

## A MISSIONARY PROGRAM ON THE JEWS

People are now aroused to a new interest in the Jews. Why not plan to have at least one meeting in your church in the near future to study the Jewish Question? We are ready and glad to help you. We have prepared several Jewish Missionary Programs for such purposes. They are in type-written form, and so arranged that four or five people can take part. For those who have not yet used any of our Programs, we urge that you send at once for Program No. 1, which is the first one in logical order to be used. After you have used it, perhaps six months or a year later you will want Program No. 2, and later, Program No. 3, and so on. Please do not ask us for Programs No. 2 or No. 3 unless you already have had No. 1. Each Program takes about one hour. There should be a great many of our readers who will order at once the first Program.

### IT IS NOT COSTLY

The expense is small; either send us \$1.00 for the Program and that will cover the cost; or we will send you the Program free, if, the society or church using it will send us the collection taken at the meeting. With the Program there goes also a supply of literature for distribution at the meeting, telling about the work of this Mission. Tell us how much literature to send—how many people you expect to be present.

BUT WRITE NOW—TODAY

**Williamsburg Mission to the Jews**

**27 Throop Avenue**

**Station A, Box 10**

**Brooklyn, N. Y.**

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TO  
**ISRAEL**  
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TO THE JEWS**

PUBLISHED AND EDITED BY  
**LEOPOLD COHN**  
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# Williamsburg Mission to the Jews

(INCORPORATED)



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## Salutation

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

*My dearly beloved friends:—*

May the Lord Jesus who was crucified as King of the Jews and rose from the grave, thus proving Himself Author of Life, renew within you, during this memorable season, strong faith and a more lively hope than ever before.

## AN EXCEPTION

Although these columns have always been devoted to a personal talk with our dear friends who have remarked on this letter in a very kindly manner in their correspondence, yet this month we make an exception. It has been thought that our friends would be interested to read, for a change, some one else's opinion of your Jewish Mission. There is a proverb which says, "O would we had some power to see ourselves as others see us." Applying this to the Mission and yourselves who have made this Mission a possibility, you may now look at it in the light in which others see it. Therefore I place before you the observations of the Rev. G. W. Hunter, instead of my usual monthly letter on this page.

Very faithfully yours,

LEOPOLD COHN.

## WHAT I HAVE SEEN OF THE WILLIAMSBURG MISSION TO THE JEWS.

For fifteen years I have been a Bible teacher and during that time in my study of the Book I have discovered, among many other things, the place the Jew holds in the mind and heart of God. For the past years in teaching, I have effectively presented this phase of Bible truth to my students with the gratifying result that all have become interested in the presentation of the Gospel to the Jew and many of the members of my classes in the West are regular subscribers to some form of Jewish mission work.

For several years I have desired to know, first handed, somewhat about Jewish mission work, and I am glad that I now have had the opportunity to come in close contact with the Williamsburg Mission and I feel sure that many will be interested to know just what I have seen of conditions in Brooklyn.

After arriving in Brooklyn, I spent some days in and around the Mission getting data on the several departments, and I am more persuaded than ever that the splendid work being done by Mr. Cohn and his staff of workers is worthy of the unlimited confidence of every Christian in the United States who has any desire to do anything toward the evangelization of God's ancient people.

In my conversation with the several workers, I have learned of their patient love toward the people, who in many instances have spat in their faces, stoned them, sought to involve them in trouble of one sort and another, and in some of the incidents told me, as a matter of almost daily occurrence, it is as though one were carried back to the days of the Apostles when they thought they were doing God a service in making life as unpleasant as possible and, I doubt not, if they dared, in many instances would have killed these men, whose one and only aim was, and is, to introduce them to their Messiah whom they ignorantly reject and persecute.

The candid way in which these workers speak of their labors and of the response they are receiving from the people to whom they minister, is an inspiration in itself to any one who desires to do similar work.



is to know the truth, and the few weeks I have been visiting the Mission is confirming me more than ever that Paul's statement (by the Holy Spirit) as recorded in Romans—"To the Jew first" is God's plan which has not changed even though it has been nearly two thousand years since it was recorded.

I have discovered in my journeys about the Mission building, that one of the great factors in reaching this people is the splendid service in the dispensary, which gave medical and specialist service to over 5,000 people last year with all the medicines that went with these cases. In each instance, during the afternoon I spent in this department of the work, I noted that each patient carried away with them a copious assortment of literature with a timely word spoken to them concerning their souls' health which was far more important than bodily health.

Among the very interesting things connected with the Mission work were the different meetings I visited. The little folks meet every week for instruction in sewing and at the same time are taught the stories of Daniel, David and all of the other characters both in the Old and New Testaments, and their relation to Jesus Christ of the New Testament. I noted the eager look on the faces of even these very young people when the teacher told them of Jesus' love for us. At the night meeting for young business women and girls of the teen age, I had the privilege of speaking for a half hour to them and the way they followed the talk and the teaching was an inspiration to any one who knows the joy of teaching folks that really want to know the subject matter you are presenting. I met one woman at this class the night I visited there who had been identified with the Mission for nearly twenty years, first coming to it when she was a little girl; now she is married and has a home and children of her own and they in turn are visiting the Mission hall every week.

I think I never saw a more eager company of people than on the night I attended the adult Mission meeting, with an audience of about seventy people made up principally of men. I noted the eagerness displayed by their expressive faces as Mr. Cohn spoke first and later I was privileged to give a short testimony in English, which was interpreted to the people by Mr. Cohn and the keen interest depicted on their faces made it a joy indeed to feel that one had such an opportunity. For over an hour and a half this company of people sat and listened, many times sitting out on the edge of the chairs as though they were afraid they might lose some word spoken, and giving expression of their interest at times with a nod of the head and by facial expressions that made the listener feel it was surely worth while ministering to such an appreciative company.

In my conversation with some of the converts I discovered their keen appreciation of their position and standing in Jesus Christ. In each instance, I noted a clear-cut knowledge of their relationship to Christ and of the change worked out in their lives since believing and receiving Jesus Christ as their Savior and Lord. There is no uncertain sound in the testimony of the Jew when he responds to Jesus Christ, "he knows in whom he has believed, and he is persuaded, that He is able to keep that which he committed unto him against that day." This was the impression given to me by each one to whom I spoke about their relation to Jesus Christ.

Mrs. Hunter visited the homes of several of the families with one of the workers one morning, and told of the delight of the people to receive the clothing, shoes, and money sent by the Mission to them, and in each instance a word was spoken in due season concerning their relationship to Jesus their rejected Messiah.

When I looked at the lives of this people as they are lived in both Brooklyn and across the Williamsburg Bridge in lower New York, I thought—"Oh, how must Jesus Christ feel when He sees His people, whom the Old Testament records God loves, and which are 'as the apple of His eye' with very little being done to reach them, and with such fine opportunity, and such response." I thought, "Why do not God's 'called out ones' send forth laborers into this great vineyard."

Why, beloved reader, if you are not having a large part in this blessed mission, do you not seek God's voice in the matter and minister to this people through his agency that is so well equipped to do this work? Earnestly pray about it, then act.

Sincerely yours in Christ,

GEO. W. HUNTER.

### EDITORIAL

**Our Mail Bag.** Many times a strong wish comes to us that our friends could be here in the office to read with us some of the letters that come from the supporters of this Mission. If ever one is inclined to be discouraged, or in doubt as to the loyalty of our friends to this Mission, a reading of some of the letters will dispel all doubt and will put cheer where there may have been gloom. It seems so peculiarly remarkable, and yet really not remarkable when we consider that the Lord is the Keeper of this Mission, that many times when we are discouraged there comes to us a letter containing just the words needed to set us again on our feet, and give us new hope and stronger faith.

It has occurred to us that it would be a helpful thing to pass on some of these letters to our readers and so we decided to this month devote the entire space usually given for editorial items for the printing of selections from some of the many letters which have come to us. We feel that it will be a page that will bring much blessing to many people. So we are giving the extracts hereunder, although in deference to our friends we cannot print their names. Each letter will speak for itself and you will notice that each one is separated from the other by asterisks.

\* \* \* \* \*

"I look eagerly forward to receiving each issue of your paper which I read from cover to cover, although such a busy woman that I frequently neglect to read the daily paper. THE CHOSEN PEOPLE is so informing, inspiring and ably edited."

\* \* \* \* \*

"I again enclose \$5.00 for your work to be used where you see it is needed most, and I am so glad the Lord has called me to this work, for it is more dear to my heart than anything else in the world, outside of the Lord's coming. God bless you all."

\* \* \* \* \*

"Last summer I subscribed \$2.00 to your work. At that time I had no position and saw no way to pay my subscription, but I trusted in the Lord to put me in a position to pay it, and He did. I therefore gladly enclose the \$2.00 with a prayer for the good work."

\* \* \* \* \*

"Please find enclosed \$5.00. Will you kindly send me for \$1.00 four copies of your autobiography, and use the other four dollars for whatever way you think it will be most useful in helping Israel to realize our Saviour as their Messiah. I am praying for this always three times a day, and often besides when I think of it, and pray, too, for the restoration of Jerusalem—that wonderful command in Isaiah! When you spoke of it in THE CHOSEN PEOPLE I looked it up and found I had already marked the passage. But now it seems to me even more important than ever. I believe there is no work in the world more important than that of evangelizing the Hebrew people everywhere in the world. How I wish I could help you more substantially!"

\* \* \* \* \*

"I am so sorry I have not been able to write you before now, but many things have happened to prevent it. I want to thank you, however, for having sent me THE CHOSEN PEOPLE, for it has brought more joy to me than any other Christian paper I have ever read. My heart is with you in your work and my prayers go up every day for every Jew and the soon coming of our dear Saviour."

\* \* \* \* \*

"Find enclosed \$25.00 towards the work of the Williamsburg Mission. These are great days and there is no part of the Lord's vineyard which ought to receive greater care and attention than the work among His chosen people. May He continue to bless and prosper you in your work."

\* \* \* \* \*

"My son entrusted some money to me for the use of the church, and just then came the January number of THE CHOSEN PEOPLE with your editorial 'To the Jew First.' Now I will send to you first, because I know

you can use the small amount to greater advantage than either he or I could."

\* \* \* \*

"I fully meant to send you some money for your work early in the year but I shall not forget His work later on, and for the present please send me the paper. I am quite sure you are right as to the order of the Gospel with respect to Jews and Gentiles. I am a missionary among the Indians but I have been more and more interested in the Jews. Since I became convinced that the church did not supersede the Jews, I have been praying in a new way 'Thy Kingdom Come.' I have every hope that it is not far away and take new courage for the daily tasks, which I fear would be almost too heavy if I were not expecting Him soon to come and make all things right. Everything is getting more and more out of joint lately and only He can solve the problems. The old world is more and more needing a Superman, but their eyes are blind to the only one, Jesus, who can handle the food, coal and ammunition problems and some more which we are looking for, namely, the Jewish question and the judgment of all the nations who love not His appearing, and last but not least, the taking care of His own who have been true to Him and His Word.

"I know you must at times feel He is long delayed but you have Him, and I pray that you may have a double portion of His Spirit for our great work and do something for your people who are waiting for His coming."

\* \* \* \*

"It was our privilege some time ago to listen to your son, and we were deeply impressed by the statement that it was our duty to give 'to the Jew first.' I have always felt that we were to send the Gospel to the Gentiles, and that the Jews had had their opportunity and rejected it, and I thought somehow they would be taken care of by the Holy Father, and we must devote all our energies to the salvation of the Gentiles. We are glad to see our duty now as it is."

\* \* \* \*

"Herewith I hand you New York draft for \$10.00 as a contribution for

your work 'to the Jew first.' I had planned to send you \$5.00 but have doubled it, because the devil tempted me with the taunt that I was expecting increased prosperity because of the gift. My first gift for the work was made when your son was in this section some three years ago, but the contributions have not amounted to much. I am sending one-tenth of my salary for January and I am just awaking to the teaching of Scripture on the last things and the place the Jew will occupy in the consummation of the purposes of God for this sin-cursed earth."

\* \* \* \*

"Enclosed is \$1.00, for which kindly send me three copies of 'A Modern Missionary to an Ancient People,' which will amount to 75c. And for the balance, 25c., possibly you can send me two or three copies each of the little booklets entitled, 'To the Wild Olive Tree' and 'A Parable of a Pudding.'

"I have to have these things for the reason that the treasurer of my church thinks I ought to speak to my pastor regarding my method of apportioning my one-tenth to the Lord. I happened to mention to him that I do it this way: I lay aside one-tenth and then take out a little more than half of it and lay aside for the mission to the Jews, and the balance goes to my own church here, giving as my reason the fact that our church is not doing any missionary work for the Jews as far as I can ascertain. Now that I have to give an account for this rather unusual way of giving the one-tenth, I realize that my chief errand is not to justify my actions but to present the situation of the Jews in relation to the Gentile Christians, perchance that my pastor and treasurer may gain a new vision of their duties to the brethren of their Saviour."

\* \* \* \*

Please find enclosed P. O. Money Order for \$2.00 to use as you think best. I have changed my work and get \$1.00 a week more, so I am giving you the first increase and will give you the 10 cents a week extra tenth.

## INCIDENTS IN THE WORK

### Two Baptisms

On the 11th of February, at our regular Monday evening prayer meeting, we had again the blessed privilege of receiving into our fellowship two new members by baptism. One of the two was a Jewish brother of 66 years of age, who is still vigorous and alive to everything that is going on in the world. He has been attending our Gospel services for about two years, listening with rapt attention to the preaching of the Cross. Finally, he began to receive life into his old heart, from the Lord Jesus Christ who is the Life and Resurrection. He has given evidence of his sincerity and regeneration. I, therefore, baptized him in the name of the Father and the Son and the Holy Ghost. The conversion of this aged brother is another proof that the Gospel of the Lord Jesus Christ is the power of God unto salvation to every one that believeth in contradistinction to the old belief among the Jews in general that an aged Jew cannot be converted. This is the fourth case in my missionary experience of the regeneration of an old Jew. In spite of the long standing customs and habits of thought and action with reference to the ceremonies and traditional observances in eating and drinking, the Holy Spirit has changed the hearts of these old brethren and caused them to say, along with Paul, "Old things have passed away; behold all things are become new." 2nd Cor. 5: 17.

The second person immersed was a Jewish woman of about 30, who thus publicly confessed the Lord Jesus Christ on that evening. Let me place before you a few words which Miss Sussdorff writes about this woman.

"Mrs. R. has been coming to the Mission about two years. At first she came very irregularly, but as her interest grew she began to look forward to the meetings and attended

them more often. She then asked for a New Testament. Then she quietly told me one day that she believed, but no one must know about it. Her husband, a feeble-minded man, was a great trial to her. Two of her four children are also feeble-minded. When she would pour out her heart's woe to me I would tell her what a friend Jesus is. She began to tell Him, our great Burden-Bearer, all about her troubles, and then Jesus began to bless. At first she just had courage to read aloud a verse from the New Testament at our Mothers' Meeting; then later she was able to tell of the lesson she had read at home. Then came the deep sorrow of having her husband leave her penniless, with four children. Still she bore her sorrow with a brave heart and never told me of this new trouble. She was ashamed of it and thought she had burdened me with quite enough, but her sister told me the whole story and I went to her. We helped her financially, and put her little feeble-minded girl in an institution. The Lord was taking from her everything she might cling to; and then she surrendered all, and came out boldly for Christ, and said, 'I want to follow Him in baptism.' Plans are now being made for the boy, who will be placed in the same institution with the girl. Best of all, Mrs. R. is a worker for the Lord and is bringing another soul to the Mission, a man who previously would not come inside the doors, but who has been watching Mrs. R. during her days of trial, and has seen the difference that faith is making in her life and has appreciated her courage. On a recent Friday, Mr. Cohn preached on the blessed privilege of leading a soul to God, and her face beamed with delight. After the service, I said to her, 'God is using you, Sister.' 'Yes,' she answered. Do pray for this earnest woman."

About two weeks before she was baptized I gave her special instruction



as to the meaning of baptism and of leading a Christian life. She seemed to be thoroughly in earnest and to understand that to follow the Lord Jesus Christ does not always lead one in paths of roses, but rather among thorns. She was evidently willing to suffer for Christ in order to be saved from her sins through the blood of the Lamb. —

#### A Father's Repentance

About two years ago a Jewish girl used to visit our meetings at the invitation of Mr. Englander's daughter. Both the good companionship of Miss Englander and the preaching she heard and the reading of the New Testament and our tracts were the means in God's hand to cause the girl to accept the Lord Jesus Christ as her Saviour. When her father learned of her frequent visits to the Mission he began to watch her. One Friday evening, as she left the meeting place outside, waiting for her, she met her father face to face. He scolded her and vehemently threatened to give her a beating so severe as to cripple her for life. He said that it would be better for him that she should either be a cripple, or die, than that she should go to the Mission and become an apostate. The girl saw that she was in danger of her life and agreed not to come to the Mission any more. However, the father's joy over his daughter's shunning the Mission did not last very long, for she recently married a Roman Catholic young man. The Jews in general do not know the difference between Catholicism and Protestant Christianity. They call both Christian. Though the girl believed in the Lord Jesus Christ she was cut off from fellowship with us and had no time to learn about the difference and thus be well grounded in the pure doctrine of the New Testament. Since she has come in close fellowship with a Roman Catholic she understands

what it means. While the Jews have in their religion a good many superstitions and almost idolatrous customs they would never worship an image or bow down to it as the Catholics do. They are ready to give their lives rather than do that. Both the daughter and the father now have found out the difference between the teaching of Protestantism in general and the Jewish Mission in particular and the teaching and worship of Roman Catholicism. A few days ago, the father came to us broken-hearted and begged Mr. Englander to visit the young couple and bring both of them to the Mission and teach them the pure faith of the Lord Jesus Christ. He expressed great sorrow over his hasty and ignorant act when he stopped his daughter from coming to the Mission. He wished now that she would have continued coming and have closer fellowship with us so that this unequal wedlock would not have come to pass. Mr. Englander visited the couple and let us hope and pray that both of them will be brought to the saving knowledge of our Lord Jesus Christ. —

#### Talk As You Walk

I thought of giving you, dear friends, a glimpse of how your missionary sometimes spends his time as he walks to and from the Mission building. Occasionally, he is stopped on his way several times within a fifteen or twenty minutes walk by different Jewish men and women. Each one has a different story to tell and wants to be listened to. No matter how urgent an appointment the missionary has he cannot afford to neglect the people accosting him on the street. It will show you first, how varied the activities of the missionary are, and second, what a wonderful progress this Mission has made under the grace of God. There was a time and still is to a certain extent, when your missionary has been shunned by

all Jews when he walked along the street. There are Jews who have an inborn prejudice woven into the very fabric of their nature against a Jew who believes in Christ; the few who are more liberal in their attitude as man to man, would be ashamed to greet a missionary or show him any favor in public for fear of those who are bitterly disposed not only toward the missionary, but also to one who associates with him. Especially is it true at present when Zionism has reached the zenith of its success. The poorest and the most abject Jew is now highly elated and does not want to hear anything about Christianity, at which he sneers and ridicules. It is, therefore, a matter of thankfulness to God that I can report to you the following, proving that a large number of Jews have been reached by this Mission and changed entirely in their attitude. These things, of course, do not occur daily.

At 8:30, in the morning, as I start out for the field of labor, a poor Jewish woman meets me on the corner just four doors from where I start, and asking my pardon, tells me the following story. "I have put a child in the hospital. She is very sick and the doctor told me I must put her in a hospital. But they do not want to let me in to see my child. If I had money to pay them they would do so. Now I know that you can ask them to admit me to see my child occasionally, and I am sure they will grant it to me for your sake. I did not want to ring your bell and disturb you, but I thought I would wait here until you came out." A few blocks further I meet a Jewish man who had been troubled with rheumatism in his leg. He contracted it by being on his feet all day while at work. He was trying to walk, but could go only a short distance at a time. He asked me then would I not pray for him. He had been to our meetings and heard us talk about

God answering prayers in the name of the Lord Jesus. He had been to doctors, but no help had come to him and he concluded that the thing for him to do is to ask the missionaries to pray on his behalf. A few weeks later the same man met me at about the same place and he was glad and happy to tell me that he was much better and that from now on he would know that the Lord Jesus helped him.

Next I pass by a newspaper stand owned by a Jew and his wife, who had attended our Gospel services before they had the stand. Both of them told me how sorry they were not to be able to come to our meetings. "But we are always thinking of you and your meetings. Even our little child, six years old, sometimes sings Christian hymns that she learned at your meetings." When I asked what were the words of the song, the woman replied, "Jesus in Glory." Next, I meet a Jewess, who apologizes, saying, "I have not been able to come to your meetings for a long time, but every Friday and Sunday evenings when you are preaching over there I always pray to God in my heart that He will convince the Jews through your words." Later, I see a tall, stout Jew. He is an expressman, with horses of his own. His occupation is moving or carting or expressing anything whatever. When he noticed me, he stopped his horses and jumped off the high seat of his wagon and came right over to me, shaking me by the hand. "Oh," he says, "I can never forget you. You saved my boy from ruin. Now he is an engineer." This was some 15 years ago, his little boy, then about 12 years of age, was almost wild. I talked to him at his father's request and gave the father a Bible advising him to read a little with the boy every day. The boy made wonderful progress. He gave up stealing and loafing at night, became calm and quiet, attended school and became a pros-

perous young man. This expressman tells other Jews how he stopped worrying ever since he heard the missionary talk about Christ who taught His disciples not to be anxious for the morrow. "Since then," he boasts, "I decided to put my trust in God and unload all the worries from my head upon the big head of my horse." These incidents will suffice to prove that the Mission has gained a large number of friends among the Jews in this neighborhood as well as distant neighborhoods of this great city.

#### How a Jew Was Converted

The operations of the Holy Spirit upon the heart of a Jew are manifold; usually it takes a long time to convince a Jew that the Lord Jesus is the promised Messiah according to Moses and the Prophets. But recently a Jew was converted by listening to one sermon on a Friday evening a few weeks ago. I read Mark 2, showing how the Lord Jesus healed the one that was sick of the palsy by saying, "Thy sins be forgiven thee." This was a stumbling block to the Jews who had been taught that to forgive sins is only God's prerogative. Psa. 126: 4, Isa. 43: 25 and Jer. 50: 20. Now if the Jews had gone a little deeper into the Scriptures they would have seen that the way to forgive sin is to bear it one's self and to suffer its penalty. Then I read from Exod. 34: 7, where we read that God proclaimed to Moses, "Keeping mercy for thousands, forgiving iniquity, etc., who will by no means clear the guilty." Then I pointed out the literal translation of the Hebrew. The word for "keeping mercy" is Nozer, which is the same word as "Nazarene." The word for mercy, Chesed, has a meaning which cannot be translated in any other language. Sometimes the English has it as grace, compassion, loving kindness and mercy. But the word occurs

in connection with the Messiah. When God speaks of the love of the Lord Jesus Christ He uses that word, as in Isa. 55: 3, "I will make an everlasting covenant with you, even the sure mercies of David." The two words Nozer for keeping and Chesed for mercy, plainly refer to the Lord Jesus Christ. Also the Hebrew for "forgiving iniquity," is Nosse which means literally, bearing. The same word is used in connection with the suffering Messiah, described in Isa. 53, "and he bore the sin of many." It is remarkable that the first letter of the word Nozer is very large which according to the Massorah indicates emphasis. Nothing is found in Rabbinical literature to explain the emphasis. There is another striking reference to Christ in Ex. 34: 7, for the English words, "will by no means clear the guilty," are only three words in the original and mean literally, "He will cleanse the one that cannot be cleansed." What more striking identification can be given to the Lord Jesus Christ than this which is re-affirmed by His lips in the words, "they that be whole need not a physician, but they that be sick" and the fact that the people accused Him of eating with sinners. So in this way God announced to Moses His future attitude toward the sinner when He would take upon Himself earthly garments in the Lord Jesus Christ. Thus, while God describes Himself as one bearing the sin He not only refers by the wording of it to the Lord Jesus, but also conveys to us the conception that He must be susceptible to suffering, resultant upon bearing sin. This I showed from Lev. 16: 21-22, where it says that Aaron put the sins upon the head of the goat and the goat shall bear all the iniquities. The result of bearing the iniquities was death to the goat as is well known from Jewish history which describes what a cruel death the goat had to undergo. This is

in harmony with God's word, which says that "The soul that sinneth shall die." By bearing the sin God puts Himself in the place of the sinner and takes upon Himself the punishment. Now the question is, "How can God who is a spirit, not susceptible to pain, suffer and die for sin as a sin-bearer?" Hence, God took upon Himself flesh and became the Lord Jesus Christ, their Saviour, in order to be able to suffer and die for the sins of the whole world. This is the most wonderful thing in the world. God's act is without parallel and beyond any description. Micah, the Prophet, exclaimed, with both admiration and astonishment, when he had a vision of God bearing the sin, "Who is a God like unto Thee, a sin-bearer?" Micah 7:18.

This in brief was my Scriptural talk to the large audience of Jews. All of them were listening with great interest but there was one Jew in the audience who was struck by the message and said at the close of the service that he now saw the truth. He asked for a New Testament and some tracts and then the next Friday evening, he came again with altogether a different face. I could see the change. He said that he believed now with all his heart in the Lord Jesus Christ about whom he has been talking with his wife and some friends. He also introduced me to another Jewish man whom he invited to the meetings.

#### Varying Experiences

By Miss A. E. SUSSDORFF

What a victory it is, but beset with how many difficulties, when a Jew comes out for Christ. One of the members of our Mothers' Class is a believer, and very desirous of being baptized. She asked her husband, who is not against her going to the Mission with their three children, if she might be baptized. He said to her just a few days ago, "If you ever

attempt to go to that Mission for baptism, I will cut your throat with a razor." Her daughter of nine urged, "Oh, papa, do let mother and me be baptized." He picked up a huge strap and said, "Come, I'll baptize you with this." The child has hidden this strap for fear of being beaten with it. "What shall I do, Miss Sussdorff?" she said. I told her to wait; "the Lord will convert your husband. Pray for him."

Another of our mothers, whom I visited in one of our hospitals, was very ill, and as we talked, she told me, "Oh, I had such an experience. I will never forget it. During my last hour of labor, I was all alone in my room, and oh, how I wished some Christian was with me. Then suddenly, I seemed to see a triangle of light. I thought I was getting faint, but I found that was not the case; then I thought one of my eyes, which is very weak, was troubling me. I closed that eye and looked with the good eye, but still the triangle remained. Then the thought came so sweet and comforting—'God is with you; you are not alone. Father, Son and Holy Spirit, the three, yet One.' Oh, I never thought I would have the privilege of such an experience! I often heard others testifying to such experiences in the meeting, but now I understand. Oh, how beautiful!" And how she smiled, with her dear little baby boy in her arms. How blessed to see our spiritual children grow in grace and in the knowledge of our Lord Jesus Christ. Christian friends, pray for our mothers. They are the ones who will lead the children.

#### JEWISH NOTES

The Jewish flag which has been far away from its country for nearly two thousand years, will soon be waving over its own land. A Jewish Battalion organized by Col. Patterson, London, is soon to leave for Palestine



where they will serve for the purpose of re-establishing the Jewish people upon their ancient soil. On February 5th, that Battalion consisting exclusively of Jewish young men who had been in training, marched into London where the population received them enthusiastically. The Lord Mayor and the Aldermen went out in their official uniforms to the balcony to greet and honor this Jewish Battalion. After having marched through the streets of London, and after a ceremonial reception at the Mansion House, a most elaborate dinner was given in their honor. This Jewish Battalion, consisting of the children of the exiles of Zion, bear a flag whose insignia is the triangle, called in Hebrew, "Mogen David," which means "the shield of David." They are going to fight in Palestine. Capt. James Rothschild, of Paris, had himself transferred to this Jewish regiment that he too might have the privilege of fighting in Palestine. At the instance of Major Bromanwhite, of the British Recruiting Mission in New York, who announced that Jewish recruits will be placed in the Jewish Battalion of the Middle Essex Regiment of the British Army, a unit composed entirely of Jews, bearing the shield of David as its insignia, many Jewish young men of America are ready to join that regiment since the news from London has been cabled that the Jewish Battalion would certainly be sent to Palestine. The Y. M. H. A. has already given its building on 92nd Street, New York, as headquarters for those who have already joined that Battalion.

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While conditions in Russia are continually changing, and one government follows another in quick succession, one thing is not changing, but remains strong, stable, unchanging and unmovable, that is hatred of the Jews. When the Czar was deposed,

all the Jews of America as well as of other lands, jubilantly exclaimed that the Jewish problem was then solved. Now recent rumors of Pogroms among the Jews in Russia have been confirmed. In addition to hunger and plague that have swept over Russia in general, hitting the Jews in particular, for the Jews have always been the scapegoat in every calamity, the Russian peasants, encouraged by the Bolshevik government, have been let loose like wild animals upon the Jews in different towns; looting, robbing and killing the Jews, burning the Jewish houses and stores, many times with inmates hiding inside. Many cruelties have been perpetrated by these wild savages upon Jewish mothers and daughters which cannot be described. Anti-semitism seems to be deeply ingrained in the masses of Russian Catholics. Their sentiment has been further embittered by the fact that the present government has Jews at its head, a fact which has caused them much suffering and humiliation. Rumors also have been current, and recently confirmed by a commission sent to Holland on behalf of the Jewish relief work that thousands upon thousands of Jews in Russia and Poland are dying from starvation and disease. These news items of the Pogroms and starvation are striking terror into the hearts of all Jewish readers over the world.

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The latest news from Palestine makes the sad announcement that the Jewish population of Jerusalem has decreased about 40 per cent. since the war began. There are now only about 33,000 Jews left in the Holy City. Disease, starvation and expulsion under the Turkish rule have disposed of some 20,000 of the Jewish inhabitants in the three and one-half years since the war began.

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There was great mourning among the Zionists all over the world at the sudden death of Dr. Tchenoff, on the 6th of February. He was one of the most energetic, strenuous and active of that sect. The Zionists of London, have announced that the remains of the deceased will be carried to Palestine as soon as circumstances permit.

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Very important and interesting discussions occur now among the leading Jews interested in Zionism. One is, "How large will be the Palestine possessed by the Jews?" According to God's promise, the geographical limits are described in Gen. 15:18-21, but the Jews never occupied that much of the promised land. Jewish history shows that the borders of Palestine extended and contracted with the victory and defeat of the nation. The frequent wars often changed the limit and borders of the land. Another question is, "Should the Jews as a nation when in their own country have some seaports so as to have an open way over the seas for commerce?" Still another question being discussed is, what form of government the Jews shall have. Shall they be under the protection of England, or shall Palestine become an American province or an international Jewish kingdom, whose independence shall be guaranteed by the combined nations of the world? All these problems have to be worked out before any definite arrangements can be made for the restoration of the Jews. Foreboding omens presaging disruptions and fights upon the return of the Jews to Jerusalem arising from conflicting religious viewpoints are already appearing in some of the Jewish dailies. The Jewish religion has been given so many different colors, that one can hardly find two of them that harmonize. Nearly every Jew in America has a different idea as to what the Jewish religion forbids and

what it allows. There are orthodox Jews, Chassidim, (the most religious and pious of all sects) reformed, liberal, free synagogue, socialists, and anarchists. The first two sects are the only ones who pray daily for the coming of the Messiah, rebuilding of the temple, altar, and the reorganization of the priesthood and sacrifices. One of these wrote a letter which was published in one of the most prominent Jewish dailies, asking, if the Jews are going back to Palestine why don't they make preparations for the building of the temple and reinstatement of the sacrificial services? To this the editor replied quite at length, quoting Psa. 40:6, "Sacrifice and offering thou didst not desire." He also quotes Psa. 51:17, "The sacrifices of God are a broken spirit." He writes further that the time of sacrifice has long since passed. The Jews do not propose to acquire Palestine for the purpose of bringing sacrifices there or of stoning men to death for "gathering sticks on the sabbath." Numbers 15:32-36. "The Jews," the editor continues, "want to go to Palestine for a rest. We are looking first of all for a home for our weary and broken bones. We will have to think how to improve the land so it shall give us enough bread. We will have to build harbors, docks, railroads, ships and thus make the cities of Palestine fit for modern people to live in." In closing, he says to the writer, "Friend, forget all that must be forgotten and remember only this, that we have to revive our nation." Of all the many differences in their understanding of the Jewish religion this one of sacrifices will be the greatest bone of contention among the Jews in Palestine.

#### QUESTIONS AND ANSWERS

Question 1. *What does the Image in Daniel 3 mean?*

Question 2. *Did Nebuchadnezzar intend to honor God with it as Dr. Seiss says?*

Question 3. *Are Shadrach, Meshach, and Abednego a type of the saints during the tribulation, if not what are they a type of?*

Question 4. *Were Nebuchadnezzar, Darius, Cyrus believers in God?*

Question 5. *Did the nations over which they ruled know God? Dan. 3:29, 6:26.*

Question 6. *Please give a brief outline of Dan. 11. Who are the kings spoken of? What part of the chapter is yet future?*

Question 7. *What do the 1290 in Dan. 12:11 and the 1335 days in Verse 12 refer to?*

Question 8. *What scriptural proof have we that the saints will or will not go through the tribulation?*

—REV. A. J. SCHMIDT.

*Answer 1.* It is a forecast of the image made to the Beast in Rev. 13: 14: 18. As Nebuchadnezzar compelled all the people to worship the image to his own glorification, so Antichrist will do. And as there were found three Jews who refused to worship the image and were cast into the fiery furnace, so there will be 144,000, Rev. 7 and 14, who will dare to defy the terrible Antichrist. And as the Son of God was with the three in the midst of the fire, so will He also be with the martyrs in those days.

*Answer 2.* No. In the 15th verse he said, "who is that God that shall deliver you out of my hands?" This shows that he wanted his own defication notwithstanding his previous confession to Daniel in which he acknowledged God as "the Lord of Kings and the revealer of secrets."

*Answer 3.* Yes, as shown in Answer 1.

*Answer 4.* Nebuchadnezzar expressed whole hearted belief in God only after his humiliation. Dan. 4:34-37. Darius also made a remarkable confession of his belief in God. Dan. 6:26. Cyrus again was the best of the three for God calls him "His anointed," "My shepherd," etc. Isa. 44:28 and 45:1. Cyrus is the only Gentile type of Christ. Xenophon and many Persian historians inform us that he led a godly life. "He resigned the crown to his son Lohorasp, because he wanted to devote the remainder of his days to God." There is no doubt that both Darius and Cyrus were believers in Zoroaster's doctrine, the ancient Persian religion, which bears the closest resemblance to Judaism. However, in

a political sense, they had to reckon with the religions of the different peoples whom they subjugated.

*Answer 5.* As to the nations under those kings, there is no indication of their belief in God as nations.

*Answer 6.* Down to verse 36 we have history foretold in so far as it affected Israel and the Holy Land. The four kings in verse 2 were those that followed immediately after Daniel's king in Media-Persia. In verse 3, Alexander the Great, 300 B. C. is foretold. Then follows the prophecy of the division of Alexander's kingdom into four parts. Next are the details of the kings, Syria from the north, and Egypt from the south. This is followed by the prediction about Antiochus Epiphanes down to the 36th verse where the prophet leaps over a stretch of a long time from Antiochus who is a type of Antichrist to the "time of the end" when the actual Antichrist will reign "till the indignation shall be accomplished," meaning the great tribulation.

*Answer 7.* They are identical with the "time, times and a half, "1260 days," "forty-two months" and "three and a half years" which are mentioned in Revelation. The difference is that those periods are confined to the duration of the tribulation, while the dates 1290 days and 1335 days, additional 30 and 45 days respectively, a total of 75 days, refer to the time spent in the destruction of the armies in the battle of Armageddon, the putting away of the Beast, and the ending of the Gentile rule as described in Rev. 16 and 19 as taking place after the 1260 days.

*Answer 8.* This was fully proven in THE CHOSEN PEOPLE for January, page 13, in answer to the question of Berridge.

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Question 1. *Are the Jews intermarrying with the Gentiles so that their regathering as stated in Ezekiel 37:21-28 cannot be fulfilled?*

Question 2. *What will Jesus do with the unbelievers in all lands when He comes to set up the Kingdom on Earth?*

—REV. GUY W. JONES.

*Answer 1.* The cases of intermarriage are comparatively few. The fulfilment of God's word in Ezek. 37, does not depend upon such conditions.

*Answer 2.* "But he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." John 3:18.

Question 1. *Will you kindly explain Matthew 10:23?*

Question 2. *Will you kindly explain Matthew 16:27-28?*

Question 3. *About how many Jews are there in Palestine at the present time?*

—H. J. UPTIGROVE.

*Answer 1.* In case of persecution and danger the disciple must secure himself by flight. The second clause in its scope He commands his commissioned dispensation, predicts the failure of the Church in preaching the Gospel to the Jews. It refers to the 6th verse where He command his commissioned disciples to "go rather to the lost sheep of the house of Israel." This is equal to "beginning at Jerusalem." The persecution in one city, causing them to flee into another one, might be the means of accelerating the evangelization of the Jews thus accomplishing it in a short time. The Lord Jesus before whom all the past and future were an open book, knew that the Jews would be neglected, therefore He sadly foretold that in spite of speed facility in prospect, "ye shall not have gone over the cities of Israel, till the Son of man be come."

*Answer 2.* In the preceding verses emphasis is laid upon the suffering of Christ and His humiliation. Up to that

turning point the disciples proclaimed to the Jews the king and His kingdom as being at hand. Upon the Jews' refusal to accept Him as such the proclamation was changed from that of the kingdom being at hand to that of a crucified and risen Saviour. Although the blood of Christ had not yet been shed, yet our Saviour began to speak of it and prepare His disciples for the testifying message of a sacrificial Saviour thus gathering out a people for His name, upon the strength of that testimony. The natural sequel is to tell them of His second coming to that people and also show the nature of His coming in glory, and not in humiliation, and the reward to His people who will also reign with Him. Therefore He promised that to some standing there He would show a miniature of His glory in the coming kingdom. Immediately we read in chap. 17 of His transfiguration, in which the astonished disciples saw the "sun of righteousness," "the light of the world," with beams of light radiating from every part of His body, and they fell prostrate to the earth till the Lord Jesus encouraged them. Thus the apostles obtained some idea of the Divine glory Christ had with the Father.

*Answer 3.* There were about 100,000 Jews in Palestine before the war. During the war, scores of thousands have been killed by the sword, famine and pestilence.

## ARTICLES RECEIVED

Box of underclothing, etc., Anonymous; Woman's coat, Mrs. F. W. Fairchild; Knitted jackets, cap and mittens, Mrs. G. R. Haynes; Coats and underclothing, books, Mrs. M. Moon; 1 pair shoes, Mrs. L. C. MacDougall; Suit, Mrs. R. Koester; Suit and two pairs woolen socks, I. Loseth; Box of stockings, underclothes, knitted goods and overcoat, F. J. Kistler; Package of men's clothing, M. H. Merriman; Shoes, blanket, clothing, Mrs. F. W. Fairchild, Mrs. G. F. Townsend, Mrs. H. Greengrass; Coat, Mrs. G. W. Green.

## SUMMARY OF CONTRIBUTIONS RECEIVED FROM FEBRUARY 1st to FEBRUARY 28th, 1918

Covering Receipt Numbers 31535 to 32153, Inclusive.

For the General Expense Fund .....	\$2,786.37
For the Relief to the Poor Fund .....	119.50
For the Literature (Bible and Tracts) Fund.....	273.25
For the Children's Fund .....	1.00
For The Chosen People (Subscriptions) .....	270.85
Dispensary Income a/c .....	46.60

Total for all purposes.....\$3,497.57