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WILLIAMSBURG MISSION TO THE JEWS

27 Throop Avenue

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MARCH, 1920

No. 6

THE CHOSEN PEOPLE

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

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Salutation

"We go to Salute the Children of the King"—II. Kings 10: 31

Dearly beloved Friends:—

In the spirit of Psa. 125 I pray that the Lord will be round about you on every side so that there shall be no gap in the protection He makes around you, His people, and so that the enemy shall never find any entrance to attack you.

The Present Great Need

The enemy of the soul of man is continually going about seeking to do him mischief, and we always need the protection of God to defeat his devices. But especially do we need His keeping power now in the midst of the events of these days which seem to have so greatly affected the world. Nations have been transformed, empires have been shattered, small nations have become great, and great ones small. Those whom the world regarded as high and great personalities have been brought very low, even to the dust; while some obscure ones have been raised up very high even to the skies. Groans of travail and sounds of murmuring are continually rising up from those in the midst of these sudden changes, who utter complaints against God and religion. These have reached the threshold of the Church threatening an entrance into the very inner circle of the people of God. Many have written us asking for advice as to whether to sever connections with their respective Churches since they do not receive spiritual food in them. "By listening to those speeches" they say, "the mind of the hearer becomes filled with doubts." This is the result of the activities of the reconstructionists who have, for the last few years, dumped upon the people their propaganda of reconstructing the Christian religion. The difficulty lies in their ignorance of the Scriptures, Matt. 22:29.

How a Jewish Atheist Changed

For the sake of illustration I will cite the following incident which occurred just a few hours before writing this letter. Right in front of the mission building I met a Jew who some years ago used to attend our meetings. He was always scornful and ridiculed every thing sacred to any religious person. He greeted me and asked me how business was. I said, "I have no business; my work is to proclaim the gospel of the Lord Jesus Christ which says that you can be saved by faith in Him, as it is written in your own Bible." "Ah, but you know," said he, "that I do not believe anything that is written in the Bible." I said to him, "Do you believe in Purim? Now Purim is the feast which is so called from "Pur," a Persian word which signifies "a lot." You will find it in the 3d Chapter of the book of Esther when Haman according to his own superstitions inquired of his idols how to find a lucky day for the designed massacre of all the Jews. At that period the whole Jewish nation was within the boundaries of the Persian empire, and could not escape from under the universal power of its monarch. Judea itself, under the leadership of Ne-

THE CHOSEN PEOPLE

hemiah and Ezra and Zerubbabel, was a province of that empire. But God in His great mercy determined that that day should be the time of triumph of the Jews. This feast has been observed by the Jews all over the world ever since that time. It occurs this year on the 4th, 5th and 6th of March. The first day is spent in fasting in memory of the fast of Esther, the Queen, the second and third days are observed by assembling in their synagogues to read aloud the book of Esther and to perform at the same time other religious ceremonies. Then the rest of the time is spent in feasting and joy, in hospitality and liberality to the poor and in sending portions one to another." To my question whether he believed in this feast, he began to stammer and finally admitted that he does believe in the celebration of Purim, because the tasty dishes prepared for that occasion are very pleasant. "But you do not believe," I said, "that God really delivered your fathers from the determination of Haman to destroy our entire nation?" "Oh, no," he said. Then I said, "How do you account for the fact that a whole nation scattered as they are to all the four corners of the earth should have been deceived by somebody so as to accept at some time in the past the observance of such a strange feast and read in the synagogues with such solemnity this book of Esther? The fact that the observance of this celebration has been perpetuated and strictly adhered to by the entire nation proves the truth of the cause of such a feast, otherwise you cannot explain to me how it began and by whom it was introduced and how the one man who introduced it or invented it could have fooled a whole nation. The same thing is true with the Passover Feast and with all the other feasts which you nominally observe, whereby you publicly declare, unconsciously to yourself, your firm belief in the Old Testament Scriptures." He was silent. He did not know what to say for a minute or so and then suddenly, changing, he said, "I am going from now on to study the Scriptures. I now see it altogether different from what I used to." Then I went on to say that this book of Esther does not contain any reference to the name of God or to that of the Lord Jesus Christ. But we are sure that it was the Lord Jesus who helped the Jews out in all their troubles, because it is written in the Old Testament, "And the angel of his presence (which is no other than the Lord Jesus) saved them, in his love and in his pity he redeemed them and he bare them and carried them all the days of old." Isa. 63:7-10. Had the Jews been uprooted according to Haman's wishes, how could the prophecies concerning the great Saviour of the world, who has come from the Jews, according to the flesh, been fulfilled? Therefore, the Lord Jesus saved them from the strong assaults of Haman in order that God's word shall be yea and amen. Then I closed with the following words, "You Jews are witnesses to the truth of the Bible, and the Bible in turn testifies of the Lord Jesus." John 5:39.

Wise Unto Salvation. 2 Tim. 3:15

No other means and schemes of human artifice will ever make men wise unto salvation than the Holy Scriptures which were prescribed as the only recipe first by Christ and then by Paul. Upon these the Lord Jesus depended for a witness as to His Messiahship. From these, Peter preached his sermon, and Paul his wonderful reasonings. These Scriptures are the saving power for scoffing Jews as well as infidel Gentiles. The mysterious spirit of the Anti-Christ has been hiding in the Church of Christ for a long time. But now he has blazoned himself in an unmistakable color. He is talking of changing the Christian religion. No wonder that people are not interested in the salvation of Jewish souls. They do not know the Holy Scriptures which are the only testimony to the sacrificial death of the Lord Jesus Christ. Let us, therefore, heed the words of Christ and Paul. Let us stick closer than ever before to that divine recipe and we shall escape the enemy's entrance, and the wisdom unto salvation which God gave us thru His word will direct and lead us until we shall meet Him in the air and be with Him forevermore.

Yours in the Gospel,

LEOPOLD COHN.

EDITORIAL

Paul Forgotten; Judas Remembered.

It is a sad fact that even among Christian people there are large numbers who seem to forget that Paul and Peter were of Jewish descent but who never fail to remember that Judas was a Jew. That memory forms a foundation upon which to build prejudice against the Jews. It begins on a small scale, but it ends in a strong tower of preconceived notions about the Jew and it seems difficult to penetrate that fortress. It was therefore thought advisable and appropriate to give some brief information as to the usefulness of the Jew. First of all let me show you a few facts to prove that the spirit of the title of this article is true. The world likes to remember Judas as a Jew and to forget Paul the Jew. If this is proven then it will be easy to see the necessity of my setting before you the data which will emphasize the good side of the Jew and show you how far it overbalances his bad side.

There died recently in England Dr. Oppenheim, Professor of International Law at Cambridge University. He was a Jew and one of the greatest jurists of this age. But in reporting his death, the English papers did not mention the fact that the professor belonged to the Jewish race. Did you ever see in American papers any mention of the fact that Mr. Baruch and Mr. Gompers, upon whom recently devolved the vital task of ending the industrial strife raging in the United States, were of Jewish origin? Also, recently there died in New York, Dr. Jacoby, a famous physician and philanthropist who was a Jew. And yet when the English papers reported his death and funeral not a word was spoken of his Jewish descent. Had these men been Bolsheviks, the papers would have certainly called attention to the fact in such a way as to create thereby a feeling that this was the tendency of all the Jews.

On the 21st of last January occurred the death of Brigadier General Alfred Mordecai in Washington, D. C. The first of the Mordecai family to settle in America was Moses Mordecai, who came to the United States in 1707. His son Jacob became a great and famous educator, conducting a seminary for young ladies in Warrentown, N. C., whither the most prominent families of America sent their daughters. To Jacob was born Alfred, the father of the Brigadier who just died. The father was second lieutenant in the Engineer Corps, and after that assistant professor of natural philosophy and engineering at West Point. His books on military affairs were accepted as authoritative. Now this family which has produced so much good and been of so much use in the service of the United States, has not been connected by the daily papers with the Jewish people. Perhaps our readers do not know that Abraham Krotoshinsky, who saved the "Lost Battalion" in France, is a Jew. Let these facts suffice to show the trend of the world in its attitude toward the Jew. If a Jew happens to commit something against the laws of society, he is held up as a specimen of Jews. But whenever the Jews have produced a popular man, a personality gifted with the finest qualities, the people like to forget his nationality, but call him a German or a Frenchman as may be the case.

Ever since the expatriation of the Jews from their land, they have given to the world the best contribution of any nationality on the earth. Every ruler had his Court Jew whose special duty it was to keep the imperial exchequer well filled. In medieval times we find the Jews producing the greatest philosophers like Maimonides. Among the greatest musicians we need only mention Mendelssohn, Meyerbeer and Strauss. The Jews gave Napoleon two of his greatest Marshalls, Soult and Massena, (changed from Manasseh.) The greatest authors, philosophers, musicians, poets, artists, paint-

ers and financiers have been Jews. The great Italian historian, Feri, in an essay, 'The Jews in Modern Civilization,' published a few years ago, says that European Jews forming only one-fifth part of the Jewish people have contributed more to the civilization and culture of the 19th century than many great and civilized people in Europe. In the recent war every country had its Jewish financial expert. France had Klotz; Germany, Rathenau and Ballin; England, Lord Reading and Edwin Montagu and Samuel; the United States, Baruch, Meyer and a host of others. The Jew is the greatest linguist in the world. It was Zamenhof the Jew, who created the new language, Esperanto, whereby he was able to think with all peoples. We find Jewish achievement most prominent in every field of scientific endeavor. In Botany, Ferdinand Julius Cohn, made possible the discovery by Robert Koch, of the Tubercle Bacillus. Six other Jews have won world fame in Botany. A large number of Jews have been very prominent on the field of chemistry. The geological works of Jews are most noteworthy, especially those of Thomas Davidson and Emil Cohn. Heinrich Herz, the Jew, has greatly contributed to the knowledge of physics. His "Electro Magnetic Waves," looms large before the student's eyes. The first telephone was constructed by a Jewish physicist, Philipp Reis.

Space does not allow me to enumerate the large number of more illustrious Jewish names in other branches of science. Just a few months ago a great stir was created in scientific circles. Dr. Einstein, of the University of Prague, made the astounding discovery that the rays of the stars deviate from Newton's principle in defiance of the heretofore universally accepted laws of gravitation. His discovery has been confirmed by British astronomers and has revolutionized astronomical calculations and observa-

tory methods which had been thought absolute and exact. Yet at a conference of American Scientists, in New Haven, when Einstein's discovery came up for discussion, some attempted to dismiss the subject saying that they considered the theory merely a bit of Jewish philosophy.

So far we have seen the benefit that the world has derived from the Jew. What about the church of Christ? Do we need to tell you that Christ Himself, according to the flesh was born a Jew? Neither do I need to emphasize that Paul, Peter, James, Jude and John were not of Irish descent. Some time ago we printed in *THE CHOSEN PEOPLE* a series of articles giving the stories of the lives and works of notable Jewish Christians of the past 60 or 70 years. If Christians, nominal and real would only realize the great and mighty pillars that Jewish converts have been in the Church of Christ, they would certainly give themselves no rest until they would have put forth every effort to present the Gospel of the Lord Jesus Christ to every Jew. When the Lord Jesus was transfigured on the mount it was Jewish eyes who beheld His glory. When they marched Him through Jerusalem to Calvary it was Jewish daughters who sobbed and wailed. The hands that laid Him in the tomb were Jewish, and it was a Jewish woman who first announced the resurrection of the Lord Jesus Christ. Your life can be rightly guided only by the inspired teachings of Paul, Peter and James, all Jews. Your liberties, your civilization, your morality, your sacred religion came not from Greece or from Rome, from Egypt or from Persia, but from Abraham, Moses, David, Christ and Paul, all Jews. Thus the whole world in general and the whole church of Christ in particular, owe an immeasurable debt of gratitude for all these benefits which God gave them through the means of the Jews.

INCIDENTS IN THE WORK

A Jewish Rabbi Inquirer

The vast majority of Christian people, laymen and preachers, when the subject of evangelizing the Jews is broached, tell us that they do not know how to talk to the Jew about Christ. Many have asked me both in person and by correspondence how to approach the Jew on the question of religion. The following incident may serve as a guide along these lines. Recently, a young Jewish rabbi whom Mr. Englander met in the Reading Room at the Plaza Branch came to me for a conversation. He has been in this country only about six years and has a large knowledge of the Talmud and Rabbinical code for he is not like the American Rabbis who have a very superficial knowledge of Talmudic literature. He is European taught and is brimful of all the various sources of rabbinical knowledge. When Mr. Englander introduced him to me as a rabbi I wanted to be convinced and propounded to him some rabbinical problems along the line of deciding religious cases according to the multitude of laws. He answered my questions satisfactorily showing thereby the wide scope of his knowledge. At the same time he was also much impressed with my memory of those rabbinical laws which I had not studied for so many years.

THE QUESTION ABOUT THE SOUL

After many references to the Talmud I turned the conversation in a different direction. "What about your soul?" I asked him. "The knowledge of the Talmud will not give you peace because you have broken God's law and the sentence of the living God is pronounced upon every sinner, saying, 'Cursed be he that confirmeth not all the words of this law to do them.' Deut. 27: 26." He tried very hard to evade the subject by putting some other questions to me but I always kept him close to that one verse. "Will

you please answer me? You are a conscientious, learned and sensible man, you know that God's sentence cannot be changed; you also know that you have sinned, for it is impossible to keep all the laws. Tell me what plan have you to escape that curse?" He struggled for some time to get out of answering and then when he finally saw that I would not move from that one verse he explained that the words "he that confirmeth not all the words of this law to do them" do not mean *all* the laws (the word, *all*, is in italics and is not in the original). "It only means," he said, "that if one throws aside the whole law of God then he is cursed, but if one does what he can God does not deal tyrannically for He accepts that which we can do and what we cannot do He does not punish us for." Then I turned to Deut. 28:15 where the word "*all*" appears in the original. It says there, "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments . . . these curses shall come upon thee." This made him think for some time and then he said that he would think about that before he gave me an answer. But then he turned and asked me, "How do you explain that?" I then related my experience and showed from Isa. 53, where it says, "And Jehovah hath laid upon him the iniquity of us all." Then I told him how this word "him" could not refer to any other person than the Lord Jesus Christ who came for the purpose of taking upon Himself the sins of the whole world.

"MAKING THE WORD OF GOD OF NONE EFFECT"

Some people may be puzzled as to how the Jews to whom Christ spoke could cause the word of God to have no effect. Mark 7: 13. Others again wonder how the Jews having the Old Testament Scriptures can read Isaiah 53 without seeing in it a clear and definite description of Christ. But when one listens to a learned Jew explain Isa. 53 and other similar passages both

these problems are solved. This rabbi repeated the old Jewish traditional explanation of Isaiah 53, namely that it all applies to the Jews as a people. It is prophetic of the time when the Messiah will come and redeem the Jewish people from the Diaspora and they will become the greatest nation on earth in their own promised land. All the other nations of the world will say, "Who would have believed such a report? Why, these Jews were despised and rejected and we hid, as it were, our faces from them and look at them now. They are so great. Surely all that they suffered in our different countries was because of our sins. We all have gone astray and it seems that God put upon them our sins and punished them, etc." Then I showed him that this explanation was illogical and irrelevant. First, God never punishes any man for the sins of another one. Especially has God told us this through Isaiah in the 50th chapter and first verse, "Behold for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." Second, if the nations were to think that God put upon the Jews their sins and that through their stripes they were healed then how can they reconcile the fact that God is going to bring judgment upon them for their treatment of the Jews? This is taught in the Scriptures and accepted and enhanced by Jewish tradition. "According to your explanation," I said to the rabbi, "this would be a direct contradiction. The person to whom Isaiah 53 refers as suffering and being oppressed is also described as one that "opened not his mouth" (verse 7). We do not find in history that the Jews as a people fulfilled this prophecy. They have always protested against persecutlon and endeavored to help themselves and have really succeeded in doing so unto this day to a large extent. Fourth, verse 9 says that the person referred to was buried in the grave with the wicked and with the rich. Now if this refers to the Jewish people as a body then it

would mean that the whole people has been buried, a thing which is not true, "for," I said, "you and I are Jews and we are not buried."

These and several other points were shown to this young rabbi who could not refute them and finally became very thoughtful. I gave him some literature and we parted after having talked for an hour and a half. When I accompanied him to the street he asked me not to show myself with him because he feared that he might be recognized and be disgraced and discharged from his high office. He did not want to tell me his name or the synagogue of which he is rabbi.

A SECOND VISIT

About a week later he came again and said that he had been thinking very earnestly about the matter. He remarked that his aged father whom he now supports is with him in this city. He is a fanatic Pharisee, and it would grieve him to death if he knew that his son was coming to see me to talk about Christ. He placed before me a good many other difficulties in the way of expounding the Scriptures but I could see a great change both in his attitude and face. He told me confidentially that he really saw the truth as it is in the Lord Jesus Christ but it seemed to him there is an invisible power restraining him from taking a decided step for Christ. He said that the Lord Jesus was tested by Satan for forty days and he would be much more powerful against such a poor sinner as he is. However, he added that with the help of God he was intent upon fighting Satan to a finish.

Our Poor

The friends who have been helping us with their means to relieve the poor in our field of gospel work will be interested to read the following brief report. From time to time we meet with some cases which are heart-

An Outcome of Our Gospel by Mail Work

Many of our friends will remember that we conduct a Gospel by Mail Department through which we send a series of six Gospel letters to Jews in any town, thus enabling us to reach many outside of the city who need to be evangelized. From some who receive these letters we have replies and as the recent correspondence with one man is of especial interest we print it here.

"Dear Sir,

Received the promised letters. Thank you for your asking me to right mine candid opinion on this subjekt. Wel i read all the 6 letters with attention, I do not want to contradick and I can say that i am not sure enough to believe. To telling you the honest truth i am not deserving your high opinion about me ven you think i am upright. If you want a sure picture of me you can find it in John Bunyan's Pilgrim's progres. i am the Mr. Pliable and Mr. Talkative combined, and altho I chew the cud, and "but my huf is not par-tet." So i think i am hopeless. But still i vil try to overcome my defekts and vil give my opinion on these letters before me. That is i vil tel you the impression it made on me. When i had your first letter it made me thinking of mi childhood when i vas larning the Bible in Hebrew tring to translate same in the Hungaryan language and I stil remember the "genesis" or the 5 books of Moses, so i vas delighted to se and get your letter. i vas remembering my boyhood vith my old teacher, that was 26 years ago. Since that long time past i never had a Bible in mine hand exsept plaing cards. so i vas asking from you send more, but as i studied them more closely I find them to contain an altogether diferent meaning—not dos vat i vas larning from my teacher (raby) so after thinking and thinking, trying not to be prejudised i must admist that if the Jews beliving in the Prophets in vat they vas saing in one hand they should not deny vat is on the other hand I think this is a good thing, but there is also necessarily a bad thing also so the good thing shal be able to triumph over the bad, and since good thing alvas triumphs over bad, it consequently folows that the Jews are on the wrong side sinc they are in diminishing minority not withstanding there great history and ability, wile Christianity increases as

rending. We have a certain number of our poor whom we support occasionally but often we come across some extraordinary suffering and misery outside of those whom we have on our regular list. About five weeks ago when there was a spell of very cold weather, a young man, pale and very weak came into the office. He was clad very thinly, his shoes were in holes and it was easy to see that he was chilled through and through and weakened from lack of food. Upon questioning him, he told us that he had been in the hospital for some time and on being discharged he could not find any work and was now almost starving and freezing. We called up the hospital and found out that his story was true and so went to work immediately and bought some warm clothes and gave him food and a few dollars which would keep him until he found employment. Another young man who had a similar experience also came to us applying for help. We did likewise in his case. These two young men were sent to us by other Jews who told them that no charity would help them as long as they are young people and single, and that their only hope was in the Williamsburg Mission to the Jews.

Another case was that of a woman whose husband deserted her, leaving her with five children, friendless and penniless. The youngest, a girl of seven or eight years, came to one of our meetings accompanied by her older sister of ten. Upon leaving the service the two sisters accompanied me for a number of blocks on their way home. The little one upon questioning told me the whole story of her father's running away to Canada and leaving them to shift for themselves as best they could. The next morning we helped this poor family with a few dollars. These instances will suffice to acquaint the contributors to our poor fund with some of the opportunities which come to us to put their gifts to a Christ-like use.

only a good thing can over bad, ultimately.

Well this is my simple reasoning, i take from your valued letters and i think it is good enough from a tailor. But if i am wrong i mabe, but it is joust as i fel about it. I am to be corrected, as I am 38 years young and have plenty space yet in my head empty. As i was already mentioned mi children 5 of them (I hve 7 of them) going in Sunday School an so I am also ben invited to go, but if i would go i think of miself as a hypocrite, and i read that he that come not throu the dor in the shepfold byt climbet trough a fence same is a robber or a tef! Now if i would go with the children it would only be a curiosity of mi part, i would be not trough the "Dor" since I may be not prejudiced but stil vile i holding the plow i looking backvay. Now i believe that a man no matter vat good resolutions he makes to guide his actions he is so imperfekt that he needs a true religion to have tru charackter, it is easy for mi children to gett one, but i have no faith in miself. Excuse me for the long skribbling."

A SECOND LETTER

Just upon going to press we received the following letter from the same writer.

"Dear Mr. Kohn:

I thank you very much for the Bible you send me and since i received every night read em until 1 o'clock and i most tired to read it. I also was Sunday in Church and i was very nicely received and i can tel you that i have a very good reputation in town. Nevertheless i fel that peepel youst discovering me and i fel that i am youst discovering miself also. Shortly i think you vin!! I vish if you please send me some more literature and i vil remit the cost of same."

By Philip Englander

In the December issue of "The Chosen People," I wrote of a Mr. G., a rich merchant, who became interested in his soul's salvation through the Lord Jesus Christ. Our families have exchanged visits with them since then and on every occasion we have made the subject of Christ our main topic. In the first part of January when the real cold days of winter commenced,

I was called to the telephone by Mr. G., who urged me to come out with my family to stay with them until the severe cold days had passed by. We gladly accepted his hearty invitation and were there for three days. Do you realize what it means to have such loving feelings expressed by a Jewish family toward a Jewish missionary?

During these days we had a good deal of Bible study together and at his request went over Isaiah 53 several times as he was especially interested in it. On one occasion while reading in the New Testament Mrs. G. broke out crying, repeating, "Oh my God, oh my God" and immediately after she kissed Mrs. E. so dearly. When the three days were over they still wanted us to stay longer, feeling that our visit had been a temporal blessing, but I believe that the spiritual blessing was the great gain. May God permit me to write more definitely about this dear family in the next issue of "The Chosen People."

One day I was asked by Mr. F., a well-known attendant at our Mission, to visit his wife, who was ill in the hospital, and had requested that I call on her. I went there and found her sick indeed. The nurse told me that she was suffering severely, but dear reader, it is hard to describe the sudden change which took place in her and the joy which she had, when she saw me coming in. The patients next to her merely gazed at each other at the sudden change. We had a prayer together which did her a world of good, but when we finished praying, one of the patients (a Jewess) in the same ward scolded her and used very violent language, asking why a Jewish woman should pray in the name of Jesus. The poor sinful creature didn't know of the goodness of the blessed Saviour. "Surely they know not what they do." A few days later when I went to revisit her I found that Mrs. F. had left for home the day before, fully recovered, but her accuser was still there. When I went to visit the

F's at their home, they were happy over the fact that our earnest prayer in the hospital in the name of Jesus Christ had been so efficacious. We give God the glory, and are looking forward to the time when they shall rejoice also in a spiritual healing from sin through the precious blood of Jesus.

While visiting a family where the mother and grown-up daughter were at home I was surprised when speaking on Messianic prophecies to find both of them so well versed in the Bible. They even knew some of the verses of the second Psalm in the Hebrew language, but how twisted they were in its interpretation. Finally, the husband came home and he said that he would soon convince me of my error, but he found that he had a hard task before him. He twisted that dear old psalm in every way and tried to tear pieces from it, and to add to it, but he couldn't tear out the Messiah from it. The psalm begins with the Messiah and he couldn't patch another person into it as none fitted the eighth verse where it say, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Finally, the family had to concede that although they knew this chapter by heart, yet they were ignorant of the truth thereof, and they asked me to send them a New Testament for further study, and even offered to pay for it.

While writing this, I feel I must shout Halleluiah, Glory to Him who gave His life for us! In the midst of discouragements which the world gives us, we find relief and encouragement in such experiences as I have related. Truly, the Lord is with us, Halleluiah.

By Augusta E. Sussdorff

We had a most interesting testimony by one of the women at our Mothers' Meeting. She told us that she had a dream and in this dream she was in a building that was burning and the

flames had surrounded her, and as she looked up she seemed to see a face, and to her it was the face of Jesus, and she heard a voice telling her to run for her life. "Run, run," the voice kept saying. Next morning she told her dream to her mother who was spending a few days at her daughter's home. While she was telling of her dream, the cry of fire rang through the house. She opened the door, the only door by which she could escape, and found that the door was burning and the stairs were in flames. She rushed back and took one little child and her mother took the other child, without stopping to dress them, and she cried "In the name of Jesus save me and my children. Oh, help me." She and her mother carried the children down the burning stairs, their clothes did not catch fire and the children were not harmed by the fire or smoke. At the end of her talk she turned to the mothers and said in all earnestness, "We must accept Him as our Messiah. He is the true Messiah. I believe I was warned and He kept me during all the excitement."

I called on her the next day and found the walls had been chopped away by the firemen and her rooms were in an awful condition, but she had nailed the boards over places and scrubbed the floor and made things look pretty fair. The store where the fire started was burned out with nothing left but the stone walls. This woman said, "How good God has been to me. I am not insured, but not one thing of mine was burned only damaged by smoke and water." This was comforting to hear. As we talked, her boy Sidney, sat reading a book, and I asked what the name of the book was. His mother answered, "Do you know, Sidney got a book from the Library on the life of Jesus Christ and he begged me to read it, telling me it is good to know about everything. So I did read it and was so much interested. That was the beginning of my believing in Jesus."

JEWISH NOTES

Some of the details in the matter of the arrest of the Hebrew Editor in Jerusalem, mentioned in the last issue, have reached us and they are as follows:—According to the English law extant there, boycotting is a crime, and it is with this that the Hebrew editor was accused by the military authorities. He published an article in which he urged the exclusion from the Jewish community, privileges, and rights of any Jew who himself attends or sends his children to a Christian Mission. In other words, it is an excommunication of all those sympathizing with the Christian Mission. One of the Jewish Dailies is taking sides with that editor saying that a campaign against the missionaries must be started sooner or later whether the English administration favors it or not. "The Jewish synagogue," he continues, "has a right to refuse religious privileges to such who break the Jewish religion by going to Christian Missions, rendering themselves half apostates. A Catholic priest will not administer the religious rites, as at weddings and funerals, to those who do not belong to their church. The Mussulman observes the same order. Why should we Jews not be justified in using the same powers and influence? "Furthermore," the editor writes, "the activity of the missionaries is an insult to every Jew. From their standpoint the idea is given that the Jews are a savage people without religion who must be brought back to the right position. This is a part of the insult which the Episcopal Prayer Book heaps upon us Jews, for they have a prayer which says, 'Oh Lord, open the eyes of the Jews and the Turks that they shall see the right way.' Thus the missionaries use with the Jews the same methods and the same audacity as with the blacks of Africa. They look upon the Jews as of a very low degree of culture."

If the editor of the Jewish Daily

knew the Word of God which says "all we like sheep have gone astray," he would not be so sensitive, and would not consider a missionary to the Jews an affront. The gospel of the Lord Jesus Christ is the absolute need of every man and woman, without regard to color or culture.

* * *

The *London Daily Telegraph* has come out with a demand that the agreement between England and France in 1916, with regard to the boundaries of Palestine should be changed so that the Holy Land shall be much larger than was stipulated there. He says further that the Zionists in their claim to make new plans with respect to the size of the land are right. The Zionists, however are confident that as soon as the Allied Supreme Council settles the question of England's mandate over Palestine, this problem as regards the limits of the Promised Land will also be settled satisfactorily to the Jewish people who expect to have their entire land in accordance with their traditional, political and economical claims based upon historical rights.

* * *

The Hebrew University which is situated on top of the Mount of Olives is going to start in its educational work, although the building is not yet completed. Over fifty of the greatest Jewish professors of the world, have pledged their support to its establishment. They are professors of universities, colleges and physical laboratories of the largest cities of education in Europe and embrace nearly all branches of science.

* * *

Dr. Weitzman, in an address to the London Jews, announced that there is now room in Palestine for 40,000 immigrants. That means that a great deal of building has been done during a comparatively short time.

* * *

The Jewish Colonization Association which was established by the late Baron Hirsh, is likely to hand over the

THE CHOSEN PEOPLE

many million dollars which are in its possession to the Zionists for the purpose of accelerating the work of preparation for the reception of many more Jewish immigrants into the Holy Land. The original plan of Baron Hirsh was to settle the Jews in Argentine, not because he did not believe in the restoration of the Jews to their own promised land, but because he knew the Turk very well, and was fully convinced that under that regime no successful colonization could be carried on there. Baron Hirsh gave all his money away for that work. Although some Jewish colonies have been established in Argentine, the enterprise on a large scale has come to a standstill. It would be, therefore, very fitting for that society to turn over the money to the work in Palestine. If Baron Hirsh were alive, the Jews are sure that he would do so with great pleasure, since the land has been wrested from the hands of the Turk. The Zionists therefore are now planning to bring 130,000 Jewish colonists from Argentine into Palestine.

* * *

The reports concerning the Jews in Hungary are most distressing. The spirit of anti-semitism has grown to such proportions as to cause robbery and murder without any distinction or discrimination between the guilty and the innocent. The subterfuge under which the police plunder the Jewish houses is that the Jews are Bolsheviks or Communists. They therefore enter every Jewish house and make arrests on the ground that they are Communists and Bolsheviks. Jewish lawyers, professors and other prominent persons have been arrested, and are being kept in prison. They also have an excuse for entering Jewish houses on account of the edict the government gave that no Jew from Galicia who had been a fugitive should be allowed to stay in Hungary any longer. That edict was carried out carefully and every Polish or Galician Jew was banished long ago. Now these policemen come to Jewish

homes ostensibly looking to see if one of those Polish or Galician Jews is not hidden somewhere, and while they do that, they take anything and everything that they find, such as jewelry, clothing and house furnishings. The consequence of such actions is that among the common people mob rule is being created with regard to the Jews. The least unfavorable attitude of the government toward the Jews encourages at once the uneducated peasantry to commit lawlessness against the Jews.

* * *

Recent reports from Ukraine and South Russia have been published in the Jewish papers to the effect that new programs have taken place there. Again many thousands of Jews have been robbed and cruelly murdered. These things happened on the occasion of the Bolsheviks leaving certain towns and the Anti-Bolsheviks entering them. Every victory or defeat alternately between the two fighting armies brings death to the Jews who are always the scape goat.

* * *

Dr. Chaim Weitzman in an address before the Executive Committee of Zionists in London announced that the Mandate of Palestine will be given to England by the Allied Supreme Council in a few days. As soon as that question will be definitely disposed of by the Supreme Council, the immigration of Jews from Poland and Russia into Palestine will begin.

* * *

In reference to the appeal by the Arabs to the Pope to defeat Zionism in its quest of acquiring Palestine as a home land for the Jews, the leaders of Zionism answered to the effect that they do not intend to expatriate anyone who is now living in the promised land. They declared that the Jews who settle down in Palestine will not hurt any resident of the Holy Land for they will aim for the upbuilding of the land which will be of benefit to the Arabs, as well as to any other nationality that may desire to live there.

QUESTIONS AND ANSWERS

Question: *Kindly explain Col. 3:16-17, Isa. 66:22, 23.*

SHERWOOD MCGIBBON.

Answer: "Let the word of Christ," the Scripture, of which He is the author and its conserving agent, dwell in the Christian, not as a servant under control, but as a master directing and ruling. Let it dwell "richly," that is, not in a small way, without influence and let it be "In all wisdom," not in all speculation to make one learned, but to make us wise unto salvation. Teaching and admonishing one another by word and by singing is most essential. The testimonies at a Christian meeting should be according to this instruction. The singing must be with affection of the heart. These and all other things must be done in the name of the Lord Jesus whose atoning blood has reconciled us with God the Father. The passage in Isaiah is a prophecy of the final redemption of our earth which will be renovated and changed. Rev. 21. Then follows God's promise concerning the restoration of the Jews under King David, the Lord Jesus. As surely as the heavenly and earthly bodies will continue their settled course, so surely will the Jews become His people again through Christ. About the same expression is used in Jer. 31:35-40.

* * *

Question: *Please tell me what will become of the untold number who have died in the past, and the many who are still dying without hearing of a Saviour. How can they believe without hearing?*

—MRS. F. E. YOUNG.

Answer: They will be judged according to their deeds. Rom. 2:6. See also Rom. 1:18-32, especially verse 20.

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Question: *There are many various explanations of 1 Peter 4:6. Please explain Romans 2:12 with 1 Peter 4:6.*

—MR. EARL H. HARTMAN.

Answer: 1 Peter 4:6 means that the cause or purpose of preaching the gospel to the dead, in sin, is that altho they might be persecuted by men filled with the lusts of the flesh, yet they might live eternally, by God in the spirit. Rom. 2:12 teaches that the Jews who have the written law will be judged according to that law. The Gentiles again to whom the law was not given, Psa. 147:19-20, will be condemned for their sins without that written law, for they have the light of moral principles which the Creator

placed within every man, to direct and show the difference between good and evil. The light of nature teaches obedience to parents, pity to the miserable, keeping peace and order, it also forbids murder and stealing, etc. Thus there is no excuse for those who have not the law.

* * *

Question 1: *What do you understand by Ezekiel 37 verses 1 to 7?*

Question 2: *Do you Jews keep the Sabbath as you did before you were converted or not? Why I ask this question is, I have three brothers who are Adventists and they want to make me believe a Christian has to keep God's Commandment to be saved, and I don't see it that way. If a man has to do a certain thing to be saved then Salvation is not free or a free gift, as I read it.*

—MR. FRED WAGNER.

Answer 1: It means just what it says.

Answer 2: The Sabbath was given to Jews exclusively as a memorial of the deliverance from Egypt. Deut. 5:15. On that account the ancient rabbis went to extremes forbidding Gentiles to keep the Sabbath under penalty of death. To forestall this doctrine God sent His word thru His prophet, Isa. 56, promising a blessing to Gentiles who of their own accord choose to keep the Sabbath. Jewish Christians therefore should keep the Sabbath, not for securing salvation which is free, through faith in the atoning blood of the Lord Jesus Christ, but as a national memorial. It is optional with the Gentile Christians. Your three brothers err greatly.

* * *

Question: *Could you enlighten me as to the typical significance of the Jubilee and the time of its occurrence?*

—DR. J. D. McDONALD.

Answer: According to Hebrews 4, the seventh day rest is a type of the better rest that "remaineth to the people of God." We may therefore, likewise take the jubilee rest, Lev. 25:8-12, as well as the seventh year's rest, Exod. 23:10, as a forecast of the same future rest for the people of God. The seventh day rest seems to be the ground work and foundation of the other two Sabbaths. The weekly Sabbath is closely connected with that of the seventh year's Sabbath in Ex. 23. In like manner, the institution of the Jubilee Sabbath is so peculiarly worded as to indicate its connection with the weekly Sabbath. The jubilee may also typify the proclamation of liberty to the captives and the acceptable year of the

Lord through His atoning blood, Luke 4:18. The trumpet which was sounded on the day of atonement of the jubilee year foreshadows the trump of the Lord which shall proclaim the release of the bodies of the dead in Christ. 1 Thess. 4:16. There are various opinions as to the time of its occurrence. According to the Talmudical calculation the crossing of the Jordan took place in the year 1271 B. C. The conquest and allotment of Palestine 1257 B. C. The first Sabbatical year 1250 B. C. The first jubilee year was celebrated 1207 B. C.

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Question 1: *Are not the Samaritans of the ten tribes called the kingdom of Israel, while the Jews of the other two tribes are called the kingdom of Judah?*

Question 2: *Do the Samaritans believe in the "Trinity" as God, and look for the Messiah?*

Question 3: *"For the Jews have no dealings with the Samaritans." Why?*

Question 4: *"Behold, he that keepeth Israel shall neither slumber or sleep" who is meant by "Israel" and why?*

Question 5: *In "The Lord said unto my Lord," and "Hear O Israel, the Lord our God is one Lord," what is the Hebrew word for each word "Lord" and meaning?*

—MRS. PINKHAM.

Answers 1 to 3: The ten tribes were not called Samaritans. The name Samaria was given to the mountain by Omri, the fifth king of the ten tribes, 1 Kings 16:23-24, which king built there the capital of the kingdom of Israel, or as it is sometimes called "Ephraim" Isa. 28:1. After two centuries the city was taken, Israel carried away to Assyria and the deported Israelites of Samaria as well as its dependencies, were replaced by heathen from different countries. Those heathen settlers who were the ancestors of the Samaritans, founded a mixed

cult of Judaism and heathenism. 2 Kings 17:5, 41. On account of their idol worship the Jews could have no dealings with them. The Samaritans of today have a peculiar religion, partly Jewish and partly Mohammedan. They do not believe in the Trinity, or in the Messiah in the sense in which Jews believe.

Answer 4: Before the rebellion of ten tribes against the house of David, 1 Kings 12:19, all the twelve tribes were called Israel because of their father Jacob whom God called by that name. Gen. 32:29.

Answer 5: Jehovah, which is translated, "Lord" (printed in capitals) means, He who was and is and will be, also, He who causes and brings everything into being or existence. This applies to all except the second "Lord" in the 110th Psalm, which is the Hebrew word Adoni, meaning, "My Master" and is used of men as well as of God.

ARTICLES RECEIVED

Package of clothing (in paper bag), Anonymous; Package of men's and boy's new underwear and girls' dresses from Earl Thomas; 2 ladies coats from Mrs. C. L. Thomas; Children's and women's clothing from Mr. Corb Farra; Grey coat from Mrs. E. G. O'Quin; Material for children's rompers from Mrs. Jno. Humphries; Children's underclothing from A. M. Bowen; Clothing and spoon from Mrs. S. C. Traegde; Men's clothing and a pair of shoes from D. H. Tuttle; Women's coat from Mrs. J. S. Detweiler; Coat and shirt from Mrs. G. W. Connell; Underwear and material from Mrs. G. W. Earle.

SUMMARY OF CONTRIBUTIONS RECEIVED FROM
JANUARY 1st to JANUARY 31st, 1920

Covering Receipt Numbers 42,627 to 43,552 Inclusive

For General Fund.....	\$5,202.89
For Relief of the Poor.....	216.49
For Literature Fund (Bibles and Tracts).....	380.47
"The Chosen People" (Subscriptions).....	437.45
Dispensary Income Account.....	85.40
For Work Among the Children.....	20.06
For Building Fund.....	8.00
For Plaza Branch Account.....	96.00

Total for All Purposes.....\$6,446.70