS

Question. *Why is the tribe of Dan not mentioned in the seventh chapter of Revelation among the tribes that were sealed?*

—MRS. E. B. WATTS.

Answer. The 144,000 sealed by the angel going up from the sun-rising, (the Lord Jesus) out of every tribe of the children of Israel, are a singled-out class, different from all the others in character and spiritual insight. The order of the twelve tribes here is not as historically known, but begins with Judah, then Reuben, and so on. Each name in the Hebrew has a significance of its own, and the order of the names given here sets forth their spiritual attainments on account of which the honor of the sealing is bestowed upon them. Judah means praise, Reuben, see the Son, Gad, a troop, Asher means blessed, Nephthali, a wrestler, and so on through the entire list. Put them together, and you find that the character of that particular class of Israelites is fully described. They are praising God, looking to the Son, a blessed troop of soldiers wrestling in their zeal to witness for Christ, and so on to the very last name of the tribes. These are not of the Church proper, but an additional body of witnesses during the judgment after the Church has finished her course.

The name Dan means judge, and as the Judicial prerogatives do not belong to this troop or company of 144,000, it is omitted, for its significance cannot here be applied as describing the peculiar character of the company.

\* \* \* \*

Question. *What does the parable of leaven in Matt. 13 mean?*

—MRS. PHOEBE SCRIBNER.

Answer. The leaven in the three measures of meal, foretells the corruption hidden in the church, that is, the false teachings which corrupt the three doctrines of the Father, Son and Holy Ghost.

\* \* \* \*

Question. *Please may I ask your interpretation and your understanding of the significance of Luke 1:24, "Elizabeth—hid herself five months."*

DR. CHAS. HENRY LEONARD

Answer: Some commentaries explain that she kept at home in order to have more leisure for thanksgiving to God, prayer, and meditation. Others think that in order to be preserved from cere-

from the world, as the child was to be a Nazarite all his life. As to the latter, there is no precept enjoining seclusion in the laws of Naziritism, while the former does not cover the words "hid herself." We therefore offer the following reason for Elizabeth's hiding.

The Jews have always believed in the harmful power of an "evil eye," called in Hebrew "Ain Hara." In the Talmud Sanhedrin 93a we are told that Hananiah, Mishael, and Azariah, after they had been miraculously rescued from the fiery furnace, were killed by the many eyes which were directed at them in astonishment. Again, in B. M. 107b it is stated that out of a hundred people 99 die through the evil eye. Upon the passage Josh. 17:15 the Talmud B. B. 118a comments that on account of the size of the family of Joseph, Joshua advised that they get themselves up into the forest that the evil eye might not injure them. Jacob also, it is said, taught his sons when they went down into Egypt, that all of them should not enter at the same gate on account of the evil eye. Gen. R 91. The belief that a glance of an evil eye can do much harm to little children on account of their beauty, and to persons who have suddenly come into prominence on account of happiness of any kind whatever became so widespread that every Jew daily repeats the prescribed prayer to be delivered from the evil eye. Now when God so highly favored Elizabeth, as she says, "Thus hath the Lord dealt with me," "She hid herself" (Luke 1:24-25) in order not to be exposed to the eyes of the excited and jealous people among whom the rumor of the miracle had spread quickly, and thus to avoid the possibility of the harm of the evil eye. After five months, when all the excitement was over, she did not need to be careful.

\* \* \* \*

Question. *Will you give me an explanation of Gen. 6:2? Who were the Sons of God?*

MRS. B. M. MADDEN

Answer: In Genesis, reference is being made to religious people of that time who are commonly called in scripture "Sons of God" or "Children of God." The word "man" used in the clause "Daughters of Man" is in the original, Adam, (meaning earth, earthly) which is used for such as have become alienated from God and are corrupt and apostate. The marriages between godly people and those of corrupt inclinations brought down the curse of God upon

the godly line of Seth, and the godless line of Cain. In Job 1:6 we find the same expression and it means the "Angels of the Lord" who are His servants and do His will always.

\* \* \* \*

Question. *How long did Jacob wait for Rachel, one week or seven years?*

MRS. HOWARD DAVIS

Answer: Genesis 29:27 explains that fully. "Fulfill the week of this one and we will give thee also that one for—other seven years." (Literal Heb.). While Laban exacted of Jacob further service of seven years for Rachel, he gave her to him immediately after the conclusion of Leah's wedding feast, which lasted one week. It is still customary among the Jews to religiously observe seven days as the wedding feast.

\* \* \* \*

Question 1. *Would you kindly inform us where in Old Testament prophecy it is said that the Lord Jesus would "be called a Nazarene?"*

Question 2. *I notice one marginal reference gives the meaning of "Nazarene" as "separated." Has it the same meaning as Nazarite?*

MRS. H. M. ANDREWS

Answer 1: The Hebrew for Nazareth is Natzares. We will therefore spell it here accordingly because of the Hebrew origin to which this term has reference. In Isa. 11:1 the announcement is made that the Messiah will descend from the seed of David according to the flesh. His name there is called "branch," the Hebrew of which is "Naytzer" an offspring. (The talmudic rabbis applied the name "Notzri" (a Nazarene) to all Christians. This term is in Jewish literature the designation for Christians even to this day). The Lord Jesus is not only called the "Branch of David" here and in Jer. 23:5, but also the "Branch of Jehovah," Isa. 4:2, indicating the deity of Christ. Again in Zech. 6:12 it plainly says, "the man whose name is the 'Branch.'" The Hebrew word for branch there is different, viz., "Tzemach" but Naytzer and Tzemach are synonymous, approaching so near one another that they can be used interchangeably. In Isa. 60:21, referring to restored and converted Israel, again the appellation "branch of my planting" (Naytzer in Heb.) is mentioned, signifying, that all these conditions will occur through the full manifestation of

Jesus Christ, after His return in divine glory. Hence the city was prophetically called Natzares, long before Christ came to the earth, indicating that the One called by the prophets "Naytzer," a branch, an offspring of God and David would come and dwell there. Matt. 2:23.

Answer 2: The word whose meaning is separated, is Nazarite, (Nazir in Heb.) meaning one who has made a vow of abstinence, viz., not to take wine, not to cut the hair of his head, etc. Numbers 6. Some may be Nazarites only for a time, others for their whole life. Judges 16:17, Luke 1:15. The object of the Nazarite was, consecration and sanctification and holiness. Numbers 6:8.

\* \* \* \*

Question. *Will you please state what you understand by the expression, "All Israel shall be saved," Rom. 11:26, and similar passages elsewhere? The Abrahamic Covenant having been "unconditional," does it follow that "all Israel shall be saved" regardless of character?*

H. P. STONE

Answer: Paul does not mean all those who wilfully reject Christ. The Jew, who upon hearing the Gospel fully refuses to believe in Christ as the Saviour from sin, has no other hope than to be judged by the Law which he transgressed, for there is no Jew that has ever kept the Law. Salvation does not run in the blood. Ishmael was of the seed of Abraham but Isaac only was taken into covenant with God, while Ishmael was rejected and cast out. Jacob and Esau also illustrate this principle. Both descended from Abraham and Isaac, yet God said, "Jacob have I loved and Esau have I hated." Mal. 1:2-3. For some divine reason which He has not disclosed, God by His sovereign will dispenses His favors or withholds them as He pleases. There are many Israelites who are very far from being Israelites indeed, the true seed of Abraham. A true Israelite will, upon hearing of the Son of God, become interested in the spiritual and saving benefits of the Lamb of God. Hence, the meaning of "all Israel" is, all true Israel, who have not yet heard the Gospel; they will upon that occasion hear of and accept Him and thus be saved. It is a physical impossibility for any Jew to keep the Law of God, therefore God commanded us to preach the Gospel to the Jew first because both the Jew that refuses to believe and the Jew who never heard of Christ will be judged by the Law and most certainly be con-

## THE CHOSEN PEOPLE

*Published Monthly*, except during the Summer, by LEOPOLD COHN, in connection with the Williamsburg Mission to the Jews of Brooklyn, N. Y.

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## General Information

The Williamsburg Mission to the Jews is a missionary society incorporated under the laws of the State of New York to promulgate the Gospel of the Lord Jesus Christ among the Jews of New York and the United States. It was started in 1894, by Leopold Cohn, in obedience to the call of God. With no friends to back him, he placed reliance on the Lord, Who through His children, has sent the necessary funds. Although our activities have steadily grown until at present our needs are about \$25,000 annually, the Lord has always supplied them.

Meetings are held for adults, and for children. A Medical Department is maintained to assist the poor Jews. The Poor Fund enables us to relieve the distress of deserving Jews and to give a practical demonstration of Christian love. The Literature Fund is used to purchase Hebrew Bibles and Testaments and to print tracts in Jewish. Mr. Cohn has written seven Jewish tracts himself which have been used of God to the conversion of many. A complete schedule of all the varied activities of the Mission, of which the foregoing is but suggestive, will be found on page 2.

Our method is that of Paul, "To the Jew I became as a Jew." Our testimony is that of *Jews to Jews*. Mr. Cohn himself was formerly a Rabbi. Under God's wonderful guidance and mercy, the Williamsburg Mission to the Jews has grown and developed in a remarkable way. We earnestly covet your prayers and your sympathy, and we invite you to cast in your lot with us,

taking fellowship with us in this corner of the Master's vineyard, and we pledge you the faithful administration of what funds you place at our disposal. "Come thou with us and we will do thee good." It is a peculiar work among a peculiar people. Pray for us. "Pray for the peace of Jerusalem; they shall prosper that love thee."

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**Contributions.** Are acknowledged promptly by an official numbered receipt and appear in connection with the same number in *THE CHOSEN PEOPLE*. Under no circumstances is the name of any contributor made public.

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 1 bbl. clothing, Miss. Society of the Troy Methodist Church; pkg. clothing and material, Mrs. John Humphries; child's clothing, Mrs. William Edwards.

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