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The Harvest

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Williamsburg Mission to the Jews,

Box 10, Station A,

Brooklyn, N. Y.

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LEOPOLD COHN
EDITOR

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Salutation

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

My Dearly Beloved Friends:—

Greeting you once more, I pray that the Lord will cause you to realize that God is your habitation, and underneath are the everlasting arms. Amen.

LAST MONTH.

The month just past has brought into Beth Sar Shalom new tokens of God's divine presence there. Over a dozen new members have been added to our Hebrew Christian Church by confession of their faith in the Lord Jesus Christ. The two that have been baptised, accounts of whom are given on another page, are not included in this number. We usually wait some time before we baptise a new convert. As the members of our little church have the custom of partaking of the Lord's supper every last Sunday of the month, it was celebrated on February twenty-second, with great enthusiasm and earnestness. The brethren were moved to tears, and those that were present felt as if they were seated in Heavenly places, and realized the presence of their Saviour, the Lord Jesus Christ, and looked upon Him whom they pierced. One brother went that afternoon to a Christian meeting in a small church, and told them of the wonderful gathering of Hebrew Christians that morning, and said that if they wanted to know how to love the Lord Jesus Christ they should come and learn from these Jewish Christians. He told us these words at the Monday evening meeting when we have a special service for prayer and testimony. Another brother said at that meeting that the time has come when the tide of the gospel will turn back to the Jewish channels from which it flowed out at the first to the Gentiles, this being in harmony with the scriptures which say, "Until the fullness of the Gentiles be come in. And so all Israel shall be saved."

THE DRY BONES SHAKING.

We have been, by the grace of God, perseveringly preaching the gospel during the last twenty years to these benighted brethren of the house of Israel, notwithstanding the terrible persecutions and the almost insurmountable difficulties. We have never felt discouraged,

but kept in mind the command of God unto Ezekiel, which in a secondary meaning applies to every follower of the Lord Jesus Christ, "Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." Week after week, month after month, year after year, we have been pouring into these Jewish souls the message of God through the Lord Jesus Christ, appealing to their reason, soul and heart, telling them that old story of the Cross over and over again until the hearing of the Word stirred them up and brought them face to face with the scene on Calvary, until the Lamb of God hanging on the cross for their sins, appeared to their spiritual eyesight, and behold now there is a shaking and a rising up of these dry bones and we have a host of Jewish followers of the Lord Jesus Christ right in the midst of this cosmopolitan materialism. These facts are such as to cause spiritually minded people to think seriously and to pray fervently. When has there been such a favorable time with regard to reaching the Jewish people with the gospel of the Lord Jesus Christ? Worldly people may not see in this movement the finger of God. The world did not think that when Hiel laid the foundation of Jericho in his first born, and set up the gates thereof in his younger son, it was according to the word of the Lord which he spake by Joshua, the son of Nun. I Kings 16; 34. They must have said that it happened because of certain causes. But godly persons saw in it the hand of God.

HOW CAN THEY HEAR.

On another page you will see a picture of a crowded meeting in Beth Sar Shalom. It shows the fact that we have to send away from our doors people who are anxious to listen to the gospel. After twenty years of labor in this field of the gospel of the Lord Jesus Christ which the Lord has blessed so markedly and where He has created an intense interest in the hearts of the Jews to seek after and find the Lord Jesus Christ as their Saviour, we have, as it were, to resist God's working power and tacitly say, "Do not send us the Jews. We do not want them, we have no room for them." Dear friends, what shall we do about this situation? We have been praying and hoping for the enlarged building which will accommodate as many as wish to come. You are co-workers with us. You have been sharing not only with us, but with the Lord Jesus Christ, your Saviour and my Saviour, the genuine concern for the souls of the Jews. Will you accept my suggestion that we unite in earnest prayer to God for the needed building? Let us set apart every Sunday afternoon at two o'clock when all shall kneel down and meet with one accord and with one supplication at the throne of grace. Let us do so importunately, and give Him no rest until He trouble the hearts of those who have the means so that they shall have no peace until they build the enlarged house. I believe that if the hearts of all that have a part in this work will be thus united in prayer to God and expect His answer, we will ask and receive.

Yours in His service,

LEOPOLD COHN.

EDITORIAL.

The Local Work Argument. We hear from many earnest Christians who after listening to an address on Jewish missions and, becoming enthused exclaim, "We must have Jewish work in our town!" Then they agitate the subject until some kind of work is started which is usually a farce on real Jewish work. Naturally this effort is unsatisfactory and our dear Christian friend throws up his hands in dismay and says, "It's no use, Jewish work is a failure." Others again become stubborn and say, "If we cannot have a local Jewish mission work, then we will not give one dollar for your work in New York." Such narrowness and ill-balanced reasoning is astounding; the same logic would require the conclusion that if you cannot have in your town, a full-fledged mission to the Chinese, then you will not give \$1.00 for mission work in China.

The truth is that it is false economy to establish local Jewish missions in the smaller cities in the West. In the first place, it is a sad truth that the further west one goes from New York, the greater the difficulty to reach the Jew; this difficulty seems to increase in geometrical ratio, being accounted for by the fact that as the Jew drifts away from New York, he becomes prosperous and becoming prosperous he becomes materialistic; "Jeshurun waxed fat, and kicked." There are also other reasons for these conditions; for instance, in the smaller towns every Jew knows every other Jew and it becomes tremendously difficult for a Jew to enter a mission. Then again it is very hard to get competent Jewish missionary workers for these small stations, and the result is—the loss of confidence on the part of Christians, as well as ridicule on the part of Jews.

We earnestly wish that our friends would learn, as so many have done, to trust our judgment in these things, a judgment born of twenty years ex-

perience in this kind of work. If you wish to do individual Jewish mission work, we will gladly send you all the literature that you can use and give you full instructions how to do such work, but we beg of you not to waste the Lord's money in what we know before hand must be largely a failure, that is, rushing in to establish a Jewish mission station, without proper and mature consideration.

The real solution of the Jewish problem in America is to centralize and focus on New York City; this is the storm centre of Judaism not only for America, but for the whole world. What we do here, the Jew knows at once all over the world; the Jewish nation has become so unified and nationalized the world over, that one can compare it to a great jelly pudding; if you shake one end the whole pudding quivers. The place to put your money for Jewish work is right here in New York. The Jewish people of New York are drifting westward all the time, and if we can reach the individual Jew before he leaves New York, he will come to your city in a receptive mood for the Gospel, and you will find your task much more easy than it is today. Please trust us in this matter and give us of your support, of your means and of your prayers, and you will not regret having done so, five, ten, or twenty years from now.

On the Pacific Coast. In connection with the remarks above, we are glad to call attention to our brother J. N. Mount, of Anacortes, Washington. He has been doing for several years, a visitation work among the Jews of the Northwest, having proved especially effective in personal conversations and the distribution of Yiddish literature. We have been glad to co-operate with him to the extent of our limitations, and if any of our readers feel led to help, such help will be welcomed by him. Funds may be sent to him direct, or we shall gladly act as your forwarding agents.

INCIDENTS IN THE WORK.**Two Baptisms.**

During the last month two of the new converts confessed the Lord Jesus Christ as their Saviour, by baptism, which took place in Beth Sar Shalom, the House of the Prince of Peace. One of them was a young woman of about twenty-one who is married and has two children. She came to our dispensary where she met Mr. Englander who invited her to the meetings. All the things that she heard at our services were new to her. She had never heard about Christ before and she knew nothing of the object of the mission. She can read both English and Yiddish so she could study our tracts and in this way become fully convinced that no one can have fellowship with God without the great mediator, the Lord Jesus Christ. To put it in her own words as she related her experience she said, "I was like a piece of timber floating on the ocean. I had no idea of what religion really meant. My husband is an agnostic and so both of us lived just like cattle. I had no hope and no firm belief." Now she gives her testimonies at the meetings of the converts and members of our little church on Monday evenings and tells of her happiness since she accepted the Lord Jesus Christ. She has learned how to pray to God in the name of the Lord Jesus. Her husband had lost his position through an accident and she prayed that he might secure work and the Lord heard her prayer and provided him with employment. She has much hope now that her husband will follow her example and join her in belief in the Lord Jesus Christ.

The other person baptised was a young man of twenty-four. He has been attending our meetings for a long time and in this way learned of the strong proofs from the Old Testament that the promised Messiah and Saviour according to the descriptive foretellings of the prophets in the Old Testament cannot be any other person

than the Lord Jesus Christ. By attending our meetings he became familiar with the converts and when he saw that there are so many Jews who have joined our little church, his hands were strengthened in the Lord and he obtained courage to confess the Lord Jesus Christ publicly by baptism.

A Remarkable Jewess.

A tall Jewish woman of about forty-five who keeps a restaurant to support herself and her family came in once to our Dispensary and met Miss Sussdorff who invited her to her mothers' meeting. Since that time she has been converted and has become very enthusiastic about Christ. At our regular meetings, Friday and Sunday evenings, she is one of our most enthusiastic attendants. At the close of each meeting she heartily shakes hands with everyone of us and gives vent to her feelings of joy for what she had heard, in many complimentary words.

On a Friday evening when a group of men from the Anti-Missionary Society were standing in front of the building and pleading with the Jews to keep away from the mission, this woman stepped in and argued with the whole band, calling them anarchists and socialists. She told them that they were not worthy to enter this mission building because these people are Godly men and women, while they, anti's, were nothing but Godless and lawless. Since she became convinced of the truth as it is in the Lord Jesus Christ she has been bringing other women with her to the meetings. She is continually talking about Christ to her customers, a good many of whom have left her restaurant, not wishing to hear her preach, as they call it, about Christ. When Miss Sussdorff warned her against losing her patronage, she said she did not care, for as long as she lives she wants to talk freely about the Saviour.



A TYPICAL FRIDAY NIGHT AUDIENCE STANDING IN THE AISLES.

The Crowds.

There is a proverb extant that "Seeing is believing." We often wish that all our friends who are having their share in this gospel work could see our audiences and then judge for themselves what it means to be compelled to refuse admission to a people who are now anxious to listen to the gospel of the Lord Jesus Christ. The accompanying picture will give you a view of one side of our crowded audience standing in the aisles. The camera could not be placed so as to take in both sides, which are equally crowded with people. In the auditorium we have two sections of chairs forming three aisles, one on each side of the room and another in the center. In a comfortable way, the seating capacity accommodates 160, but when we allow it to be crowded, there are over 200 in an audience. Those that are standing in the aisles often get tired and so change their position, leaning now on one leg and now on the other.

Then sometimes those that are sitting feel burdened by those who stand over them. Occasionally some of the "anti's" like to take advantage of the crowded condition and try to make a disturbance in any way possible. This and many other features of the crowded condition attract the attention of a large number of the audience. It makes it uncomfortable both for the audience and the speaker. We have therefore come to the conclusion that we will not allow any more such crowds to stand in the aisles. As soon as all the seats are taken, the man at the door does not allow others to come in. Of course exceptions are made with the converts when they happen to come in late. We have to refuse admission to women who have children in their arms and tagging to their skirts on account of their occupying too much room. Thus the number of Jews to be turned away from our doors is increasing. The wonder of it all is that although

knowing that there is no room and that they may be turned away they still persistently continue coming to our doors trying every time to get a chance of admission. I have also learned that a good many Jews who had been turned away do not wish to come near the mission building because they feel offended and although they were interested enough to come, in order to hear the preaching of the gospel, yet the refused admission caused a reaction. Considering these and many other unfavorable results of present conditions the mission is in great need of the enlarged building.

EXPERIENCES OF THE MONTH.

By MISS A. E. SUSSDORFF.

One of the members of our Girls' Sunday Evening Bible Class who has been with us only a short time, told us of a test she had made during the previous week. In the factory where she is employed, a girl mislaid a pair of gloves and when found, they were with work which M— had finished. M— was accused of concealing the gloves and the matter was reported to the superintendent. It usually means that when a girl is reported she will be discharged and remembering this the thought came to her, "You know you did not touch the gloves. Why don't you test Christ and pray in His name that you may not be discharged?" She did so and all that afternoon, waited, and the superintendent said nothing. Now her faith in Christ is strengthened and she wants to study the New Testament. Please pray for her.

* * *

The fear of the Cross still clings to many Jewish hearts. I had to show one of our women whom I visited that I had no cross on my chest and a man in our dispensary called me outside one day and after closing the door said, "Is it true that when a Jew joins this Mission you put a cross on his arm and advertise his name in the

believers, a young man, came into the dispensary and I asked him to show the man his arm and finding no cross, he was satisfied.

The dispensary is a great open door; it breaks down the fear many have of entering the Mission and gives me the opportunity to visit the homes, leave a tract and the message of salvation and invite the family to the meetings.

* * *

One day a tall Jewess entered the dispensary and after a little conversation, I gave her a tract and invited her to our Mothers' Meeting. She came and as I introduced her, she told the women that she was a free thinker and believed only in nature. With one accord the women answered, "That is wrong. We believe in God and the Messiah." She quickly replied, "Well, I too believe in God and the 'ten words' (meaning the Ten Commandments), but I do not believe in the religion of our pious Jews. They say, 'If your sister is wicked, turn away from her,' but I say, 'Do more for her, so as to win her back to the right?' I believe we must share with those about us." She demonstrated this belief the next day when a man came to the dispensary and had no money to pay for a bottle for his medicine. She gave her bottle to this man and had to buy a new one for herself.

While waiting to be seen by the doctor, this Jewess went to several women and entreated them to come to the Mission Meetings. She said that she had pretended to be a free thinker until she found out who we were and what we believed. I called on her the other day and heard her asking her patrons, two men, to come to the Mission. Please pray for this woman.

A Luncheon Party.

It was our privilege on Monday, February 23rd, to have the Long Island Baptist Ministers' Association as

Shalom. It was the occasion of the monthly meeting of the Association, and there were about forty of the brethren present. The paper of the morning was read by Rev. Geo. F. Pentecost, D. D., the subject being, "Higher Criticism and the Fact of Christ." It made a profound impression.

The after-dinner speeches, by a happy chance, took the form of testimonials to the affectionate regard felt by the ministers for Mr. Cohn himself, and to the vast importance of Jewish work in general, and of what this mission is accomplishing in particular. Dr. Pentecost, in his usual effective style, said that Christians do not realize the grave importance of the Jewish question in our country; they treat the Jew as though he were a valuable accession, and they patronize him; while the truth is that the Jew, unconverted, is the gravest menace to Christianity today, simply because of his extraordinary ability in so many directions.

Dr. Samuel McBride testified to a friendship of over twenty years with Mr. Cohn and of his love for him and the work among the Jews. Rev. T. J. Whitaker paid another tribute of love and friendship and told how in the early days, he and his church were the means of being identified with this work almost from its very foundations. It was recalled how he himself nailed the boards to make the platform in the Mission store in Brownsville.

And so it went; other brethren spoke in a like strain; and before we realized it, the hour was late. A good many inspected the Mission building and were surprised to see how much was being accomplished, and how well equipped we were for the work. We were glad to be their hosts and shall welcome them again whenever they wish to come.

JEWISH NOTES.

Very sad is the condition of the Jews in Russia. Since the Mendel

Beilis case ended, many other blood accusations have been started in various parts of Russia. The most terrible one is that in a town called Pastov, about forty miles from Kief. Two men were hired to kill a Christian boy in the same way as the one in the Mendel Beilis case, namely by the infliction of thirteen wounds around the neck, which would serve as a proof that they were for the purpose of extracting all the blood. These two men were seen luring Christian boys in the neighborhood. Among them was a Jewish boy whom they mistook for a Christian on account of his language and appearance. The Jewish boy followed them and was not seen again until found dead with thirteen wounds in his neck. Immediately, the rumor went abroad that the Jews had killed a Christian boy and the government took it up and arrested the Jewish father in spite of his asseveration and the testimony of many other witnesses that he is the father of the boy, and therefore would not have killed him. The police say that in a family photograph taken a few years previous, the picture of the dead boy does not seem to be there. This is because the boy looked different at that time. The Jews gave the strongest possible proof on the dead body which would convince anyone that it was a Jew, yet the police and the government say that that proof was created on the body after death in order to make believe that it was a Jewish boy. In the meantime, all the Jews in that part of the country live in great terror and see in this another case of Mendel Beilis. It seems as if the Russian Government wants to wreak vengeance on the Jews for their victory in the Mendel Beilis case for one wicked plan after another is being invented to persecute the Jews. Recently, it was resolved in the Duma to introduce a new law forbidding the Jews to slaughter animals in their usual way, as it was alleged to be cruel.

A big riot occurred recently in Jaffa, about 35 miles from Jerusalem; because Jews were refused work on the Jewish Polytechnic School there. The Jews then came in a large body and made a demonstration causing a riot in which many were seriously wounded.

* * *

Some archaeologists recently wished to remove the burial place of Zechariah, the prophet, in the Mount of Olives. This excited the Jews of Jerusalem very much and they immediately applied to the government through their chief rabbi and secured an injunction against the spade which would in their judgment desecrate their prophet.

* * *

A World-Congress of the most famous international oculists has been arranged to take place in St. Petersburg, Russia, this summer. From the beginning, it was made plain that no Jewish delegates would be admitted into Holy (?) Russia. The well-known Dr. Hirshberg, of Germany, then wrote an article in a German weekly protesting against the Russian rule. This called out the indignation of all German oculists and it was resolved to boycott the Congress unless the discrimination was done away with. So Russia, rather than be disappointed, changed the decree and announced free admission to any Jewish oculist. Now all Europe is admiring Dr. Hirshberg.

* * *

A great war is going on just now between the Jewish factions in Palestine, as to which language is to be used in the new Polytechnical School in building at Jaffa. The German Jews want the German language to be the leading one, while the other Jews who are in the majority, insist that Hebrew shall be the chief language. There is no telling to what trouble this fight will lead. The Jews in Germany have written articles in the papers against the Zionists, saying

that they are the ones to blame for all the quarrels for they want to monopolize every Jewish affair.

* * *

Dr. Zolshan in his lectures in the Jewish theological seminaries warned the Jews against intermarriage, a thing which has ruined many Jewish communities in Europe. The Jewish blood which is the purest in the world, he said, must be kept undefiled by abstaining from contamination with other races.

A Missionary Trust?

This month marks the simultaneous campaign in practically all denominations, for the "Every Member" Canvass for Church and Missionary contributions. In accordance with what the leaders call the "Apostolic custom," each church has been requested to send committees, "two by two" to every member, to ask for a weekly pledge. Of course, if one should suggest that this is not the purpose for which the original "apostolic two by two" were sent out, he would be labeled as a "crank." We wish to reveal to our friends the danger in this every member canvass. The aim is to get as heavy an increase as possible from each person, for Missions. But when you ask "for what Missions?" the answer is, "for our own denominational Missions."

Now this is all right as far as it goes, but it doesn't go very far. Let's analyze it. You, for instance, gave last year, let us say \$100. for missions, divided about as follows:—\$50. for your denominational missions and \$50. you sent to five or six, or more, independent missions, each one of which you know to be doing an important work, which neither you, nor your church is doing. Perhaps you sent us \$10.00 or, as in many cases, much more, for the specific work among the Jews. You, of course, know that your church and your denomination do absolutely nothing for the Jews, although they talk a great

deal about the immigration problem. This is true of so many denominations and of so many Boards, that one may establish it as a rule, with the one or two exceptions which only prove the rule.

This has been known as "independent giving," and has long been discounted and often condemned, by so-called church leaders. They have regarded an "outside" appeal in their churches as an invasion of their rights. Some have even denounced these "outside" mission workers as "peripatetics." So, for a long time, they have been working towards elimination; narrowing down the limit of giving, by urging people to give only for the "Budget."

This "Every Member Canvass," therefore, is but another step in the pathway to Mission monopoly. If they can persuade you to double, say, your gift of last year to missions, it will follow naturally, that at the end of the year you will find yourself without the money with which you have taken so much pleasure in helping "outside" objects!

We know that our friends will not be so easily misled. In fact, many of the most spiritual Christians are revolting at these conditions, and are withdrawing entirely from such giving. We would earnestly urge you to question your "Apostolic committees" thoroughly and ask them plainly, "What provisions are made in your mission budget for the 2,000,000 Jews of America?"

We would like to hear from every church which can say, "we are making an annual contribution to Jewish missions." We want to make an honor roll of them; we would like to know the amount the church gives, to whom it goes, and what relation the sum bears to the total of other mission gifts.

Furthermore, it is a striking fact that this scheme of elimination could plausibly be applied to practically every "outside" work, excepting Jewish work. Your leaders could ask you

to stop giving to any independent work in China, for instance, by claiming that your church officially is already doing work in China; likewise for India or Africa, and practically all foreign and home mission efforts; and their claim would have enough plausibility to be fairly effective. But when it comes to Jewish missions, they are left without a single shred of excuse or evasion. They simply are not doing it, and that is all there is to it. We are not narrow or selfish, and we are quite willing, as soon as your leaders begin to do Jewish mission work, to withdraw our appeal from their churches. This is a fair proposal, and we challenge your Boards to meet it.

Do they realize that we did not receive twenty regular, annual church collections last year for Jewish missions?—And there are 215,000 Christian churches in America! What a commentary on organized Christian work! God help us, and God pity us! Do they realize that if it were not for just this "independent giving" which they deprecate, on the part of those faithful stewards of God whose hearts have been touched by Him with a burning love for Israel—if it were not for these "independent givers," our Mission would have to close its doors within twenty-four hours? If it depended on the present, organized church in the United States, there would be no Jewish work done. A Jew in New York would not know, and would have no way of knowing what Christianity means!

It is in your power to change all these conditions—you are nobly and bravely exerting that power day after day. God bless you. But let no man, no committee, move you from your God-given call. No "Every Member Canvass" is complete unless the Jew has a place in its provisions.

We have written the above, not in censure, but in love. Let him who knows the Spirit of God, read and profit.

QUESTIONS AND ANSWERS.

Question. *I have never been able to understand why Isaiah compares Christ to two things that seem so very unlike as "a tender plant and a root out of a dry ground."* Shall be glad of a reply in THE CHOSEN PEOPLE.

—Mrs. I. L. Stone.

Answer. The original for "tender plant" is a sucker (yonek) used in different ways; properly, a mother's breast, Job. 3: 12. Figuratively see Job. 20: 16, Isaiah 60: 16, Deut. 33: 19. Here it is understood to mean a sucker of a tree, a small plant, which, shooting out of the root of the tree and having no nourishment of its own, depends entirely upon the sap of the tree. "A root out of a dry ground" is a parallel phrase explaining the same idea in other words; namely, having a scanty supply of nourishment, the plant attains a feeble growth. Both denote the whole state of humiliation, the various traits of which are difficult to enumerate here though the picture is easily understood, of the Lord Jesus Christ, by whom all things were made, yet who became flesh and, depending upon the very things He had made, lived in want and poverty.

* * * *

Question. *Will you please tell me what was the trouble with Dan, that he is not in the Seventh Chapter of the Book of Revelation, but Manassas in his stead?* —Martha Ann Townsend.

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

Church proper, but an additional body of witnesses during the judgment after the Church has finished her course.

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

* * * *

Question. *Will you kindly give an explanation of I Cor. 11: 5, 6, 13, 15? Is that meant for all time for the women? Was it a special artificial covering? Did the church in general observe the covering or the Corinthians only?*

—H. B. Lehman.

Answer. It was the custom in the churches for women to join in public worship with the head covered, which was considered decent. Again, it was a custom among the heathen and idolatrous priestesses to utter their responses with wild looks and dishevelled hair. The apostle teaches the Christian women to appear in the church assemblage in a becoming manner; even while praying by inspiration, they must not conform to the practice of the Pagan Priestesses.

* * * *

Question. *Is the great tribulation spoken of in the Word of God, yet to come and do you believe we will have persecution before the end?*

—John C. Hill.

Answer. Yes, the great tribulation is to come. We, who believe in the Lord Jesus Christ, will be caught up to meet the Lord in the air, be with Him during the tribulation period and then return with Him to end the time of judgment.

* * * *

Question. *To whom does the Scripture refer in John 12: 30, 14: 30, 16: 11. Who is the prince?*

—Dr. D. D. Keeler.

Answer. The devil is called the prince of this world. In Matt. 4: 9, we find him boasting of having all the kingdoms of the earth at his disposal. The ancient rabbis also designate Satan the prince of the world, but place the Jews outside his dominion, while the Lord Jesus includes them as well as the heathen therein.

RECEIPTS FROM JANUARY 1st to JANUARY 27th, 1914.

ARTICLES RECEIVED DURING FEBRUARY.		Sargent, Mo., Anonymous	1.00
R. O. Morris, two boxes of clothing; Mar-		Eliz. Tucker50
tha Bray, ladies clothing and Bible.		Mrs. D. P. Junk	5.00
THE CHOSEN PEOPLE.		A Friend	4.50
Subscriptions during January	\$196.25	Mr. Geo. A. Scheffler	5.00
RELIEF TO THE POOR.		Mrs. Almira M. McGehan	4.50
Mrs. Lena Nelke	2.00	Mrs. M. V. Stockley	2.50
Miss Amelia Burritt	1.00	Miss Lizzie J. Stevenson50
Mrs. Mary A. Scott	5.00	A. L. Murch	2.00
Miss V. O. Weir	1.00	Mrs. Geo. Trowbridge	3.00
Mrs. Eleanor Langmead	1.00	Mrs. M. A. Dickson50
Mrs. C. P. Abbott50	Mrs. T. B. Williamson	4.50
Mrs. Esther Rice	2.00	Mrs. E. M. VanClive50
O. E. and C. J. Adams	1.50	Rev. A. J. Cheatham	6.66
A. C. Canfield	2.00	A Friend50
Mrs. O. M. Ong	1.00	Mrs. R. W. Bissell	2.00
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Sunday, Meeting for Girls - 7:00 P. M.

" Gospel Service - 8:00 P. M.

Monday, Converts' Meeting - 8:00 P. M.

Tuesday, Sewing School at
Brownsville - 3:30 P. M.Wednesday, Mothers' Meet-
ing - 2:30 P. M.

Thursday, Sewing School - 3:45 P. M.

" alternate; Class for
working girls, - 7:00 P. M.

Friday, Gospel Service - 8:00 P. M.

Saturday, Young People's
Society - 8:00 P. M.

Daily Except Sundays:

Consultation Hours: 10 to 12 A. M.,
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Sar Shalom Dispensary, 2:30 to 5 P. M.
Building, general office, open all day.

OUR workers will gladly respond to any invitation to address Christian gatherings concerning the work of the Mission.

YOU are cordially invited to any of the Mission meetings, or to visit the Building at any time that you are in Brooklyn or New York. We will gladly extend you every courtesy.

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