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Vol. XXII

MAY, 1917

No. 8

Salutation

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

My dearly beloved friends:—

"Jehovah be gracious unto you"! This is my last salutation to you for the season and earnestly and prayerfully do I suggest for your motto, indicative of your message to the Jews, "Behold your King." John 19: 14.

GOD'S GUIDANCE IN PILATE'S IRONY

While the words of our motto were uttered by Pilate in scorn and savage irony, God was pleased to guide his tongue to utter a remarkable prophecy. The words God spoke through Moses in Deut. 32: 21, viz., that He would provoke the Jews to jealousy through the Gentiles, the comment of the Holy Spirit on that Scripture given through Paul in Rom. 10: 19-21 and 11: 11, were dramatically enacted on the stage of Pilate's tribunal when he presented Christ to the Jews saying, "Behold your King." There were present at that time, three different persons representing three important lines of thought suggested in the Old Testament. First, the Lord Jesus Christ represented God's promise to Abraham, "And in thy seed shall all the nations be blessed," Gen. 22: 18. Second, the Jews represented the Lion of Judah who must be preserved "until Shiloh come." Gen. 49: 10. They were suggestive also of their mission of bringing the Saviour into the world according to the flesh and of preaching Him to the world, as the Lord Jesus intimated when He said, "Salvation is of the Jews." The Jewish apostles who at the hazard of their lives brought the Gospel of salvation to the Gentiles, also continued this work. The third representative was Pilate, the Gentile. After the Jews had brought the Lord Jesus Christ to him, the Gentile, and when Christ was in the full possession of the Gentile, he then turned over the same Christ to the Jews from whom he had received Him and said, "Behold your King!"

AN EXAMPLE FOR THE CHURCH

His action is wonderfully suggestive of the duty of the Gentile Christian to preach the gospel "to the Jew first"; to show to the Jew the life the converted Gentile lives in Christ and so "provoke him to jealousy." As Balaam was constrained to bless Israel when bent upon cursing, so Pilate, inclined to sarcasm was constrained by Divine power to typify the mission of the Gentile Church to the Jews. Pilate did not appreciate what he said, but the words were put into his mouth. And these words are a reminder to the Gentiles today who have Christ in their possession, as it were, to pass on that Saviour to the Jews from whom they received Him. Say to them, "Behold your king!" Tell them what the words imply. "Behold this is the one through whom alone you can become that promised 'kingdom of priests,' Ex. 19: 6. Behold your King! without whom ye cannot carry out your mission, for He told you once for all, 'without me ye can do nothing.' Behold your King! through whom alone you can be reconciled to your God who will give you a peaceful possession of the promised land. Behold your King! who alone will rule over you, Ezek. 37: 21-26. You cannot govern yourselves because of your sins. Even if you enter your land you will have no peace but a time of great tribulation, Jer. 30: 7. You will suffer greatly until you accept your King. You cannot be democrats like other people, you must have your King David, even the Lord Jesus Christ.

HUMAN THOUGHTS COMPLICATED

The article entitled "The tragedy of Christianity" in the March issue, has called forth a number of approving comments. Three of the writers coincided in stating that the Churches at large excuse their lethargy in Jewish mission.

work by Rom. 11: 26, "and so all Israel shall be saved." Also they refer to Ezek. 37 where Israel's restoration is so wonderfully assured and illustrated. From these passages they argue that it is unnecessary to preach to the Jews since God promised to save them anyway. This shows how variable the thoughts of man are! When men reject the sacred standard set up by Christ, their ways of thinking become so complicated that they will ever remain unsolved. The very same Paul who said, "all Israel shall be saved," many times risked his life in order to preach to the Jews, that he "might save some of them." Rom. 11: 14. Again in Ezek. 37 God commanded saying "Prophecy unto these dry bones." Ezekiel did not make the excuse, "Why shall I prophecy? you are going to make them alive any way?" When Moses was commissioned to go to the Jews and take them out of Egypt, he did not say, "did not God promise Abraham to redeem them from Egypt anyway, why shall I go?" To be consistent, why help the needy when God promises to "give food to the hungry," Psa. 146: 7? Why did Elijah, the Jew, ask bread of the woman at Zarephath when God could command the ravens to feed him? But Elijah said to the Gentile woman, "Make me thereof a little cake first," 1 Kings 17: 13, hinting perhaps at "To the Jew First." Finally, why preach the Gospel at all to the Jews or Gentiles? Was it not promised that "at the name of Jesus every knee should bow?" Phil 2: 10-11, Rev. 5: 13. Yet our Lord Jesus commands us to "Preach the Gospel to every creature." He also issued the divine order "To the Jew first" by enjoining, "Beginning at Jerusalem," Luke 24: 47. Now when the Master Himself bids us go to the Jews, shall we say to Him, "Lord, you go."

"BE THOU FAITHFUL"

An Eastern King was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves, and went away.

After putting in one or two buckets full, one of the men said: "What is the good of doing this useless work? As soon as you put water in it runs out."

The other man answered: "But we have our daily wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other, and, throwing down his bucket, he went away.

The other man continued his work, till about sunset he exhausted the well. Looking down into it he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless after all."

But he had yet to learn why the king had ordered this apparently useless task. It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment, the king came up to him, and, as he bade the man keep the ring, he said: "Thou hast been faithful in a little thing; now I see I can trust thee in great things. Henceforth thou shalt stand at my right hand."

For us the moral is this; we must "draw water out of the wells of salvation," Isa. 12: 3, and pour it into the Jewish basket, a work which may appear to some entirely useless, but if we are faithful, we will find something of greater value than a ring. We will find a soul, a precious jewel in the crown of our King and Saviour who will give us credit for our faithfulness. Therefore let us keep the motto, "behold your King" well fixed in our minds and hearts. Especially during the summer months when the paper is suspended as usual until early in October, and you will not have this magazine as a reminder, please remember this prophetic motto. Remember that we are not suspending the work itself, but are continuing it throughout the summer. It needs therefore your unceasing prayers.

Early in October when THE CHOSEN PEOPLE visits you again, all that you have done, and what the Lord has wrought for this mission and its workers will be reported.

Most sincerely yours,

LEOPOLD COHN.

EDITORIAL.

The Awakening. The light dawns slowly. Every once in awhile we see encouraging signs of an awakening on the part of the Church to the tremendous possibilities latent in the Jewish nation. We quote from a remarkable article in the "American Lutheran Survey." After discussing the future hopes concerning the Jewish political betterment, it goes on to say:—

Of what great avail will that be unless there be a corresponding or an accompanying rescue of the Jew from his spiritual unhappiness? It is to be hoped that energetic work for the salvation of Israel is on the program which the Christian forces of the world are drafting for the years of peace which are to follow the war.

It is said that many cultured Jews have of late come to recognize and acknowledge the power and the truth of Christianity. One of them is quoted as saying: "We are being irresistibly carried forward toward a spiritual crisis which can end only in spiritual bankruptcy. The Gospel is a resistless power which is slowly, but surely, influencing our minds and making us impotent to maintain our opposition to the great Nazarene. Willy-nilly, we are compelled to admire His teaching, His life, and His work. Our position is untenable: we will have to yield our ground, as hard as it is to acknowledge an error. This is the only solution of the Jewish question, internally and externally. As soon as a thoughtful Jew has become truly acquainted with the actual picture of Jesus in the New Testament, he involuntarily bows his knees before the supernatural Greatness and says, 'Thou art fairer than the children of men; grace is poured into Thy lips.' That which prevents us from accepting Christianity is not Christ, but the Christians. They accord us hatred and scorn. . . . It is this hatred which is still holding us together as a nation."

As prominent a personage as Miss Lazarus, the writer, says: "We are

standing on the threshold, and do not know where we are to go."

What a marvel might be unfolded, if Christians enough were to realize that the time of Israel's harvest has come. Its ingathering would do more than bring salvation to the Jews. Interested as even the non-Christian world is in the sons of Jacob, their conversion to Him whom they crucified would attract the attention of the world to its uttermost bounds.

Who knows but that in these days of confusion and bloodshed God may be turning and overturning until we shall see things in a light through which we have never seen them hitherto, and instead of keeping on with our unscriptural policy of letting the Jew alone and of sneering at the Jew we shall begin to shower upon him the Gospel of the Lord Jesus Christ in unprecedented volume? Instead of the curled lip of contempt, there shall be the smile of welcome, instead of the thorn, there shall be the rose; instead of the Cossack's knife, there shall be the Christian's hand of fellowship. If out of the present turmoil, such a new vision shall come to us, who shall say but that it has been worth while? Is it not time that we should turn to Israel as the hope of this earth's salvation? Is not Israel God's appointed channel through which salvation must eventually come to the nations of this earth? And if ultimate world-salvation is to come through Israel, is it not true that many Jews now should be brought into the Church, the Body of Christ, to be the first fruits? Thus they will be even as Paul, a great dynamic for Gentile evangelization, and verily as "life from the dead." It is axiomatic in Scripture, that we will never see this world thoroughly evangelized, until the Jews are converted, and become the world missionaries. Christ doubtless had this in mind when he told the Samaritan woman, "Salvation is of the Jews."

In the face of these facts, let us hold fast to our calling, and to the vision which He has given us concerning our duty to His people; and let us not be carried away by alluring appeals which cater only to our fleshly senses and understanding. Great will be our reward, if when He comes, He finds us watching, and keeping the Word of His truth.

INCIDENTS IN THE WORK.

Two Other Baptisms.

Your little church at Beth Sar Shalom has received by the blessing of God another increase. In the sense of a child's relationship to its parents, this little church is glad to report to its parents of its growth. Nowadays since conversions are rare, even large churches rejoice over an increase of one or two members at a time. How much more does this Hebrew Christian Church, which is really in its infancy, rejoice when others are added to its numbers. The last Monday evening of April, the brethren, converts of Beth Sar Shalom, gathered as usual for prayer and testimony, and witnessed two of the new members buried with Christ by baptism and raised again to newness of life in the Lord Jesus Christ. One was the wife of the brother whose conversion and baptism were reported last month. She is about 30 years old, and has some knowledge of the Bible which she has been studying with her husband. She has been praying for the last few weeks that God would enable her to follow her husband's example. Knowing that a number of our friends have been praying for her since reading the report in the last paper, we gladly join them in thanksgiving to God for His answer to our prayers.

The second person baptized was a young man of about 24. This brother has been attending our meetings for four or five years. He thus became thoroughly acquainted with God's plan of salvation and not only listened attentively to the preaching, but also read all our tracts and studied the New Testament, comparing it with the Old Testament Scriptures. He has had time enough to think about this step of baptism and its consequences of persecution, but he came to the conclusion that the value of and gain through the Cross of the Lord Jesus Christ far more than exceed and excel the amount of suffering and loss of earthly friends. Both this sister and brother

came to the baptism with a sacred smile on their faces and answered to the question, "Do you believe in the Lord Jesus Christ as your Saviour?" in an audible voice, "Yes, with all my heart."

Two Witnesses.

On Friday evening, April 13th, we had a very impressive meeting. It was the evening of the last day of the Passover Holidays, and after my usual talk and exposition of the scriptures, I asked Mr. Philip Steinbuch to give a testimony. This brother was the principal, for a number of years, of a Hebrew School in a large synagogue not far from our building. He has been an inquirer after the truth for many years, but not until a few weeks ago did he take his stand for Christ whom he now confesses publicly. Mr. Steinbuch in his testimony pointed out the fact that on the last day of the Passover, nearly all the Jews pray for their dead relatives. "Now," said he, "you are worrying and praying for the souls who have gone from this earth, but you do not worry about your own souls. For a long time I wondered what would become of my soul, and I therefore accepted the Lord Jesus Christ as my Saviour, so that after I leave this world for Heaven I shall not need my relatives' prayers and their alms on my behalf. 'The soul that sinneth, it shall die.' Everyone gets there what he has sowed here."

I followed Mr. Steinbuch with another appeal, calling their attention to the two witnesses, our brother Maisel and this new friend Mr. Steinbuch, both of whom were principals of Hebrew Schools, and who have testified that there is no other way of being saved from sin than through the blood of Jesus, the Lamb of God. Then I told the audience that teachers have always been highly respected among the Jews. The Talmud even goes so far as to enjoin the fear of teachers in the same measure as the fear of God. Looking at it from that point of view,

I said, the Jews ought to accept the testimony of these two faithful witnesses. Both of them have given up their positions as principal and not knowing where they would get their living, they cast their burdens upon the Lord and are following Christ. The audience was much impressed with these witnesses, and I said that I wished there was a Hebrew School on every block that we might have many converted Principals and scholars.

As we informed our dear friends some time ago, we are trying to have our own training school for such young men as show talent for service in the vineyard of our Lord Jesus Christ. We have therefore received Mr. Steinbuch also into that department of our work. This brother attended our meetings many years ago. He was baptized by Rev. Curtis Lee Laws, Editor of the *Watchman-Examiner*, in his church six weeks ago.

A Recent Convert's Prayer Answered.

About a year ago we reported the conversion of a young couple, the wife a Jewess who married an Italian who had to become a Jew before securing her as his wife. Recently the husband who is keeping up the friendship with his old Italian associates, received an invitation from one of them to attend a ball and was told that in a few days he would be given tickets of admission. The wife refused to accept the invitation and told her husband that since she accepted the Lord Jesus as her Saviour she has no pleasure in such affairs. "We are now dead to the world and its sin," she pleaded with her husband, "and we ought not to desire to go to worldly places where there is no godliness." But he insisted that he could not see any wrong in attending such sociable assemblies of his old friends. The dear wife gave herself to prayer, that God would not allow her husband to be exposed to temptation, and then patiently waited on God's workings. A few days later the friend

met her husband and said that he was very sorry not to have brought the ticket, but that he had given it to another friend, forgetting all about his previous promise. Thus when the wife told him that she had been praying, he saw at once that it was the work of the Lord in answer to the prayer of his true and faithful wife.

An Unusual Caller.

About a week ago the President of a synagogue in the neighborhood of the mission came to see me privately. Not every synagogue has a rabbi, for the service may be conducted gratuitously by any Jew who has had a little education, but every synagogue must have a president, and it is quite an honor to have that office. A man of wealth and good standing is usually selected to fill this position.

The occasion for the call of this president, was to inquire whether a certain Jew belongs to our church. The Jews all over this city have been awakened to the fact that many of their brethren have accepted the Lord Jesus Christ as their Saviour, and so they are uncertain who are believers and who are not. Each synagogue has some kind of a lodge or mutual benefit society, whereby the members are provided with a burial place in death and some other benefits in life. This certain Jew of whom this president came to inquire, applied to them for membership, merely for the sake of the above mentioned benefits, but some one had told the president that he frequented the mission and was a member of this Hebrew Christian congregation. I asked the president why Jews in America should be so narrow minded as to exclude one because of his belief in the Messiah. Have not the Jews had enough persecution in Russia and Roumania and other countries where they have been given the taste of hatred and persecution? I showed him that if a Jew believes in

Christ he has accepted the true religion given by God through Moses and the prophets. He then said to me, "You are right. For a number of years I have had a great respect for you. When the Jewish papers wrote various stories about you, I protested. The people who are members of your congregation are quiet and respectable. They are certainly better than some other Jews. Why then should I despise this institution? However, as I am president of nine other societies outside of my synagogue, I cannot fight so many Jews who are against the reception of a Jew who believes in Christ. As for myself I assure you that I am your friend." He then took some tracts promising to read them and come again."

When, through God's mercy and the leadings of the Holy Spirit, I started this mission twenty-two years ago, how little I dreamed of the remarkable progress the gospel was to make among the Jews of this city. As far as I knew, I was the only Hebrew Christian here, but now there are many thousands of believing Jews who love the Lord Jesus Christ.

Anti-Missionary Repents.

As reported many times, a band of young Jews organized into a systematic society for the purpose of destroying the influence of this mission and their headquarters used to be just a few doors from our building. They fought hard against us, and we had to suffer many things on account of their persecution. One young man who belonged to that organization came the other day to our Reading Room and proposed to Mr. Englander to receive him into our midst as a member of our congregation. He appeared penitent, and expressed regret at the harm he did to the mission and said that he now believes in Christ, and wants to be baptized. He also said that when he and some of his associates visited the rabbis asking them to come and address their mass meet-

ing against the mission, they replied that they would come if money were paid as a remuneration. He became discouraged by comparing the loyalty of Christians with the laxity of these rabbis. We are not in a hurry to accept this young man as a true believer, but will wait and see proofs of his sincerity. I wish that our friends would pray not only for this young man, but for all those belonging to the so-called anti-missionary society.

Incidents by Philip Englander.

Many of our Jewish brethren who would not go near a Mission for fear of the Jews, are longing to hear and to read of the glorious Messiah. This is the case with Mr. and Mrs. S. and family, and in order to learn something of Jesus, they made an appointment for me to call on the first day of Passover. So Brother Burgen and I went to their home and found them at dinner. Mrs. S wished to postpone our conversation, but Mr. S insisted on commencing at once, saying that spiritual food was more important than that on the table.

I therefore took up the subject of the Passover, explaining how Christ was the true Lamb of God which taketh away the sin of the world. Then all tried to speak and discredit my statement, but Mr. S. (a great Talmudist) ejaculated, "How can I believe that the Messiah has come already and died for us when in Talmud Sanhedrin it says, 'The Son of David (Messiah) will not come until the whole universe will be either all righteous or all guilty? Have we reached any such period?'" "Long ago," I exclaimed, quoting Isa. 64: 6, "But we are all as an unclean thing and all our righteousness is as filthy rags." And in Psa. 14: 3, "There is none that doeth good, no not one." Then again Mr. S. said, "How can you explain Psa. 49: 7, 'No man can give to God a ransom for him?'" "True," I replied, "no man can do it, but Christ the 'spotless lamb' who dared say in the midst of

His enemies, 'which of you convinceth me of sin', can do so. He was pure because God was in Him, and so He could be a ransom for us." One of the daughters was much excited over these words and reminded me of the verse, "Let them make me a sanctuary that I may dwell among them," but I quickly explained that at that time, God made His special headquarters in the Holy of Holies and later on it pleased Him to make His headquarters in the Messiah. "And how could He die?" she asked. "How could the tabernacle be burned?" I replied.

After a two hour conversation they gave up the discussion, and Mrs. S. said to Mr. S., "Now you have lost both your argument and your dinner." "But he knows who the Passover is," I added. "If all he said is true, it's worth more than the dinner," he said. "I will study it up," he shouted after me. God help them.

Many Jews, moved by curiosity, have been attending the "Billy Sunday" meetings in New York. Some of our workers therefore, have gone over to the Tabernacle to take advantage of the opportunity, and they give the following reports.

Incidents by Miss Sussdorff.

I thank God for the wonderful opportunity He is giving me at this time, to spread the good tidings of Jesus among the better class of Jews in New York. The Billy Sunday Tabernacle is visited by many Jewish people, a class who perhaps would never go to a Mission or Christian Church. The Lord has opened the way for me to speak to many of these people and distribute tracts, and I have found them hungry for the truth, though they did not know what they needed.

On one occasion after the meeting, I offered a young man a Jewish tract, and he said, "Oh, I don't read that stuff." I said to him, "Don't call Hebrew, stuff. That is the language of Heaven." His face became very red, and he felt ashamed of his remark.

I then said, "Will you read this little book?" He said, "Yes, I will."

At another time as I was leaving the Tabernacle, I noticed a Jewish gentleman and lady waiting with many others for the Fifth Avenue Bus. I approached and asked if he would accept a book. He took it, asking what it was. I said, "Something every heart needs." That touched him, and he was willing to talk. "What is in this book that my heart needs?" I said "Christ." I quoted the prophets to him to prove my point, and used some Hebrew words to make him understand, and he and the lady were so surprised, they forgot about the bus and let several go by, but stayed and asked questions while other Jews listened. He had to read a line of the Yiddish to prove to himself I was telling the truth.

But one Friday afternoon, the Lord gave me a still greater opportunity. After the meeting I noticed three young men talking, two were Jews and one was a Christian. I saw the Christian was having a hard time, so I went over to them, and asked if they were Jewish young men. "Indeed we are." "Well, will you accept this little book?" "Yes, we will," said the two, and one of the Jews said, "I am trying to convince this young man," pointing to the Christian. "Of what?" I asked, "are you a believer?" "What! in Jesus! I guess not! I am a Jew." "All the more reason why you should believe." "How do you make that out?" he said, "we only pray to one God." "But you are looking for a Messiah." "We certainly are, if He ever comes." Then they spoke sneeringly of Christ's birth, and said it was impossible for any one to believe that. I asked if they believed in Adam, reminding them that he had no parents, and one of the young men said, "Of course Adam had a father and mother!" When we came to the promise of God to Abraham, and I mentioned how a Christian is not born a Christian, but becomes one through accepting Christ as his Saviour, and mentioned the fact

that Abraham's father was a Gentile, "Oh never," said the older man. Just then a Jew passed down the aisle and he called to him, "Hey, was Abraham's father a Gentile?" "Sure," he said, and stopped to hear more.

We walked outside and finished our talk, and very soon a crowd of about 50 Jews and Gentiles gathered asking questions and God helped me wonderfully. One earnest man said, "Religion must be felt." I said, "Quite true." He then asked many questions and I found he was drifting into unbelief, though he seemed anxious. "I wish you would pray for me," he said, "I want to see the light." Pray for this young man and the many who took the tracts.

Work at the Tabernacle.

By M. MAISEL.

Will Jews go to hear Billy Sunday? What class of Jews will go, if they do? Will he be able to convert any? These were the question I asked myself as I went to the Tabernacle to do personal work. A description of a few of the types of the Jews I met there will answer the above questions. The proportion of Jews present was not large compared with their population in the city, but here and there, singly or in groups, they sat wondering at what was going on. They did not take part in the singing of the hymns, and showed little interest in the strongest appeals of the preacher. In general it was easy to recognize them as novices in a Christian gathering, and it was proved again that the Jew must be reached in a way peculiar to him.

One group, composed of an elderly person, accompanied by several young men, evidently the former's sons, attracted my attention. When I told them that I am a Jew, and Christ is my Saviour, the old man looked at me, wondering whether I had escaped from the Insane Asylum. "How can you be a believer in Christ and still a Jew.

I am no more a Russian subject since I declared my allegiance to the U. S. You may be sincere in your belief as a Christian, but you are no more a Jew." The young people shook their heads in sign of approval. "As far as my personal conduct is concerned, I was touched by Mr. Sunday's words," said one of them, "but even in that respect, the Gentile can give no remedy for our flaws. Billy Sunday will do a lot of good to those who are drunkards. We do our best for our families." And here he enlarged upon the good qualities of the Jew. I of course told them, that Christ did not merely come to improve bad habits, and explained to them what it means to be born again. To the old man I explained what Christianity is to Judaism, and how I am a better Jew by being a good Christian. They were startled. I gave them tracts, which they accepted and promised to read and meditate upon.

A couple I met on their way home, told me that they don't believe that Gentiles will ever stop hating the Jews, and as long as they remain Jew-haters, a Jew, who embraces Christianity is betraying his national cause. To my answer, that Christ commanded His followers to love even their enemies, and that true Christians do not hate the Jews, they remarked, that though they know thousands of Gentiles, yet they never met such Christians as I pictured to them. If they are existing anywhere, they surely are not in New York. "Yes," said the wife, "I have heard that out in the West, the Christians do not hate the Jews to such an extent, as in New York." "Well," retorted her husband, "that is because there are not many Jews living there." I remarked that this fact is not to the credit of the Jew. They agreed with me on this and gave me their address. May the Lord help to bring to a fruitful finish the work we have started.

QUESTIONS AND ANSWERS

Question. A local Jew tells me that the Hebrew word used in Isaiah 7: 14 is not that which means "A virgin," but rather a "young woman." Will you kindly set us right in your column of questions and answers?

—MEADE F. HARRIS.

Answer. The Hebrew word "alma" for virgin occurs six times elsewhere in the Bible. Twice it is unquestionably applied to young unmarried females, Gen. 24: 43, Ex. 2: 8, and twice most probably so, Psa. 68: 25, Solomon's Song 1: 3. The two remaining passages are Solomon's Song 1: 8 and Prov. 30: 19, in which the above application is as probable as any other. The greatest Jewish commentary Rashi says on the word "Alma" in Isa. 7: 14, "Some interpret this word to be the "sign" since it refers to a virgin, who could not possibly bear a child." So you see that this interpretation is not refuted by the greatest authority of the Jewish rabbis.

* * * *

Question. Did the baptism of John the Baptist originate with him? Or was it an ordinance used by the Jews before his time? If the latter, when and by whom was it instituted?

—E. W. PERSING.

Answer. The ancient rabbis taught that the bathing of the body as an indication of a pure soul was practiced as early as the days of the patriarchs. When Jacob intended to go to Bethel for sacred worship, he commanded his household to be "purified," which refers to bathing, (literally "be clean") Gen. 35: 2. As a preparation to the receiving of the law on Mount Sinai, Israel was ordered to wash their clothes, which, the rabbis taught, included the washing of the body. Ex. 19: 10. In the Mosaic law some states of defilement were to be remedied by washing in water. Lev. 17: Num. 19. The high priest on the Day of Atonement must bathe himself. Lev. 16: 24. The attendants of the sin-laden scapegoat had to bathe. The bathing for purification ordained in Lev. 15 was always most strictly observed by the Jews. When in the middle ages, the persecuted Jews were repeatedly prohibited from performing their religious bathing in the rivers, special bath houses in connection with the synagogues were provided. Numerous laws were enacted by the rabbis as to the size and capacity of the bath houses, and the absolute necessity of continually "running

water," Lev. 15: 13. That the mode of this bathing was immersion, dipping the whole body in running water, was so natural a conception in the human mind that no definition or exposition was ever given to the people. The Jewish legislators in accordance with their concept gave the bathing that striking name "T'bilah," which means complete immersion. The Talmud, Yeb. 46, connects with the washing of clothes before accepting the law from Mount Sinai, Ex. 19: 10, the duty of bathing by complete immersion. They therefore made immersion one of the initiatory rites performed upon proselytes, who became like children just born, as the baptism constituted a new birth. Yeb. 48. During the existence of the Temple, baptism was absolutely necessary for a proselyte to Judaism, Pes. 8: 8, and the same law and custom is being practiced by the Jews of the present.

Now John was sent of God to call the Jews to repentance and to prepare for the coming of the Messiah. The baptism he was enjoined to administer, was to signify a purification of heart, mind, and soul, preparatory to the new attitude necessary toward the Messiah, in accordance with the Jewish concept of baptism then extant in relation to proselytes. All that was a shadow or a type of the baptism enjoined by the Lord Jesus, symbolic of the baptism by the Holy Spirit and of being buried with Him and raised to a new life. Rom. 6.

* * * *

Question. Do Christian Jews observe the law in Deut. 14: 10 or does 1st Tim. 4: 4, 5, and Rom. 14: 14 annul that law?

—MISS L. M. ASHLEY.

Answer. The Lord Jesus did not come to destroy the law. Matt. 5: 17-18. The Jew by accepting the blood of the Lamb for the remission of his sins does not obtain thereby a license to willfully break the law God gave to the Jew exclusively. The words "forbidding to marry and commanding to abstain from meats" in 1st Tim. 4: 3 do not refer to the laws in Lev. 11 and Deut. 14, but to the Roman and Greek Catholic injunctions of celibacy and abstaining from meats during Lent. Rom. 14: 2-21 refers to the views then starting and finding full adoption and development in the Catholic Church, as abstaining from meat and living on vegetables during Lent, as shown by the words in verse 2, "Another, who is weak, eateth herbs." Again verse 5, "One man esteemeth one day above another" refers to the observance of the forty days and Friday when meat was

not to be eaten. Also the questions arose as to whether meats "sold in the shambles," 1 Cor. 10: 25, should be forbidden for fear that they had been offered to idols, and thereby rendered unclean or "Polluted," Acts 15: 20, and the same scruples were held by some with regard to wine. In this light, those passages, Romans 14: 2-21, 1 Cor. 8: 4-13 and 10: 19-31 are made plain and clear. We must remember that Paul wrote these to Gentiles and not to Jews. Rom. 11: 13 and 15: 15, 16. Again Romans 14: 14, "Nothing is unclean of itself; but to him that esteemeth," etc., sets forth the idea that the so-called unclean things as swine flesh, etc., are not unclean in themselves, so as to be unclean to Gentiles as well as to Jews; for it is expressly said in Lev. 11 and Deut. 14, "unclean to you" meaning to the Jews only, and the Jews who have to esteem it as such, because God said so, are still bound to observe that Law, even if they become Christians.

JEWISH NOTES.

The Jewish Passover celebration which began this year on April 6th, was the most joyous one since the second temple was destroyed nearly 2,000 year ago, because of the downfall of the Romanoff dynasty, which put a full stop to the proscription and religious persecution of many millions of Jews. All during the Dispersion, through mediaeval times, to the present year, the Passover holidays which naturally should be the brightest occasion, in memory of the liberation from Egypt, have been the darkest of all the holidays. Why? Simply because somewhere Jewish men and women would be slaughtered on the charge that they had used Christian blood for the Passover. But now that Russia has set the Jews free, that there are no more edicts against them, the long nightmare of the Jews has passed into oblivion. Therefore, the joy of celebrating the deliverance from Egypt was now full and complete.

* * * *

About the middle of April, for the first time in their history, there was

a convention in Moscow of the Russian Zionists. Under the old system any Jew that dared to advocate Zionism was sent to Siberia. Now their hilarity and joy knew no bounds. The Convention sent greetings to the President of the United States, and to all the Zionist societies over the world.

* * * *

The first Jewess to become a leader of Zionism, is Miss Lily Machanick, who was elected as one of the heads in the Zionist movement in Capetown, South Africa. In the South African College where she received her education she distinguished herself remarkably and received the highest prize.

* * * *

News has come from Jerusalem that 50 per cent. of the population are literally dying from starvation, owing to the siege, and the only hope is that the British army will succeed in taking Jerusalem and Joppa when food will be brought from Egypt.

* * * *

Sir Archibald Murray, commander of the British Army which has invaded Palestine, has issued the following statement: "The Palestine plateau, once we have occupied it, will be easy to defend. What should we do with Palestine, thus liberated from the century-old Turkish grip? There can be little doubt that we should revive the Jewish Palestine of old, and allow the Jews to realize their dreams of Zion in their homeland."

* * * *

Mr. Jacob Schiff, the famous Jewish financier of America, at a meeting in New York, declared himself in favor of Zionism. Some time ago he opposed the movement saying that the Zionist organization hinders loyalty to American citizenship, but now he approves, thinking that in Palestine, Judaism can develop unhindered by the materialism of the world.

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.

Subscription Price, fifty cents yearly. Sample copies gladly sent to your friends. Efficient agents can materially help the cause by soliciting friends for the paper. Failure to receive the paper should be promptly reported.

Remittances should be sent by the safest means at your disposal, *cash should be registered*; if stamps are sent, the one cent denomination is preferred.

Address all communications to Leopold Cohn, Box 10, Station A, Brooklyn, N. Y.

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."

Form of Bequest. "I give and bequeath to the Williamsburg Mission to the Jews of Brooklyn, N. Y., the sum of \$..... to be used for the purpose of said corporation, as defined in its charter; and I hereby direct that the receipt of the treasurer for the time being shall be a sufficient discharge for the said legacy."

The Jew in Your Town. Through our Gospel by Mail Department, you can reach the Jews in your own city. Simply send us their names. With each name, send 50c. We will write them one letter a week for six weeks, send them our tracts, and offer them a New Testament free, in any language desired. When a Jew shows a spirit of inquiry, we will inform you.

Gifts of Clothing, Etc. Should be sent by express, and marked plainly, No. 27 Throop Avenue.

Extension Work. To help our friends tell other Christians about this Mission, we issue special leaflets, at 25c. a dozen, assorted. Also we have prepared a program for missionary meetings whereby an afternoon or evening can be devoted to the Jewish work. We will furnish this program at \$1.00 the complete copy, or send it free if the society will, at the close of the meeting, take a collection for our work. We have also attractive Mite Boxes, which we will gladly send free to anyone wishing to use them.

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.

Investigation Department. To avoid regrets, we urge our friends not to give money to any alleged Jewish Missionary until they have thoroughly investigated his claims. Frauds abound in all Christian work; we are doing our best to eliminate them from the Jewish mission field; we need your help and we ask you to send us any appeals you may get; we will investigate and report to you. We promise you absolutely unbiased and frank information.

RECEIPTS FROM MARCH 1st to MARCH 28th, 1917

ARTICLES RECEIVED
Twelve N. T. and Motto Cards, from Adriel Class, 1st Baptist Church, of Cambridge; 2 dresses, Miss D. A. Savage; box of clothing, from a friend; box clothing, from D. H. Tuttle.

THE "CHOSEN PEOPLE"
Subscriptions during April.....\$273.70

RELIEF TO THE POOR
Table with columns for amount, date, and name. Includes entries like 25561 \$15.00 25849 10.00, 25579 3.00 25868 .25, etc.

LITERATURE FUND
Table with columns for amount, date, and name. Includes entries like 25561 15.00 25801 3.50, 25563 .50 25806 1.00, etc.

BUILDING FUND
Table with columns for amount, date, and name. Includes entries like 25625 10.00 25869 1.00, 25774 5.00 25881 2.00, etc.

CHILDREN'S FUND
Table with columns for amount, date, and name. Includes entries like 25607 5.00 25849 5.00, 25677 5.00 26091 3.00, etc.

GENERAL FUND
Table with columns for amount, date, and name. Includes entries like 25557 50.00 25564 .50, 25558 4.00 25565 .50, etc.

Table with columns for amount, date, and name. Includes entries like 25568 4.00 25665 1.00, 25569 .50 25666 .50, etc.

Main table on page 15 with columns for amount, date, and name. Includes entries like 25760 .50 25857 99.50, 25761 .40 25858 2.00, etc. Ends with Total...\$2,724.62

The Mystery of Israel

This will be the central theme of our Conference this Summer at Winona Lake, Ind. God's call to Abraham, His dealings with Israel, His future plans for the nation, the Jews in the present war, the Zionist movement, the prospects of getting back Palestine, all these subjects will be discussed by accredited men of God, both Jewish and Gentile Christians; men who are devout believers in the infallible integrity of God's Word.

Among the speakers expected are:—Rev. Harris H. Gregg, D. D., Rev. B. B. Suttcliffe, Rev. C. H. Irving, Rev. Leopold Cohn, Joseph Cohn, E. Zimmerman, M. Zutrau, Rev. Joseph Flacks, Rev. O. W. Van Osdel, D. D., Rev. James Buswell, D. D., Rev. Edward Lowe.

Come! Pray much for God's guidance and blessing. Remember the place and dates:

WINONA LAKE, INDIANA

August 5, 6 and 7

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!

Detailed program soon will be ready. Send us a postal card if you want a copy.

Williamsburg Mission to the Jews

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.