

# THE CHOSEN PEOPLE

**"He that keepeth Israel shall neither slumber nor sleep."  
Ps. 121: 4.**



• LEOPOLD COHN •  
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# THE CHOSEN PEOPLE

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LEOPOLD COHN  
MISS ELLA T. MARSTON  
JOSEPH HOFFMAN COHN

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## Salutation

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

My dearly beloved friends:—

May the Holy Spirit intensify the sanctifying power of God in your life by bringing "to your remembrance" the joyful exclamation, "Behold thy King cometh unto thee, He is just and having salvation, lowly and riding upon an ass and upon a colt". Zech. 9:9.

## THE KING'S COMING TO THE JEWS

In Matt. 21:5, we find the literal fulfillment of part of the above text. The prophecy "thy King cometh unto thee" was expressly given to Zion, the Jewish people, but to them He only came, meek and lowly. The other part which is implied in the title "King" and the words "having salvation", as well as "His dominion shall be from sea to sea" were not fulfilled at that time. Not having found in Him a mighty prince with kingly powers to help them from the Roman oppression, they rejected Him and the entire prophecy, owing to the difficulty of reconciling a King with poverty, a Prince and yet one unable to remove their enemy's heavy yoke from off their shoulders. Because of their hardness of heart God so worded this and other prophetic messages, so that by His permission they stumbled and fell. Isa. 8:14. One illustration of this will suffice. Ezek. 12: 8-13, contains with wonderful minuteness of detail the disaster of Zedekiah and the people at large. In the case of Zedekiah especially, the striking prediction was given that he would be deported to Babylon, "yet shall he not see it, though he shall die there", verse 13. Josephus, in his history of the Jews tells us that Ezekiel sent a copy of it to Zedekiah, in order to confirm the prophetic warnings already uttered in Jerusalem, by Jeremiah. But instead of receiving the word of God and repenting, states Josephus, Zedekiah rejected it as false, because the prophecy contradicted itself. It declared that he should be brought to Babylon, and yet should not see it. But those remarkable details were fully confirmed by subsequent history as recorded in 2 Kings 25 and Jere. 52, "Then he put out the eyes of Zedekiah,—and bound him in chains, and carried him to Babylon". The same delusion of mind and hardness of heart with which Zedekiah was obsessed, took possession of the Jews at the time of Christ. "How could the Messiah be poor and lowly and at the same time be the great king having dominion from sea to sea" they argued. But unto those who "tremble" at the word of God, Isa. 66:2, the Lord Jesus Christ, and after Him the Holy Spirit taught the meaning of it all. His first coming was to offer Himself for the sins of many, hence, meek and lowly, the Hebrew of which means "poor", but His second coming shall be unto salvation. Heb. 9:28. To those Jews who are left, Christ will be the great King, having salvation in every sense of the Hebrew word "Yeshuah" which is also the blessed name "Jesus", while to all the saints He will be the Bridegroom, for He will then perfect the Bride's holiness and happiness and complete her eternal salvation.

## HIGH PRIEST

The earthly high priest on the day of atonement also was a prototype of the Lord Jesus Christ in His two comings, the humble one and the triumphal

one. The high priest, when he came to perform the work of pardon, through the sprinkling of the blood of the sacrifices, was dressed in common clothes. But after all his work of expiation was over, he put off everything that wore the slightest mark of the ordinary clothes of a common priest. No trace of humiliation or abasement must be detected on him after the great act of atonement was finished. But he put on his richest dress and the rest of the beautiful high priestly garments. In that form, in all the glory he was authorized to place on his priestly person, he appeared to the congregation of Jews, who was waiting for him in the temple, and pronounced a blessing over the heads of the people. In addition to all that, on the year of jubilee the trumpet sounded, to proclaim its commencement.

#### PREACHING TO JEWS

When we meet Jews in person or preach to them at a meeting we must never fail to refer to the second coming of the Lord Jesus Christ, as their King and ruler over the whole world. The future coming of the Messiah has always been the only foundation upon which the Jews could build their hope for the restoration of all good things. St. Paul calls it "the hope of Israel". "For the hope of Israel I am bound with this chain". Acts 28:20. We believe that on account of this sort of preaching of the Gospel to our Jewish brethren, God has blessed us with the great privilege of seeing conversions. A number of Jews of good character have been brought to the saving knowledge of the Lord Jesus Christ. Their conversion, regeneration, and new birth, set them on fire for their new found Saviour, whom they not only love and worship, but also boldly and fearlessly proclaim to the Jews, in this country, and also in Europe. If the Jew hears the preacher speak from his Old Testament Scriptures, quoting the word of God and pointing out the possible soon coming of the great King, the Messiah, he obtains in his heart and mind a quickening power and a strong stimulus, almost compelling him to search the Scriptures in order to find the truth.

#### WHAT A JEW SAID

We have conversed with many Jews who attended our Gospel meetings. We found that the preaching of Christ and Him crucified for the sins of many, and of His soon coming again, to reign over the world, produced a remarkable effect upon their minds and hearts. A few weeks ago, two Jewish young men came to shake hands at the close of a meeting. One of them held in his hand a newspaper clipping and spreading it out said, "Here is a long article about Dr. Percy Grant, one of the most prominent Christian ministers in New York, who denies the Deity of Christ. Why do you, being of Jewish descent, preach to us the very doctrine which Christians themselves do not believe?" No sooner did he finish his question than the other young man promptly offered an answer as follows. "Do you know the old proverb which says, 'where the water flowed once, there it will return again? Jesus the Messiah came to the Jews at first and He is now returning to the Jews again'. Then another Jew added saying, 'Why, of course, Jesus the Messiah will come to occupy the throne of David and be our great King'. This is not an isolated instance, in fact many of our converts will testify that the frequent reference, in our preaching, to the coming again of the Lord Jesus Christ, as King of righteousness, attracted them to search the Scriptures, examine the claims of the Lord Jesus to the Messiahship, find pardon for their sins in His atoning blood, and locate in Him the hope of Israel, the coming again of Zion's great king, having dominion from sea to sea.

Let us rejoice over God's enunciation re-echoing to the Jews, "Behold thy King cometh to thee" and appropriate it to ourselves in a much higher sense, substituting in our hearts and minds the title "Bridegroom" for the appellation "King", "And the Spirit and the bride say, Come, and let him that heareth say, Come. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

Yours faithfully,

LEOPOLD COHN.

#### EDITORIAL

**And You Are Responsible:** Slowly, but surely, gather the clouds. More threateningly they mass themselves together, until, perhaps sooner than we dream, they shall break in all their fury into such a storm as will strike terror into the very soul of mankind from one end of the earth to the other. And then will be fulfilled the promise of Isaiah 60:2, "Darkness shall cover the earth, and gross darkness the nations".

And we don't mean war clouds, either, although they too must come in all their fiendishness and blood-thirstiness. But what we are talking about now are clouds far more deadly and venomous than those of war; for, after all, war can only kill the body; but the clouds of which we speak will bring destruction to both body and soul, and will let hell itself loose here on earth.

The clouds are clouds of doubt, clouds of denial and clouds of defiance. The clouds of doubt began to gather over a generation ago, when a new school of religious thought arose as a spectre in Germany, and called itself Rationalism. Its objective was to cast doubt on the Word of God by means of an appeal to that subtle thing, Intellectual Pride. "We are not sure", virtually said Straus, "about the miracles; for you know we never saw a miracle". Then followed the darker clouds of Denial, and we are now witnessing the massing of these clouds over our theological sky, and some of us with a bit sharper eye than the rest, can discern in the distance the darkest clouds of all, no bigger yet than a man's hand, but surely coming toward us with swiftmess and dispatch, the clouds of Defiance, when men will openly blaspheme the God of heaven, and will not repent of their deeds. This is but the logical sequence of the amazing and heartsickening developments of the past 25 or 30 years; for, once take away from man his inmost convictions, and it does not take much for him to go the limit after that.

Hardly a day goes by without bringing with it some new reports of the denial of the Word of God by men who call themselves Christian ministers. A so-called Baptist Fosdick can stand in a Presbyterian pulpit and with much show of wisdom and fine language inform his audience that he is not at all ready to deny the name Christian to those who cannot accept the Bible as infallible, nor Christ as God, nor the miracles as true, nor our Lord's coming again as real. And a thousand people listen with respect to these blasphemies, and make no protest. And God looks on and bears patiently the foolishness of this self-opinionated "wise" man.

A Percy Grant arises in a Christian pulpit and defiantly utters blasphemy against the person of the Lord Jesus Christ, and a whole city applauds his "courage". A Bishop timidly "rebukes" him, and a score of other "clergymen" leap to his defense. A self-styled "reformed Rabbi" announces to his congregation that he no longer believes that the ten commandments were given by God, and then pats himself on the back for being such a brave and fearless man! This is New York in the 20th century.

A Presbyterian Home Missionary Society circulates a tract among seminary students, entitled "Crude Oil Religion" in which appears the awful sentence:—"What's all this Blood of Atonement and receiving grace mean to you? What's it got to do with the fact that your real worries are what you'll do if you're laid off when this next cut in production comes"? And commenting on this shameful sacrilege, "The Presbyterian" of Philadelphia says:—"This certainly comes close to the warning in Hebrews 10:29—'Of how much sorer punishment, suppose ye, shall he be thought worthy, who had trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of grace?'"

And curiously enough it is this same Presbyterian Society that has recently



undertaken to do missionary work among the Jews! Just what message they have for the Jews is certainly more than we can imagine. And thousands of short-sighted Christians are giving their money to such places, knowing full well that our Lord's name is dishonored, but being too proud of their "denomination" to realize the awful things they are doing. Instead of being loyal to Christ, they boast of their "Loyalty" to the "Church"! And this is America in the 20th Century.

A Baptist seminary has in its employ a professor who writes a book reeking with blasphemies and infamies against the Lord Jesus Christ, and when a group of "Fundamentalists" protest, the Seminary Trustees announce that of course they will always safeguard the institution as a Baptist School; but that in this case the Professor is a member of a Baptist Church, and so long as the Church has not put him out of membership, surely the Seminary cannot oust a Baptist in good standing in a Baptist Church! And the poor gullible Fundamentalists swallow the ingenious argument whole, and tell the other Baptists, "We must stay right on with the Baptist organization, and help them raise the New World Budget, for we cannot pull out of the family just because we don't agree with the rest of the members"! How God must grieve over these poor misguided Christians in all denominations, who place worldly connections above loyalty to God Himself!

We could multiply these illustrations into a good-sized book, and we could show how practically every denomination is bitten with the poison of unbelief. But we have given sufficient facts to open the eyes of every true child of God who wants his eyes opened. But why have we told you all this? Because these things have a direct and terrific influence on the work of presenting the Gospel message to the Jews of America; and secondly, because you, dear reader, are responsible to a large degree for the existence of these conditions. And by you, we do not mean you in any personal sense, but rather you as typical of the Christian in general.

You are responsible when you give money to missionary societies who are appointing men and women as missionaries who deny the Virgin birth of the Lord Jesus Christ, and the infallibility of the Word of God. No amount of mental twisting can relieve you from this share you are having in supporting men who deny our Lord. It is your business to know what kind of theology your societies believe, before you entrust them with one dollar of your money. Remember God will hold you accountable for sharing in their iniquity—you can't evade this issue.

You are responsible when your Presbyterian or Baptist or Methodist or what-not denomination refuses to give the gospel uncompromisingly to the two million Jews of New York City, but instead are patronizing the Jewish leaders and are assuring them that they have "no intentions of proselyting from among the Jews, who are our most moral citizens! etc., etc." And when, because of sheer pressure from honest Christians over the United States, these societies find themselves driven to undertake at least the semblance of Jewish missionary work, they open up "community centers" in parts remote from New York City, where their influences will be little resented by the Jewish leaders, and then announce that they are conducting Jewish missionary work! We say again, you are responsible when you continue to give your money to perpetrate this sort of "Jewish" work.

You are responsible when the Jews of America begin to write in their papers that "the Christians are all bewildered and don't know what to believe; they are at last coming to their senses and beginning to see that we Jews have been right all these centuries; now is the time for us Jews to take the leadership in our hands and give the Christians the only religion that can unite the world—Judaism."

You are responsible when, with millions of dollars pouring their way into

the New York headquarters of your great missionary societies, for supposed Home Missions, not a dollar is spent by them for Jewish missions among the 2,000,000 Jews of New York. Not a decent building exists on Manhattan Island for the carrying on of Jewish work.

You are responsible when a recognized leader of the International Y. M. C. A. movement tells an audience of 12,000 Christian Endeavorers in Convention in New York that if Mahommedanism or any other religion offered him a means of securing world peace, he is ready to renounce Christianity and accept whatever religion can do this thing. You are responsible, because it is your Christian money that feeds such high-minded and traitorous leaders of so-called Christian forces.

You are responsible, when a national organization like the Northern Baptist Convention issues a booklet called their Survey, and puts in a paragraph like this:

"We now see most clearly that the mission of the Christian Church is not merely to pluck a few brands from the burning, but to create a Christian civilization. That puts the task of Christian missions on an entirely different plane".

You are responsible, because you know that such teaching is thoroughly unscriptural—it is not our business to dabble in "civilizations"; God can attend to that; to us, our Lord has said once for all, "What is that to thee? follow thou me!" and again "it is not for you to know the times or the seasons, which the Father hath put in his own power". And when you have fellowship with your money in an enterprise which subverts the commands of our Lord, you are partaker with them in their sins.

It is not a happy task to write lines like these, we assure you, and we can imagine the shower of abuse we will get when this is out; but we long ago learned that one with God makes a majority, and that to please Him is far better than to please mankind.

And it won't do to evade the issue by the ingenious arguments we love to console ourselves with; "we specify all our gifts", says one defender of the System as is, "and so know that our money is not used for these destructive purposes". Really, we marvel at the transparent simplicity of the man who puts forth such an argument—it is hardly worthy of a ten year old boy. For does not everyone know that if you specify a gift for one object, it simply releases that much for the other objects? How simple-minded we are! And how gullible! And how we do love the flesh-pots of Egypt! "I was born a Presbyterian", boasts an Elder, "and my father was a Presbyterian, and my grandfather was a Presbyterian; and, right or wrong, I will always stand by my Church, and die a Presbyterian". Friend, what difference is there between you and the Christ-rejecting Jew who says, "I was born a Jew and I will die a Jew"? And yet you expect to see Jews accept Christ and forsake father and mother, while you are unwilling to see the sin in your own particular denomination. Suppose Luther had said, "I was born a Catholic, and I will die a Catholic"!

And is it a light thing, think you, to dishonor the Son of God, and to deny His Word, and to trample under foot His precious blood? We shudder to think of the Judgment Day, and we still remember that over against all that stands the eternal and solemn warning, already mentioned above, but worth repeating again, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Hebrews 10:29.

God is not mocked, you can only fool yourself. And the Captain of Hosts is today scanning the vast army of men who claim to own His Name, and is asking, "Who is on the Lord's side"? And clear as a bell rings out the challenge to this world of Christ-professors, "Choose you this day whom ye will serve!"

Reader, what shall the answer be?

## INCIDENTS IN THE WORK

By Mr. Marvin E. Duff

It has been my privilege during the past few weeks to call at hundreds of stores within a radius of half a mile of the Plaza Branch and leave tracts in Yiddish and English. I can recall not more than a dozen places where they refused to accept the literature but there are many places where I had an opportunity to explain the plan of salvation.

There were two elderly men in a trunk store down on Grand Street when I went in the other day, and after they had each accepted a tract the proprietor asked me to sit down and tell him why I gave out papers to the Jews. The other man, who was somewhat older, asked if I believed that God made the sun stand still, because according to science it was impossible. Rather than admit that God who made the law of gravitation could set it aside if He so desired, he arose to go, but said before he left "I believe you are sincere and I can see that you are happy". When I asked him if he had any hope beyond the grave he shook his head and went away. The proprietor thanked me for calling, said he would read the tract and try and get around to the meetings.

That evening as I was giving out "The Shepherd of Israel" in front of the Mission, talking to any who were interested, especially those who stopped to read the different Bibles in the windows, a man and his son of about 22 passed by. He refused the paper but came back and asked if I could find nothing better to do. I told him I had the finest job in the world, the same kind that Moses had, viz., showing men how they can come into God's presence, on the authority of God Almighty's word as written by Moses and all the prophets. The young man seemed greatly surprised when I quoted a verse of scripture in Hebrew,

but the father took exception to my pronunciation of a Hebrew word, to which the son replied "But father, the man is not a Jew". When I asked the father where he was going to spend eternity, he had nothing more to say. As they turned to go the son took a Shepherd of Israel and put it into his pocket.

The reading room, however, affords the greatest opportunity for Gospel work when men drop in one or two at a time, as differences of opinion can be quickly referred to the Bible in either English, German, Yiddish or Hebrew.

One afternoon a young man came into the Mission and I soon learned that he had been passing through deep waters and had turned to Christian Science for help and comfort. He came in again and again; the third time while we were talking, a wild eyed Socialist entered and asked if he could bring a friend. Upon learning that the first Jew had a leaning towards Christian Science, the Socialist took him sharply to task and while he was shouting his protests I had a chance to answer several very sensible questions asked by the Socialist's friend. Finally the Scientist went out and the Socialist turned his attention to me. While he raged I asked the Lord to confuse him and in a few minutes he began to stammer and finally sat down and became quiet. Then for over half an hour I had the blessed privilege of showing them the promises in the Old and the fulfillment in the New Testament of the whole plan of salvation. While the Socialist would not admit that he had changed his views, he was visibly affected and his friend before whom he evidently expected to show off his eloquent logic was deeply interested and said so. He took several tracts and promised to come in again.

A very satisfactory interview took place a few days ago when a hand-

some, cultured young Jew about 28 years old came into the Plaza Branch at 11 A. M. and asked if I would answer some questions but that he had an important engagement and could only remain a few minutes. He said that the death of his mother two years ago awoke in him a desire to know if there was a life beyond the grave, and if so how could he know about it. His search for the truth had led him far afield, however, as he was then deeply interested in the writings of Darwin, Tom Paine and Voltaire. After explaining God's story of creation as written by Moses, I read to him from the book "Death Bed Scenes" written by Davis V. Clark, D.D. in 1851, the agonizing last cries of Voltaire and Tom Paine to the Lord Jesus to save them from the awful blackness of the pit which they saw awaited them as they were going into eternity without God and without hope. These men then did not possess the secret of eternal happiness beyond the grave. The young man was particularly interested in my personal testimony that the power of God can transform a life and give that positive knowledge of being saved and kept by the power of God now and throughout all the countless ages of eternity.

He stopped in for only a few minutes but stayed over an hour, and broke the important engagement because he said he was so very much interested in these things which he had never heard before. He took four tracts and a New Testament he said he would read carefully. He promised to come in again.

It is not what we say that draws blinded Israel into this mission but the love that they feel we have for them. Several have explained the mystery to their own satisfaction by saying that we are Jews. May the Lord give us the love spoken of by Paul in 1 Cor. 13, the kind that "suffereth long and is kind" that we may be used of Him

to open the blind eyes of many Jews in this neighborhood.

By Miss A. E. Sussdorff

I have felt so encouraged this past month, with the interest the members of the Mothers' Class have taken in learning Bible verses. Those who cannot read have their children teach them the verse, and they have done so well. When I suggested this, some weeks ago many laughed saying, "How can we poor women who have never had any education begin now?" But with patient urging they began and are as anxious as children to show me how they have tried. One mother has suffered much persecution from her Jewish neighbors, and is called a "Krist" and cursed by them. But she had a fine opportunity for testimony for the very neighbor who came to her door and insulted her, had a great sorrow come into the home. A dear baby became very ill, and died. Mrs. J. visited her unfriendly neighbor when she learned the baby was ill in the Hospital and told her to pray to God for He would surely help. But she looked at Mrs. J. as if she was crazy. When the baby died, Mrs. J. said to her group of children, all believers in Jesus, "Well, children, what did we do when our baby brother was so ill?" "We prayed to Jesus" they answered, and Leah, the oldest girl said, "And Mother, when you were sick, Sadie and I knelt by your bed and prayed in the name of Jesus and you got well. How angry Papa was, when he caught us kneeling by your bed". The mother of these children urged the Class to pray more, for prayer changes things and the best thing to do is to pray always.

Another mother told how she had been talking to her son 22 years old of the Messiah, and had given him a tract; she asked for a Bible in English as he can read. The week before



in my talk, I earnestly pled with the Class to speak to their children and bring them into the Light. Some of the mothers come to the meetings and believe secretly and even their grown-up children do not know they come to the Mission. Still another testified how God had healed her eye, and her boy said, "Mother I was praying for you in the name of Jesus".

Another told how when her little girl was ill the little one whispered to her mother, "Do you know I am so sick"? "Yes, my darling I know you are". Then the little one replied, "I want to hold the Bible" and her mother answered, "Why? you cannot read". But the little one wanted to hold the Bible so the Mother went to her oldest girl's school-bag where she had hidden the Gospel of St. John (so the father might not see, as he would surely destroy it) and gave it to the little girl to hold, and prayed for the child and God answered and she did not have to go to the Hospital as the doctor thought she would have to do.

While visiting one of our mothers who had been ill, she told how her little seven year old girl was coaxing for a new dress, concluding her argument by saying, "You know mother, you love me". "How do you know I love you"? the mother asked, and the little one answered, "Well, did I not bring you to Jesus"? The reason for this remark was, that six years ago this child was burned very badly, and

the mother rushed to a Jewish Dispensary and was refused a ticket because she had no money but was told, "Go across to the Missionary's Dispensary. They will treat your child for nothing". Not knowing what a Mission Dispensary was she came to us, had a free ticket and was treated kindly by our Doctor. I visited the home and found the large family in want and out of your generous gifts to the poor, dear friends, we helped this family. Now parents and children are believers in the Lord Jesus Christ.

#### ARTICLES RECEIVED

Pkg. of clothing, etc., from L. Goodfellow; 2 pr. shoes and underwear from C. W. Finley; coat and underwear from C. E. Goodenough; 1 pr. shoes from Mrs. T. K. Heckman; box of stuffed dolls, box of paper dolls from Mrs. F. W. Fairchild; box of aprons, bags, etc., from Miss V. A. Snow; 2 new sweaters from Mrs. W. L. Todd; box of underclothing from F. W. Stebbins; package of underwear and suits from Dr. J. C. Medd; cap from Mrs. H. L. Bartlett; 2 new sweaters from Miss A. Moors; box of clothing from Miss C. Wellborn; 2 pr. shoes from Miss Underwood; shoes from Box 253; suit from J. W. Looker; hat and coat from Mrs. Fountain; package of clothing from Miss Ellstrom; box of new underwear and clothing from F. J. Kistler and Son; box of warm clothing from Mrs. L. Rundell; box of materials, garments and shoes from Mrs. W. C. Pay; 25 copies of John from Miss Mary C. Yarrow; box of garments from Box 18, Ft. Covington; coat from E. Ericson; box of clothing from E. H. Sheldon.

#### SUMMARY OF CONTRIBUTIONS RECEIVED FROM JANUARY 1st TO JANUARY 31st, 1923

Covering Receipt Numbers 69026 to 70070 Inclusive

For General Fund.....	\$5,979.56
For Relief to the Poor.....	240.27
For Literature Fund (Bibles and Tracts).....	258.20
"The Chosen People" (Subscriptions).....	441.30
Dispensary Income Account.....	141.05
For Work Among Children.....	26.00
For "Shepherd of Israel".....	408.55
For Plaza Branch Account.....	103.00
For Children's Home.....	2,126.82

Total for all Purposes..... \$9,724.75

#### SOME JEWISH CHRISTIAN NOTABLES

ALFRED EDERSHEIM

By Miss Elsie K. Wells

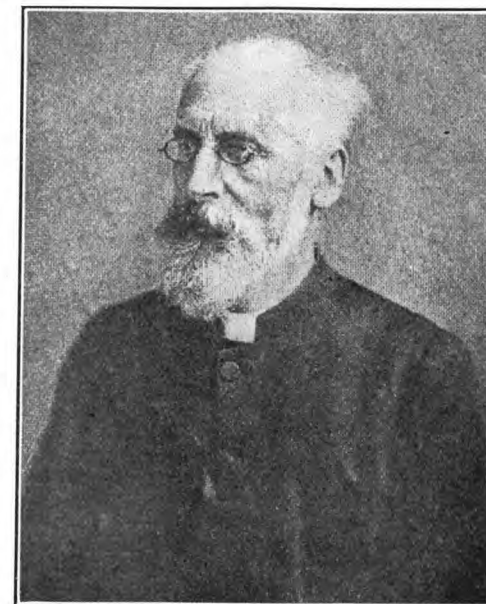
Alfred Edersheim, one of the greatest Hebrew Christian scholars and leaders of the 19th Century, was born in Vienna on March 7, 1825. He was brought up in a Jewish family and taught the Jewish religion. Being the son of a wealthy banker, he received a well-rounded training for the great work which was in store for him, that of preaching, teaching and writing concerning the things of God. He was a student at Vienna University, a graduate of Kiel and Giesen, and knew Latin, Greek, German, French, Hebrew, Hungarian and Italian. Brought up in luxury, young Edersheim was a leader of fashion in Vienna.

One of the early honors paid this gifted young man was that of being selected by the Jewish youth of Vienna to deliver the address with which the synagogue of that city received Cremieux, the head of the French bar when he came there on a visit. Cremieux was so greatly interested in the brilliant orator that he wished to take him under his care for life and make him a great barrister. But Edersheim's parents would not give him up and God's plan for the

young man's life began to be unfolded.

In 1841, he entered the University of Vienna to study philosophy and medicine. Then later he went to study in Budapest. He began the study of English with a Jewish friend who was a medical man. When this friend was

obliged to leave the city for a few months he asked a Jewish missionary, Wingate by name, to take his pupil. The missionary in surprise asked the teacher: "Do you not know that I will pray for him to become a Christian?" "Never mind," was the reply, "I know he will be in good hands." Edersheim's own testimony of the impression made upon him by



ALFRED EDERSHEIM

these men will prove conclusively unto what good hands he had fallen: "The purity and holiness of these men attracted me; their earnestness and the firmness of their convictions drove me to investigate their faith, which made them much better than myself or any people I ever knew. I shall never forget the impressions Jesus' Sermon on the Mount made on me, nor the surprise and the deep feeling I experienced whilst reading the New Testa-

ment which Wingate gave to me. That which I hitherto had known was not Christianity; that which I did not know and that which opened immeasurable depths to me, that was the teaching of Jesus of Nazareth. I became a Christian and was baptized by the pastor of the Reformed Church in Budapest."

His conversion took place in 1843, and he threw himself most energetically into the new life, surrendering himself fully to his Lord, to serve Him in any way in which He might choose. God took the surrendered life and used it for His glory. One of the first things which the young convert did for His Lord was to open a class for teaching English to students, with the Bible as the only lesson book. Then came the decision to go to Edinburgh for theological training. There he came under the influence of the great teacher, Professor Duncan, and later on, in Berlin, he studied under the illustrious Neander. He was ordained to the Presbyterian ministry in 1846, and was soon after appointed to serve in the newly organized Scottish Free Church. He preached in barns, in shops, and on the streets at first, but it was not long before those who heard him built him a splendid church and parsonage.

Being a true Jew and a true Christian he could not forget his own people, and so he soon went as a missionary to Roumania. Although unable to remain there long, he never was indifferent to the needs of the Jewish people. He returned to Scotland and again took charge of a church there, but later joined the Church of England, becoming Vicar of Lodars in Dorset.

His scholarship was recognized everywhere. The University of Gies-sen conferred upon him the title of D. D., and he was made M. A. by honorary decree of the University of Oxford—then later, in 1883, by decree.

In this same year he settled at Oxford, where he was Select Preacher to the University, 1884-5 and Grinfield Lecturer on the Septuagint, 1886-8, and 1888-90. He was also Warburton Lecturer of Lincoln's Inn.

Edersheim was a most prolific writer. His early writings included Jewish and German stories translated into English for educational purposes. He wrote: "History of the Jewish Nation from the Destruction of Jerusalem to the Establishment of Christianity in the Roman Empire." "The Golden Diary of Heart—Converse with Jesus in the Book of Psalms," "Elisha the Prophet, His History and Times," "The Jubilee Rhythm of St. Bernard" and other hymns, chiefly from the Latin, "The Temple, Its Ministry and Services as they were at the time of Jesus Christ," "Sketches of Jewish Social Life in the Days of Christ," a Bible History in 7 Volumes. "The Life and Times of Jesus the Messiah," which took seven years to write, and which became justly popular, "The Exodus and Wanderings in the Wilderness," a work on Ecclesiasticus in the Speakers' Commentary, "Tohu-vavohu (Without form and void)," a collection of fragmentary Thoughts and Criticisms edited by his daughter, and many lectures and contributions to periodical literature and encyclopaedias. He also did a great work as translator and editor of various works. He was editor of "Israel's Watchman" in 1877.

Edersheim died on the 16th of March, 1889. A friend in writing of him shortly after his death says: "He died quietly and peacefully, in accordance with his life, at the age of 64, which is not more than maturity for learned men. In the University which adopted him, he was esteemed by everybody without exception and he will be deeply missed by many friends. His charming tall figure will not meet us any more in the library at lectures and other gatherings, but his memory will last in Oxford and elsewhere, wherever he was known. His children may be proud of his name—rest in peace, my friend and may thy soul be bound in the bundle of life with the Lord thy God."

## JEWISH NOTES

Dr. Max Nordau who died last month in Paris was mourned and eulogized in glowing terms by all the Jewish editors in the world. The news of his death also produced profound grief among the Jews in Jerusalem. All Hebrew schools were closed and the flags of Zionist institutions were at half mast. Some editors said that Zionism owes its success to Dr. Nordau's giving himself unstintingly to the cause of rehabilitation of his Jewish brethren on their ancestral soil. All wrote of him as one of extraordinary intellectual grasp and wide learning. Some called him a prince. We are commenting in "The Shepherd of Israel" on these eulogies by orthodox Jewish editors, calling attention to their inconsistency. We quote Dr. Nordau's expression concerning the Lord Jesus Christ from one of his writings which says, "Jesus is flesh of our flesh and bone of our bone. Peter will be the only Jew left who said, 'I do not know the man.'" Now we ask through "The Shepherd of Israel," since these orthodox Jews praise Dr. Nordau so much as a leader of extraordinary intellectual grasp and a prince in Israel, why not follow his example and step up to that high level and not reject the Lord Jesus Christ, but own Him as their brother, at least as Dr. Nordau did?

There are now two harbors in Palestine. One is at Jaffa in the south. The other one is Haifa in the north, at the foot of Mt. Carmel. The latter has not yet been fully provided with port facilities.

Recent news from Palestine contains an item telling of the completion of the first power station in connection with the electrification of the whole country. As there is no coal and very little wood in Palestine, electric power will be a great asset to the people. The waters of the Jordan will be the main source of the power and the first sub-surface electric cable has already been laid. This news came in a cable

message which adds, "the realization of this project is the best answer to all anti-Zionist propaganda."

The Hadassah Medical Organization which was known as the American Zion Medical Unit is referred to in a recent government report for the year as the largest and best organized voluntary service. That Unit has cared for more than 5,000 patients in the Hospitals of Jerusalem, Jaffa, Sefed and Tiberias. It also provides medical service to arriving immigrants.

Prof. Albert Einstein has been elected to honorary citizenship of the Jewish municipality of Tel-Aviv. Prof. Einstein is the first to have this honor conferred upon him.

A delegation composed of a number of rabbis and laymen presented to the High Commissioner Herbert Samuels, a petition signed by 4,000 orthodox Jews asking that steps against Sabbath desecration be taken. To this the High Commissioner replied in part as follows:

"I have listened with great interest and much sympathy to the general views you have expressed. On broad grounds, I attach the greatest value to the institution of a day of rest; the principle is one of the matters in which modern civilization owes very much to the Mosaic Code. The day of rest is of the greatest value to intellectual efficiency, and it is a boon to labor throughout the world. Particularly in Jerusalem where there is so large a Jewish population, it is right that the Sabbath, the Jewish day of rest, should be strictly adhered to. If the Jewish national home means anything at all it means a Jewish atmosphere for the Jewish community in Palestine, and I entirely agree with you in the assertion that Jews living in the country, and others coming from other countries to Palestine, should find an environment of quiet and rest on the Sabbath.

I hardly think that in these days it is practicable to introduce new legislation and to enforce penalties for the breach of the Sabbath. The enforcement of such laws is difficult, and it is generally found that public opinion and moral influence are far more effective than the imposition of fines or imprisonment."



## QUESTIONS AND ANSWERS

Question. *Please explain Matt. 5:29,30.*

—MR. and MRS. M. NOLAN.

*Answer.* It does not mean literally to pluck out the eye or cut off a hand, which act would be a sinful one, but it must be understood figuratively. Frequently we find that the Lord Jesus Christ, in His utterances, refers to expressions the Jewish sages used in their writings. For instance, in Matt. 20:15, the evil eye means envy. Also in the Old Testament we find similar expressions in a figurative way. In Jer. 31:19, "the bowels" is made to represent compassion. Hence the custom of representing the affections of the heart and mind by the different parts and members of the body. Romans 7:23. "Having eyes full of adultery, and that cannot cease from sin . . . an heart they have exercised with covetous practices, cursed children," 2 Peter 2:14. Again we find that the "hand" represents tyranny, Ex. 18:9; it also indicates wrath and vengeance, Num. 15:30; 35:17; Deut. 13:9. Therefore our Lord used those metaphors, well understood by his audience, to denote unlawful desire and corrupt inclination of the heart. Whatever proves to be the cause of, or occasion for sin, no matter how dear an object may be, even as precious as the eye, it must be plucked out.

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Question. *Kindly tell me what stage of Israel's history is meant by Isa. 24:20 and Jer. 4:7, and Jer. 25.*

—MRS. M. M. CLEVELAND.

*Answer.* Isa. 24:20, refers to the time of the great tribulation. The translation, "and shall be removed like a cottage" is not correct, it should be, "shall be shaken like a temporary lodging place." Isa. 1:8. Jer. 4:7 describes Nebuchadnezzar, who destroyed the Gentile nations, "as a lion come out from his thicket" and also Jerusalem. This was literally fulfilled about five hundred years before Christ. Jer. 25th chapter up to verse 15 gives an account of Nebuchadnezzar's attack and invasion upon Jerusalem and the consequent seventy years of captivity. The rest of the chapter speaks in such terms as cannot apply to the above mentioned period. It is therefore believed to reach out to the "day of the Lord." Isa. 2:10; Rev. 16:14; 19:10-20.

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Question 1. *Please explain 1st Samuel 16:14.*

Question 2. *1st Samuel 28:19. How could the sons of Belial be at their death where the spirit of the sainted Samuel was?*

Question 3. *1st Samuel 28:15. When a redeemed soul dies, do not their spirits immediately pass into glory with Jesus? How then could Samuel say unto Saul, "Why hast thou disquieted me to bring me up?" It sounds as if he came from beneath.*

—MISS M. KRAUSE.

*Answer 1.* The Spirit which came upon Saul when he was made king (chapters 10-11) departed from him, on account of his rejecting God. Then the evil spirit, by God's permission, entered and caused him to be troubled and melancholy.

*Answer 2.* The expression "thou and thy sons shall be with me" means that they shall be in the region of the dead, the eternal world. It does not refer to the different conditions of the righteous and the wicked therein. When the Lord Jesus told the man on the cross, "today thou shalt be with Me in paradise," the place and condition was expressly determined.

*Answer 3.* Up to the time of the resurrection of the Lord Jesus Christ, all the spirits of the dead, pious or wicked, were gathered into "Sheol" (Hebrew) "Hades" (Greek). This was a place of detention for all the departed souls. There was a department for the good, called Paradise, and another department for the bad. The good in Paradise were comforted, while the bad were tormented. The Lord Jesus told us, in the story of Lazarus and the rich man, that there was an impassable gulf between the two departments, although both were in Hades, and the inmates could see and converse with each other. While those in Paradise were made comfortable, it was not a place to be coveted. They were hoping for better conditions of happiness, when the Lord

Jesus would rise from the dead, descend into Hades, and take them up to heaven, bringing to them a blessed release from their captivity in the place of detention. This we learn from 1 Peter 3:19, "By which also He went and preached unto the spirits in prison." He then brought out of there all those faithful spirits who had been waiting for His triumph over death, and coming as conqueror and redeemer. However, those that had been disobedient were left there in Hades until the days of final judgment, when Hades together with all its inhabitants, will be cast into the lake of fire. Rev. 20:14. The English word "Hell" should be "Hades." This place of detention, Sheol or Hades, is in the lower region. Jacob, speaking of dying, said: "I will go down into Sheol (Hades), unto my son." Gen. 37:35. The other patriarchal saints in the Old Testament refer to death as being gathered to their fathers, not into the presence of God. Thus we understand the words "To bring me up" in the case of Samuel who died long before the resurrection of the Lord Jesus Christ.

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Question 1. *Who are meant by "the people of the saints of the most high" in Dan. 7:27; Israel or the Church?*

Question 2. *Is it thought that the Antichrist is to come from the tribe of Dan? If so, why?*

Question 3. *Was J. B. Rotherham a Jew?*

—MRS. G. F. KNAPPEN.

*Answer 1.* The remnant of Israel, the 144,000 of Rev. 7 and 14. These occurrences of Rev. 7 will be during the great tribulation under Antichrist. The Church will then be with the Lord who will have met the Ecclesia in the air. Those Jewish saints will, as a result of the present missionary activities, rise up and protest against Antichrist who will sit in the Temple as God. 2 Thess. 2:4.

*Answer 2.* There is no Scriptural reason for thinking so.

Your third question is answered by the little booklet you sent us.

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Question. *Please explain Genesis 6. Who were those giants? Who were the sons of God, who were those men of renown and what time or age was that "of old" as referred to?*

—MR. W. E. SWENGEL.

*Answer.* The word giants is in its original "Mephilim" which literally means, the fallen ones. It refers to the lawless and godless men doing violence by reason of their physical strength who thus fell away from God. Most of those tyrants and brigands came from Cain. Gen. 4:17-24. The sons of God is a Scriptural term applied to those who fear, serve and testify of God. Deut. 14:1. For the same reason the angels are given that title. Job 1:6. The time of old refers to Cain and his children, whose daughters, the sons of God, the children of Seth, married. Gen. 4:26. They bare them children after their kind. Inter-marriage between children of God and worldlings proves a curse.

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Question. *Will you kindly tell us through your paper your belief as regards Christian baptism, both as to its purpose and the form.*

—MRS. J. A. WEAVER.

*Answer.* We believe that the Scriptural baptism is immersion. Its purpose is first of all and above all to show implicit obedience to the Lord Jesus Christ who says, "he that believeth and its baptized shall be saved." Mark 16:16. Second, by being baptized we show forth His death and resurrection. When we go under the water we are buried with Him, and when we rise up out of the water, we rise to newness of life. Rom. 6:4.



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