

"HEBREW CHRISTIANITY AND JEWISH NATIONALISM"

(Paper prepared for the 17th Annual Conference of
the Hebrew Christian Alliance of America,

Erie, Pa., May 4-8, 1931

By Mark John Levy)

"Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers" (Rom. 15:8).

"Thou seest brother how many thousands of Jews there are which believe" (Act 21:20).

"I have committed nothing against the people or customs of our fathers" (Acts 28:17), Said St. Paul, shortly before his death.

Christ (Messiah) prayed on the Cross for His enemies, Jews and Gentiles, "Father, forgive them; for they know not what they do" (Luke 23:34). All nations are guilty for the death of Christ (Acts 4:27). The day is near when Judah will confess nationally her part of the guilt for Messiah's crucifixion (Zech. 12:10). But loyal Christians must first confess Christendom's great wrong against the Lord God for its unChristlike treatment of the Jews during many centuries.

The tragic death by his own hand of Hans Herzl, the Hebrew Christian son of Dr. Theodor Herzl, the Father of Modern Zionism, should prove conclusively to Friends of Israel that the national note is needed in our proclamation of the Gospel message to our exiled and disconsolate brethren of Judah.

Hans Herzl loved our Lord Jesus and he loved his nation. His nation forsook him because of his love for our own true Messiah. And he evidently found no Christian circle of loving fellowship to comfort him in his national despair. This Paper explains why Hebrew Christians have no churches, no benevolent homes, no Bible Schools, etc., under exclusive Hebrew Christian authority throughout the wide, wide world, to welcome and comfort their discouraged brethren.

May the Lord forgive any Jew or Christian who contributed to the untimely death of Hans Herzl! And may we all have the joy of meeting him on the Blessed Resurrection Morn cleansed from all sin by the precious Blood of Christ (Lev 17:11; Heb. 9:22).

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COPY

Hans Herzl

FOREWORD

"HEBREW CHRISTIANITY AND JEWISH NATIONALISM"

By Mark John Levy.

"Hebrew Christianity and Jewish Nationalism" was written whilst the writer was on pilgrimage and printed in haste. This paper was read at the Seventeenth Annual Conference of the Hebrew Christian Alliance of America, held in Erie, Pennsylvania, May 4-8, 1931, and referred for consideration to the Third International Hebrew Christian Alliance Conference to be held in England this year. The forbearance of the reader is asked for the enforced brevity of the paper and typographical errors, etc. The Mountain Lake Park, Maryland, Conference was held in 1903 (not 1904). Its General Secretary, the learned Dr. Louis Meyer, suffered a grievous physical and nervous breakdown later, and died mournfully in California. A somewhat similar fate overtook our loyal-hearted Brother Philip Cohen in South Africa. The strain on dear Henry L. Hellyer, now in Warsaw, Poland, also proved too great, and his breakdown involved intense suffering. Our literate brother, B. A. M. Shapiro, of New York, who has been at death's door more than once, and is still battling with physical weakness, called unexpectedly on the writer while he was meditating on this Foreword. Our earnest-minded Hebrew brother, Samuel Schwayder, of Denver, Colorado, who is advocating a long-drawn-out Jewish review of the trial of Jesus, has already broken down nervously. These names are added to those that appear in the body of the paper to emphasize the immediate need of the Gentile Christian Churches (Romans 16:4) coming to the aid of Hebrew Christians nationally, in the compassionate spirit that the Hebrew National Church came to the aid of Gentile Christians at the Council of Jerusalem, under the controlling influence of the Word of God and the Holy Ghost (Acts 15:13-29, 21:17-26).

Nearly 150,000,000 Protestant Christians commemorate annually in spirit the ancient Hebrew feasts of the Lord (Lev. 23) including Anglicans, Protestant Episcopalians and Lutherans, though not at Lunar Time reckoning, since the Council of Nicea (A. D. 325) disrupted the Jewish and Christian religious calendars. This is likewise true of over 350,000,000 members of Roman, Greek and other Catholic National Churches. Therefore it is manifestly illogical and unjust to deny to Hebrew Christians their national right to commemorate in spirit these identical feasts with their Jewish brethren at the God-appointed Lunar Time reckoning, if they so desire. And Gentile Christians should remember that Hebrew Christians have not a single Church Building, Benevolent Home, Bible School, etc., throughout the wide, wide world under exclusive Hebrew Christian control, so far as the writer knows, although the Hebrew Christian kindred of Lord Reading, Justice Brandeis, Lord Melchett and the Belmont, Guggenheimer and other wealthy Hebrew Christian families, and the descendants of Jewish Christians of many centuries, are supporting Gentile Christian Churches, whilst multitudes of their poorer Jewish Christian brethren of the United States, England, Palestine and on the continent of Europe, cannot openly confess their faith in our Lord Jesus Christ because of economic pressure.

Yes, I would that readers of "Hebrew Christianity and Jewish Nationalism" should focus their minds on this question as it affects unbaptized Hebrew Christians and our unconverted Jewish brethren, to the God-desired end that every stumbling-block shall be removed to their coming to a Scriptural knowledge of their National Freedom in the Gospel and thus be nationally prepared for the long-looked-for glorious reappearing of the Lord Jesus Christ, our own true Messiah. And to every earnest-hearted Gentile Christian minister I would say:

Thy lips are wet with waters sweet
That flow from Jewish springs:
But what sweet word from off thy lips
For Judah taketh wings?

Thy themes aflame with Pauline fire
Set Gentile hearts aglow:
But what of Paul's warm-hearted love
For Judah dost thou show?

Thy Salem-worded songs of joy
Tune Christian harps anew:
But what care ye that David's lyre
Is silent for the Jew?

Ah, yes! as to Gerizim's Mount
For blessing Gentiles come,
Who sorrow not that Ebal's curse
Expels the Jew from home.

O friend, beware lest Balaam's blight
Fall on thy Christian heart!
Thou art too strong in Jewish Faith
To play the ingrate's part!

1824 H Street, N. W., Washington, D. C., U S. A.

Our good brother, the Rev. Morris Zeidman, of Toronto, Canada, writes under date of January 21, 1931:

"My dear Brother Levy:

"Now I wish to pay you unsolicited tribute for the ways, means and methods which you have inspired me to use among God's own people. Namely, the national freedom for the Jew who accepts Jesus as his personal Saviour and Redeemer. It would be mild to put it that new joy has come into my heart and that I have received from it new impetus for missionary work. I have only tried this method for a year and we are already beginning to see wonderful results. The animosity of the Jewish people towards us as missionaries has almost completely broken down in the city of Toronto.

"We are working at our 'Soup Kitchen' where we feed thousands of people. We have fed 40,000 (mostly Gentiles) and it will pleasantly surprise you to know that I am receiving money and clothing from Jews. I think this is an experience that no other missionary since the times of the apostles has known, when Christians became as Jews to the Jews, to gain the Jews!

"This is my tribute to you, dear brother, and I do pray that God will give you the joy unspeakable and bless you with strength and health that you may continue to be a blessing for many years to come. . . . I remain, yours in Christ Jesus,

M. ZEIDMAN."

“Hebrew Christianity and Jewish Nationalism”

(Paper prepared for the 17th Annual Conference of the
Hebrew Christian Alliance of America, Erie, Pa.,
May 4-8, 1931 — By Mark John Levy)

No one is more grateful than I to our Gentile Christian friends for their warm-hearted welcome and generous hospitality given year after year to the Annual Conference of the Hebrew Christian Alliance. I had chief part in organizing several of our early conferences, and speak from happy experience. Moreover, my childhood days were ordered by kindly Gentile nurses, my boyhood days were spent mostly in Gentile schools, three of my brothers married Gentile brides, my father left a Jew and a Gentile the executors of his will, and in the early days of my Christian life I wrote; “Kind faces in a vision rise; Gentile and Jewish saints I see, who meet in love and fraternize beneath the Branch of David’s Tree. In peace and Gentile and the Jew assembled in a happy throng, where faces beam with friendship true, and good-will is the only song. And as they sing the winsome lay, old walls of hatred crumble down and prejudices melt away beneath the Branch of Great Renown. And sweetest buds of purest love bloom forth upon the face of all, while from their lips and eyes above, the fragrant leaves of kindness fall.”

It was also my ardent desire and proposal, as the first General Secretary of the Alliance, that a Gentile Christian Committee of Counsel should be organized to co-operate with our work. These facts are mentioned to disarm immediately any feeling of protest against my Paper that may arise in the minds of Gentile friends of Israel who have not studied critically the question that we are to discuss at this hour, namely “Hebrew Christianity and Jewish Nationalism.” And I am doubly grateful to the Program Committee for the invitation to address you on this subject, because my loyalty to National Hebrew Christianity has involved me in a martyrdom of misunderstanding and opposition in ministry for over forty years, sometimes with brethren who confessed later that they sinned with open eyes against the truth of Judah’s National Freedom in the Gospel and against a brother who

had unselfishly served them. Our Alliance itself is the best witness to the fact that throughout the years I never broke fellowship with brethren who misunderstood or wronged me in my crusade for spiritual justice to Judah in national life.

How patient, forbearing and forgiving we need to be with one another and with ourselves, as we unitely press the battle against the great enemy of our souls; for we fight not against flesh and blood! And how constantly we need to remind ourselves that it is only through the mercy and grace of the Lord that we are enabled through faith to blot out the memory of failure, not only for our overt acts of sin; but also for our sins of ommission, ignorance and presumption in sacred worship and service. Let us comfort ourselves again with the assurance that the Blood of Christ cleanseth us from all sin and go forth from this Conference with new courage to do our duty to the Jews, and the Gentiles and the Church of God.

Our good brother Morris Zeidman, at our Conference in Chicago last year read an exhaustive paper, "Christ of the Judean Road" dealing with the doctrinal side of the question at issue; and my tract, "To Redress Christendom's Greatest Wrong Against the Jews", also deals with the subject doctrinally, in the clear light of New Testament teaching. This is my justification for presenting a Paper now from the up-to-date powerful standpoint of personal experience, not only with the sorrows of Hebrew Christians but also from the standpoint of practical compassion for the National sorrows of Judah.

We meet under the shadow at a great loss to Hebrew Christianity in the sudden Home Call of our lamented Brother S. B. Rohold, the first president of the Alliance. Our only consolation is the blessed promise of a joyful reunion on the Resurrection Morn. Willing-hearted Hebrew Christians are under great pressure in these momentous days. Some have had more than one nervous breakdown. This should be a warning to others, to be wiser in the expenditure of their strength. Brother Rohold's ocmparitively early death was undoubtedly hastened by over work, as was that of our generous-hearted Brother Maurice Ruben a few years ago. Our much-loved British Brother, Samuel Schor, to whom our thanks are due for sacrificial service in the calling of the first International Hebrew Christian Conference, had a serious nervous breakdown on the eve of its convening, and has not fully recovered. Of our three brethren appointed to the trusteeship of Abraham's Vineyard at Jerusalem, one as we have

already noticed, has been called from earthly scenes; Dr. Gold-Levine has been laid aside for months through a serious illness caused by over-work; and Sir Leon Levison himself was in the doctor's hands after his return from a strenuous visit to Palestine. Our own mild tempered President, Brother D. J. Newgewitz, has been ordered a six months' rest because of nervous trouble. I have myself had two nervous breakdowns, and God only knows the suffering one endures under such circumstances when on pilgrimage and without the comfort of close companionship. Must we not believe that poor Hans Herzl's suicide was the climax of an insane impulse following a nervous breakdown?

Why do I mention these mournful facts at the risk of grieving you? To impress vividly on your minds the terrible injustice of the Gentile Branches of the Christian Church against Jewish Nationality for sixteen centuries, by absorbing into their own national or sectarian bodies the spiritual joy, mental power and temporal wealth of Hebrew Christianity, since the Council of Nicea changed the date of Easter. This throws an almost unbearable burden on the few Hebrew Christians who remain true in Gospel testimony to their own people, many of whom have not been free hitherto to express candid thought on the question of Jewish Nationalism as related to the Gospel of Christ.

Hebrew Christian leaders themselves unduly strain their physical powers in ministries which they might more wisely delegate to other brethren. This not only saps prematurely their nervous force, but also gives the impression of autocratic rulership. All are guilty, more or less; and we run true to ancestry because our nation has been for centuries without recognized rulers, and every son of Judah has difficulty in checking individualistic exercise of authority when in power, and of submitting to authority when individual opinion is unpopular. This is not an unkind reflection on brothers beloved, or on Hebrew leadership so often proved of inestimable value by Hebrew Bishops in the Gentile Churches and Hebrew Prime Ministers in Gentile countries. But it is an admonition to a spirit of yieldingness for the common good, when vital truths are not involved, as we seek to bear one another's burdens whether in leadership or under authority.

Our leadership of the Alliance is sorely handicapped by the multiplied sectarian divisions of the Gentile Churches with whose Christian fellowship the vast majority of our members

are linked, and on whose financial support our missionary leaders mostly depend. This fetters the free expression of doctrinal opinion regarding National Gospel approach to our unconverted brethren, and is chiefly responsible for the shadows which darken the spiritual and social life of Hebrew Christians, within and without the circle of Alliance authority.

And we must remember in this connection that the children of mixed marriages become ashamed of the Jewish strain in their blood and have for many centuries bestowed their spiritual and temporal gifts to the upbuilding of Gentile Christian Churches under assumed names. Generation after generation passes away without the children and grandchildren of Hebrew Christians being prepared to continue the work which their immediate ancestors had so nobly begun for the evangelization of their unconverted brethren.

What greater wrong can possibly be committed against Jewish Nationalism by Hebrew Christians than the condoning of these Gentilizing methods of missionary societies to the Jews century after century? And what clearer evidence can we have that its condonation has not ceased than that given by the Committee on the Revision of our Constitution in ignoring altogether this vital question.

Truly pathetic is the position of the children of mixed marriages when facing opposition of the people of their Hebrew parents, and when listening to the witticisms, criticisms and slurs of the people of their Gentile parents concerning their Hebrew parent's race. Some Hebrew Christians do not tell their children of their Hebrew ancestry, thus Anti-semitism, economic pressure and social discrimination make many full-blooded Hebrew Christians, rich and poor alike, ignore or deny their national descent, to the spiritual impoverishment of Judah and the weakening of their Christian testimony to the Gentile Churches. Pitiably is the condition of Hebrew Christians who are ashamed of the national blood that flowed also in the veins of our Lord Jesus Himself when He died for the salvation of mankind, as the son of David and the only begotten Son of God.

The chief motive of my forty years' crusade for the revival of Apostolic Hebrew Christianity is outlined in these statements. Every Hebrew Christian should ardently strive to check his fear of Christian testimony to Jesus amongst his unconverted brethren and the shame-facedness amongst the Gentiles because of his Jewish lineage. Otherwise his course is nationally disloyal, spiritually unscriptural, and physically

unnatural, leading far too often to the unnecessary breaking of marriage ties and the separation of parents from children, for whose temporal and eternal welfare they must finally give an account to Almighty God. No problem is more tragic on the earthly side of Gentilized Hebrew Christianity than that of the marriage question. ★

Yes, my forty years of itinerant ministry has brought me into contact with the sorrows of Hebrew Christians to a degree unknown to missionaries who travel but little, or fail to seek out brethren not in their own social, linguistic, church or missionary group. Thus I have met in their days of deepest need some Hebrew Christians who are now in the fore-front of Christian activity, and others who have died of broken hearts or withdrawn from Christian fellowship because of burdens that are inescapable so long as the Gentilizing methods continue. Some phases of Hebrew Christianity are seldom mentioned in Jewish missionary literature and can never be fully understood by the most lovable and compassionate Gentile Christian who has not the back-ground of Jewish suffering for centuries blended in his nature. And how seldom we mention in literature on this question, or compassionately pity, the mental anguish of Jewish parents of converts, whom they have borne, nourished and cherished from babyhood with a family affection that is so conspicuous a trait of Jewish home life! Their grief and that of their kindred is often inexpressable. I thank God that grief did not kill family affection in my case. Source of stress

In the night following my own baptism I began to write to our family circle of the joy of sins forgiven. From mother's letters I will not quote. A sister replied, "If I wrote forever I could not express the deep grief that your letter has caused our dear mother and myself. I think you have killed the best half of my life . . . I feel as if I am going to a funeral. When God has taken us all and in Heaven we are re-united, one face that has always been so dear to me will be missing . . . As I am writing this I am weeping the bitterest tears of my life . . .". Some months later I returned to London. Mother and all my sisters wept on meeting me. Mother would not let me remain at home unless I promised not to attend Church; my sisters would not walk on the streets with me; most of my old friends turned away without speaking; those who spoke asked me in a half-scornful, half-sarcastic tone, "How do you feel now you worship Three Gods?" A few said, "It was all right for you to believe in Christ, but why were you baptized?" These were probably secret Jewish believers

Levy's experience of family rejection

in Jesus,—a myraid host who may never attain the joy and safety of the New Birth unless the stumbling block is removed that denies them Jewish National Freedom of the Gospel.

I returned to the United States and visited England again and again while studying for the ministry. My mother became reconciled to my Christian faith and the home-door was again opened to me. Then, although I had no clear light on our right to observe the God-given national customs of Israel, many of which antedated the giving of the Law on Mount Sinai, I willingly embrace the opportunity of following the Apostolic example in becoming "to them that are under the law, as under the law, to gain them that are under the law," as following experiences prove; One year I fasted on the Day of Atonement. Next year, as the sacred day approached the question was asked, "Do you intend to fast?" "Yes", I replied, "I do not wish to cause mother unnecessary pain." My mother who was sitting in the room at once said, "If that is the only reason why you are going to fast, I would rather that you did not do so." I replied, "Mother, it is the only reason, as there is no need for me to fast for the forgiveness of my sins. I believe Messiah has come and that He shed His Blood as an atonement for our souls. This is my only hope of reconciliation with our Heavenly Father. But out of consideration for you, I am willing to fast, even as I sometimes do among the Christians." On that occasion I did not fast to prevent misconception. I was willing to do so as an act of filial love but not as an act of atoning merit as related to eternal salvation. "My hope is built on nothing less than Jesus' Blood and righteousness."

On another occasion a brother said, "If you are going to fast tomorrow come to my home and break your fast." This I gladly did and was enabled thus to point out to his family circle the impossibility of obtaining forgiveness of sins "without the shedding of blood," by quoting the words of the Lord Himself, through Moses, "The life of the flesh is in the blood; I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. 17-11), and other scriptures.

On sitting down to the Feast of Unleavened Bread, I was again enabled to point my kindred to, "the Lamb of God, which taketh away the sin of the world," by reminding them that the burnt, meatless shank-bone of a lamb upon the Paschal Table could not possibly be a saving, sacrificial sin-offering. And when we read the twenty-second verse of the one hundredth and eighteenth psalm, twice quoted in the

New Testament, "The stone which the builders refused is become the head stone of the corner," I told them that it referred to Jesus, Israel's true Messiah, whom our fathers rejected, but Who still loves us. Yet Christians in London said that I had practically denied the faith, because in my own mother's home, in obedience to Scripture I became, "as a Jew to the Jews," to gain our own family circle for Christ (I Cor. 9-20).

I might relate episode after episode to prove the wisdom of the scriptural way of living amongst one's Jewish brethren in the blessed opportunities that presented themselves of testifying to my faith in Him Who is, "the Way, the Truth, and the Life." But had I antagonized them unnecessarily their hearts and their homes would have been closed to me. One day a cousin quoted the text, "Judge not that ye be not judged." I asked her if she knew whose saying it was. On her replying, "No", I told her it was spoken by Jesus in His sermon on the mount, and asked permission to read the sermon to her. This was granted; and after listening she said, "I have often quoted those sayings but did not know whose they were."

On another occasion a niece asked me to write a "confession" of favorite names, poets, flowers, books, texts, etc. After obtaining permission from her mother I stated that my favorite names were Jesus, John and others; that I believed with a perfect faith Messiah has come and that He will come again; and that I was not ashamed of the Gospel of Christ. After the questions were answered, my three nieces clustered around the book and, as I fully expected, a solemn look overspread their faces. Then its owner cried out with tears in her voice, "Uncle, I can never show this book to my friends again." Yes, you can", I answered, "tell them Uncle Mark is a Christian; they nearly all know it now." "I cannot do that," was her reply as tears began to flow freely. Placing my arms around her, I said, "Dolly, you insisted on my writing and told me to be true. If you regret your request, because of the answers given, tear out the leaf." After inquiring anxiously whether I would not be displeased, the matter was apparently settled by the sacrifice of the offending leaf. But good seed was sown. Eleven years later, on the eve of her marriage, I had a long conversation with this same niece on things eternal, after she had asked my opinion on Darwinism. On this occasion she thanked me affectionately with a kiss for the Scriptural information from the fall of Adam to the death of Christ. A few years later she was

drowned while striving ineffectively to save her husband from a watery grave. I have fair hope in believing my testimony to her was not in vain, because one of her sisters confessed to me her faith in Jesus after the Great War. I believe my mother also died in the Christian (Messianic) Faith; and I know that others of our kindred have been blessed by my Gospel testimony.

Another cousin and her husband, who had been president of the local synagogue in an English town, was received with their children into an Anglican Church. He afterwards became the vicar's churchwarden. I had visited them before their conversion. On a subsequent visit, after a lengthy absence in the United States, I spoke freely to them of our Jewish people at the family table. When we were alone he said, "Mark, do not remind the children that they are Jews; they have almost forgotten it now." Like so many others he had grown ashamed of his Jewish lineage and indifferent to the eternal peril of his national-blood brothers.

While in London, over thirty-five years ago, I organized the Christian Jews' Patriotic Alliance and, as its president, brought to the notice of leading Hebrew Christian missionaries there and elsewhere the great wrong committed against our unconverted brethren, by disloyalty to Apostolic methods in Gospel approach to Judah. Almost to a man, they declared at first, that we had no scriptural right as Hebrews to observe any of the national customs of Israel, even with the object of winning our brethren for Christ, asserting that this would be "Judaizing." Later, the Rev. Maxwell Ben Oliel, an eminent Hebrew Christian, acknowledged that I was right after his own careful study of New Testament teaching on the question. We brought others to see the scripturalness of our position after critically discussing the question in all of its bearings for a year. But the brethren finally "tabled" our Resolution because, as the late Rev. Dr. Rosedale said to me, by way of consolation, "The Hebrew Christian missionaries are dependent on the Gentile Christians for support and they cannot afford in justice to their families to risk the charge of "Judaizing".

Returning again to the United States, I began itinerant ministry among our Jewish people, visiting from store to store, and calling upon rabbis, lawyers, physicians, and others at their offices. Moreover, I occasionally attended rabbinical conferences and the American Jewish Congress to give my silent or audible testimony for Christ. Open-air work was

fearlessly faced, in spite of riots, arrests and loneliness. I pleaded also with Christian Churches and Conferences for spiritual justice to Judah, and was always glad to give my Levitical testimony of faith in our Lord Jesus Christ to the Gentiles and the Church of God.

Hebrew Christians the world over owe a debt of gratitude to the late Dr. Edward S. Niles, of Boston. My fellowship with him was a happy experience because of his ardent endorsement of Apostolic Hebrew Christianity. In the year 1901 and seven years later (1908) I persuaded Dr. Niles to call Hebrew Christian Conferences at Boston; and the first conference of the Hebrew Christian Alliance of America was held at the end of another seven years in New York (1915). The chief part in organizing these and subsequent conferences was my happy unpaid privilege. A Hebrew Christian Conference was held also at Mt. Lake Park, Md., 1904.

At all of our American Conferences I faithfully protested against the Gentilizing error that still grips the leaders of missionary societies to the Jews, and likewise did so at our first International Hebrew Christian Alliance Conference in London, 1925, which was the culmination of my efforts to revive Apostolic Hebrew Christianity. But our Alliances still need the Cap-stone of the proclamation of Judah's National Freedom in the Gospel to crown with blessing our testimony to unconverted brethren. The Protestant Episcopal Church at St. Louis, 1916, and the Christian Church (Disciples), at Kansas City, 1917, endorsed the scripturalness of our position; and theological and church groups amongst Lutherans, Presbyterians, Methodists and others have likewise done so.

But our Resolutions and all other efforts are practically valueless nationally, unless Hebrew Christians who are assembled here, or dwell elsewhere, will from this day henceforth not only acknowledge our Gospel Freedom, but will also go forth to proclaim it in Jewry with a Trumpet Blast of Hope more joyous than that which sounded in Egypt when Almighty God brought forth our fathers from the house of bondage with a mighty hand and outstretched arm under the leadership of Moses. And God grant that Gentile Christians who have unwittingly or wilfully given currency to the greatest Gentile error of the Christian Era, will humbly confess their sin against the fair fame of our Lord Jesus, and do their full duty in helping to redress this great wrong against Judah Nationally. This error has done more than all the Gentile physical persecution of the centuries to make our

Jewish people believe that Christ is their worst enemy instead of their most loving and compassionate Friend.

Over thirty-five years ago I talked over this question in spirit with our Lord Jesus himself and wrote:

Must Israel eat the flesh of swine
Because, Lord Jesus, we are Thine?
Must we God's seal of Faith forego
Because Thy love the Gentiles know?

Must we refuse Unleavened Bread
Because Thy Paschal Blood was shed?
Must holy Pentecostal roots
Produce for kindred bitter fruits?

With praise to God must we not bring
The Tabernacle harvesting?
Nor fast on the Atonement Day
Because our sins are washed away?

Must we Mosaic law despise
Because God's Spirit make us wise
To see in Thee the Antitype
When for this blessing faith is ripe?

No, no, O Christ! True light we see,—
Salvation leaves the Hebrew free
To keep the Law that love may win
Our kinsmen from the ranks of sin!

Yes, it is primarily for the sake of our unconverted brethren that I have waged my long crusade for a universal proclamation of Jewish National Freedom in the Gospel, and not to bring Hebrew Christians into a bondage that is unscriptural. "Whom Christ sets free is free indeed". Our Lord's return is very near and the time is all too short to prepare Judah nationally for His glorious re-appearing. We have shown a miracle of forbearance with one another in organizing Hebrew Christian Alliances in many countries; and we are linked together in the International Alliance. The proclamation for which we plead is sorely needed in Protestant lands. But it is to Greek and Roman Catholic countries especially that our younger Hebrew Christians should go forth in the spirit of joyful self-sacrifice to proclaim our national freedom in the Gospel, for in these lands our unconverted brethren believe almost to a man that loyalty to Christ necessarily

involves disloyalty to Israel. The tragic death of Hans Herzl, the Hebrew Christian son of Dr. Theodore Herzl, the Father of Modern Zionism, should prove to all Friends of Israel that the national note is needed in our proclamation of the Gospel Message to our exiled and disconsolate brethren of Judah. Hans Herzl loved our Lord Jesus and he loved his nation. His nation forsook him because of his love for our own true Messiah; and he evidently found no Christian circle of loving fellowship to cheer him in his loneliness and national despair. May the Lord forgive everyone who in anyway contributed to his untimely death; and may we all have the joy of meeting Him on the Blessed Resurrection Morn cleansed from all sin by the precious Blood of Christ!

Some New Testament references to Judah's National Freedom in the Gospel follow:

Acts 15:13-21; 16:3; 18:18; 21:17-26; 22:3; 28:17;
Rom. 1:16; 11:1; Rom. 15:8-9; I Cor. 7:18-20; 9:20;
Gal. 2:7-8; Rom. 14:1-14.

MARK JOHN LEVY.

1824 H Street, N. W.,
Washington, D. C.

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O Garden of Magnolia!

(Read the Eleventh Chapter of Isaiah)

O Garden of Magnolia,
What shall I say of thee
In April beauty blossoming
So near Atlantic Sea?
Foregleam of Eden loveliness,
To prophets shown of old,
When deserts will with roses bloom
Beside a sea of gold!

The sunlight resting on thy lake
A golden setting gives
To bright reflection of the Red
That in my memory lives,—
To glorify the love of God
Within my thankful soul
For Blood that Jesus freely shed
For man from pole to pole!

O Garden of Magnolia,
Whose beauty more should see,
Some day thy flowers will never fade,
And birds will all be free!
Then lions tame with lambs will play,
No asp a child will harm,
And never will Fort Sumter let
Her guns the world alarm!

Charleston, S. C.

MARK JOHN LEVY,