

Our Publications

In compliance with many repeated requests, we have prepared a list of all our leaflets, tracts and publications. This list is classified under two headings; one contains all our literature intended for circulation among Christians, the other gives our publications prepared especially for distribution among the Jews. Each publication is concisely described, its contents summarized, and its price given, both in single copies and in quantities.

Won't you help us give this list wide circulation? We consider every friend of the Mission as a living epistle, ready to tell others of the work, and to enlist the sympathy of an ever increasing host of God's true children. You ought easily to use from a dozen to fifty of these Lists, and through them many may become interested to send orders for our literature.

How many shall we send you?

WILLIAMSBURG MISSION TO THE JEWS

27 Throop Avenue

Box 10, Station A, Brooklyn, N. Y.

Vol. XXV

APRIL, 1920

No. 7

THE CHOSEN PEOPLE

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

LEOPOLD COHN
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(INCORPORATED)



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LEOPOLD COHN
MISS ELLA T. MARSTON
JOSEPH H. COHN

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Vol. XXV

APRIL, 1920

No. 7

Salutation

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

Dearly beloved Friends:—

May this season of blessed memories bring to you a deeper knowledge of the illimitable range of hope derived from the wonderful resurrection of the Lord Jesus Christ.

Constant Recollection Needed

The great Apostle Paul laid stress upon the preaching of the cross and the resurrection. "Remember that Jesus Christ of the seed of David was raised from the dead." 2nd Tim. 2:8. The resurrection of the Lord Jesus Christ is the pivotal point of His Church and must be constantly remembered. It has many different phases which exhibit manifold benefits to every Christian. First, it is a pledge of our resurrection and eternal life. Through the resurrection Christ was proven to be truly the Son of God and the fountain of life for "He that hath the son hath life." John 5:21. When the Lord Jesus Christ rose from the dead as the "first-fruits," 1 Cor. 15: 20, He gave us the assurance of our own resurrection. For, as the first-fruits brought by the Jews to Jerusalem inspired the hope that more was coming of the same kind, likewise when Christ rose up to glory He gave us an earnest of our rising to glory, for "we shall also live with Him." 2 Tim. 2:11.

How A Jew Was Converted

If we continually meditate upon His resurrection, we are bound to talk about it to others and thus, through the Holy Spirit, bring sinners to Christ. Recently at one of our Friday evening services, Luke 16:19-31 was read and expounded. It was pointed out that the Lord Jesus, in the vital point of the story of Lazarus and the rich man, taught us to believe in a conscious life beyond the grave. That story was given as an illustration of His own words, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." John 11:25. The Lord tells us that Lazarus was immediately carried up to heaven. The souls of both the rich man and Lazarus, altho separate from the bodies, previous to the resurrection, did not lose their identities. The rich man recognized Lazarus and Abraham. Then the difference between a dying Jew and a dying Christian was pointed out; the latter faces death with triumph, saying, "O death where is thy sting" while the former is full of fear and terror. The load of sin, unatoned through the blood of the Lord Jesus Christ, weighs heavily upon the dying heart which has suddenly realized its lost condition. Hence the excessive mourning over the dead among the Jews. It is simply heartrending to witness the bitter crying, the indescribable grief at a Jewish death. They tear their clothes, smite their breasts, strike their heads against the wall, sit on the ground for seven days and go barefoot. But the Christian, saved by faith in the Son of God, does not sorrow as others who have no hope. 1 Thess. 4:13.

This contrast and the illustrated truth of everlasting life through the Lord Jesus Christ who is Himself the life, was used by the Holy Spirit in convicting some of the listeners. One young man shook my hand and said, "I believe in Jesus and all that you said. I am going to tell it to my relatives and ask them not to mourn over me and not to tear their clothes when I die. No more 'Krech' (Hebrew for tearing clothes over the dead) for me."

A Present Help

The remembrance of the resurrection of Christ will also bring us strong faith when in the realms of doubts, and great courage in the field of suffering. Under the old dispensation, Israel was exhorted to "remember all the way which the Lord thy God led thee." Deut. 8:2. He showed them an abundance of miracles, which if considered always, would keep them from distrusting their Father. This is concisely taught in Psa. 46:1-2, (literal). "God is to us a shelter and strength; a help in distresses He has been found exceedingly. Therefore we will not fear." Likewise under the new dispensation we are enjoined to remember this greatest of all miracles. While God's interferences on behalf of Israel were mighty and many, yet the power of Christ revealed in His resurrection surpassed all the wonderful works God had done up to that time.

God's Various Interpositions

In many distresses, God was found a great help to Israel. When Pharoah was intent upon destroying the entire race God sent Moses to deliver it from bondage and destruction. When Pharoah's horsemen and chariots overtook the children of Israel by the sea, their plight was desperate. Exod. 14. Before them was the roaring sea, threatening to swallow them up if they stepped in, and close behind them was the mighty army of the cruel tyrant ready to annihilate them. But their extremity was God's opportunity. He immediately appeared upon the scene and caused them to pass from the uttermost of sorrow to the uttermost of joy. When in the reign of Hezekiah a formidable army was sent against Jerusalem by the king of Assyria, Hezekiah rent his clothes, and covered himself with sackcloth, for it was a day of great distress in Judah. But God sent only one angel who smote 185,000 in the camp of the Assyrians. 2 Kings 18. Isaiah 37.

No Comparison

These are only a few of the many instances with which Jewish history abounds, and which illustrate the truth of Psa. 46 that God has been found a help "exceedingly." However, as great as the anguish of Israel was under these circumstances, as low as was the depth of helplessness to which the people reached in each of these calamities and as wonderful and distinct as was the interposing power of God to help His afflicted people, they are no comparison to the resurrection of Christ either in the severity of the preceding despair and hopelessness or in the measure of the supernatural omnipotence. All those troublous situations had some qualities which might excite hope of escape or success, as that familiar adage suggests, "where there is life there is hope." But no such expectation whatever could be entertained in the tragedy on Mount Calvary. There the Son of God gave up His life freely. His body was laid in the grave. He had said "upon this rock will I build my Church," Matt. 16:18, but now all His disciples basely deserted Him. He was dead, and according to the established course of nature the dead never come back. The tragic departure of their Master clouded their spirit and filled their hearts with utter hopelessness. The very sun turned into darkness, the earth did quake and the rocks were rent, they too having been made to feel the mighty shock. Here was all the power of earth and hell combined against Christ and His proposed Church. The Pharisees triumphantly delighted in His death. The Jewish rulers made it more secure by the seal and the guard of soldiers, and all were absolutely certain, beyond the shadow of a doubt, that the death and burial of Christ ended it all. But in spite of all and contrary to all the laws of nature, Christ rose from the dead on the third day, to the terror and confusion of His enemies. Then He was proven to be the Son of God with all power. That miracle was an absolutely supernatural act effected by the direct agency of Almighty power without the least possibility of natural causes. Therefore, let us remember it that our hearts may be encouraged in hope, animated and enlivened even in the midst of affliction, for the darkest hour of men is just before the dawn of His light and power.

Yours very sincerely,

LEOPOLD COHN.

EDITORIAL

The Interchurch World Movement.

It is properly named—"world movement." On its own statement, it "seeks to saturate the world with the spirit of Jesus," whatever that may mean. It goes on the theory that machinery, men and money, are all the requirements needed to bring in the "Kingdom of God in Glory." It rather boasts of its bigness, for it calls itself "the biggest movement in the history of the Christian Church." It has secured from the several co-operating denominations guarantees for its enormous budgets, and then has proceeded to borrow from New York banks the money needed for its vast schemes, by depositing these guarantees as collateral, hoping that when the great "drive" in May has been perpetrated upon the "Christian forces of America" there will have been enough money gathered in, not only to "challenge the world because it is big" but also to pay up all the loans at the banks, and to leave a comfortable nest egg for some future exploitation of the many earnest Christian people who blindly are trusting themselves to blind leaders. It seeks furthermore, on its own statement, to solicit, and indeed claims already to have secured, funds from people who are not even professing Christians. What interest such people can possibly have in the welfare of the Church of the Lord Jesus Christ, we cannot understand, unless it be on the basis of our knowing that the Devil is also deeply interested in the Church.

Such are some outstanding features of this adventure in "wildcat ecclesiastical campaigning," as one noted pastor has called it. We would hardly feel justified in dragging this Movement into our columns were it not for two reasons; first, we are receiving inquiries from our subscribers concerning the movement; second, we see in it a serious menace to the true Church of Christ, and feel it our duty to point out its dangers and its fallacies.

Let us say at the outset, that we have no quarrel with the many doubtless well-intentioned people who are engaged in the Interchurch Movement. We do believe, however, that they are misled, and we wish to point out a few of their errors, in all humility and love. We also believe that these people are innocent victims of a group whose identity is still undisclosed, who have for years been waiting for just such an opportunity as this. Their motives we do not know, and cannot judge. But enough of the "movement" has already been revealed to enable us to form a fair judgment of it.

In the first place, these men either do not know, or totally ignore, the Bible, and the statements of our Lord Jesus Christ. They speak, for instance, of the "kingdom" and of their going to "bring in the kingdom." They seem vague as to just what they mean. The Bible however, is quite clear on this point, for in Acts 1:6, the disciples asked the Lord, "Wilt thou at this time restore the Kingdom to Israel?" And He answered, "It is not for you to know the times or the seasons, which the Father hath put in his own power." To bring in the Kingdom, therefore, is solely God's prerogative, and not that of the Interchurch Movement. The Kingdom, furthermore, is distinctly Jewish, and has reference to a throne and a land and a people. How can any one "bring in" a Kingdom, if there be no King? Is it not presumptuous, then, for these leaders to juggle with scriptural language when they don't even know the rudiments of Christian teaching?

Then they stress the point of a "united Protestantism" which shall dictate to the State in matters of policy. Much is made of the "community Church," the "overlapping" of denominations, etc., and all are asked to "get together" on one common platform. Clearly, the idea is, to establish a world power similar to the Romish system. They claim that the

reason Christianity has made such a small impression on the world is because it is divided into small groups.

But let us delve a bit into history:—there was a time, for instance, when all of the so-called Christianity in the world, was under one head, and “united.” But history calls that period, the “Dark Ages.” Those were the days of a Machiavelli, of a Spanish Inquisition, of a St. Bartholomew’s Day Massacre, of murder and theft and butchery unbelievable, with absolute from the “United” church, at a price. If you would have a sample even today of what a “united” church might mean, look at Mexico. If the Interchurch Movement be right, then Luther was all wrong, and so was John Knox, and Huss and Wesley, and Williams, and a host of others who freely gave their lives as martyrs to the faith that was dearer than life itself to them. God pity us in the day when a “United Church” rears again a despotic head on the earth.

And then our Lord taught us that as His followers, we are to keep aloof from the world. How clearly we can hear Him again forewarning us as His disciples, “Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” John 15:19. But here we have a new “Movement” audaciously proposing to mingle Church and State in such a way as to give the Church a voice in the State. What a subversion of our Lord’s teaching and practice! How little do these men know what is the meaning of the Church, and what pain they are bringing to Him who gave His life-blood for the Church. The truth is, that the world as such rejects the Christ, has always rejected Him, and will continue to do so, until He shall come again in power and glory. It is thoroughly possible for the Interchurch Movement so to lower the dignity of Christ’s person and work as to make “religion” acceptable to large numbers of people in mass; but between “religion” and Christ, there can be the difference between hell and heaven. And in this connection let us not forget that this Move-

ment is asking money from non-Christians, in order to accomplish a supposedly Christian work! This confession alone ought to be enough warning to every true Christian to “turn away.”

And we ought to study a bit what our Lord has to say as to the character of His Church. For it must be borne in mind that He died for the Church, and no greater proof need be given of His love for this, His Body and His Bride. The very name “church” means “called out,” and if we are called out, we must be called out from something. Nor does our Lord leave us in doubt on this point, for He tells us we are called out from the world. But here is an Interchurch Movement that seeks to make an alliance with the world. Then the New Testament teaches us that the purpose of the Church is to save men out of this evil world and bring them to a saving knowledge of the Lord Jesus Christ. The world is declared by Christ Himself to lie in the hands of the wicked one, and He did not concern Himself with the world as such; He dealt with individuals. His only instruction to his disciples was to “preach the Gospel.” But here is an Interchurch Movement that aims through a sufficiently “big” organization, to bring upon the earth “righteousness.” Christ tells us that the Church will be a little flock, feeble, hated of the world, persecuted. But the Interchurch Movement wants to be big, strong, rich, and friendly with the world. Indeed, some of the men identified with the Movement are known to be loose in doctrine, one of their prominent enthusiasts having asserted many times that a Jew can be saved without Christ, that it is just as good to be a Catholic as to be a Protestant. The very names of many of those identified with the Movement are sufficient reasons for the true believer to let it alone. And then, as Bible history tells us, God despises “big things.” He has demonstrated that over and over again. The men who “united” to build the tower of Babel found that

out. The Midianites, when they encountered Gideon’s woefully small army, also found out what God can do with small things. “Not by might,” saith God, “but by my Spirit.” We are sure that if His Spirit were in the Interchurch Movement, they would not use methods and make concessions that open them to the criticism of some of the most Godly men.

Then, too, that is the movement that exhibited in New York City for a period of five weeks that monstrosity called “The Wayfarer,” a sacreligious theatrical performance disguised under the profession of a “great religious spectacle.” To grasp fully the hypocrisy of such a procedure it must be remembered that for many years the very churches combined in this movement have taught that the theatre was corrupt, immoral and indecent. But suddenly a few schemers convinced these new, self-appointed “Movement” leaders, that here was a chance to bring “Christianity” to the masses; and surely enough, they bit. They engaged actors and actresses concerning whose Christian life little was said or known, to act out Biblical stories to which were added touches of paganism and worldly philosophy, as suited the fancy of the authors of the “spectacle.” The “star” actor, only a few weeks later stated publicly that the stage was far more beneficial to people than the church!

Again, since the Church’s one business is to win souls for Christ, and since this can only be done through dependence upon the supernatural agency of the Holy Spirit, we search deeply into the machinery of this Movement to discover what program it has outlined for itself in this, the most important of all the Church’s functions. And to our surprise and disappointment, we find nothing. Nothing is said of a world lost in sin, nothing of a world needing the regenerative power of the Lord Jesus Christ, nothing of the atonement accomplished by Christ at Calvary—nothing of these vital things which alone can give Life. All is organiza-

tion, machinery, money, and “getting together.” No wonder that in this same connection not a word is mentioned about giving the Gospel to the Jews, in spite of the fact that here in New York, the headquarters of the Movement, there are two million.

This “movement” may be the forerunner of that terrible day to come when under the Anti-Christ many tyrannies and horrors will be brought on the earth. We do not know. We do know that we cannot, as true followers of our Lord Jesus Christ, have any part in it. We advise our friends to leave it alone. Indeed, we know that there is brewing a revolt—a revolt on the part of many, of God’s children now in the churches, who feel that they can no longer partake of these sins; in some cases, entire churches have already stepped out, and have cut themselves free from all connection with this evil thing. The revolt will spread, and it will be as great an epoch in history as was the day when Martin Luther nailed his 95 theses on the door of the Church at Wittenberg. We earnestly urge our readers, pastors and laymen alike, to take no part in any “drive” or campaign for funds for the “world” movement. It is truly of the world, and not of God.

Our work in this mission will go on, under God’s grace, as it has gone on hitherto, supported not by denominational entities, not by machinery, but by the miraculous intervening power of the God of Israel who put us here, and who has moved upon the individual hearts of His children to give. Thus, this mission stands forth as a Divine miracle of His planting, and thus we wish it ever to be, for from any movement that is built on the principle of “get together” or “compromise,” we cannot expect interest in Jewish missions. Truly, God still will keep His remnant who will be true to Him, just as He did in the days of Elijah, and in all the days of Israel and in all the days of the Church, until He comes again. May it be true in that Day that every reader of this paper shall be in that Remnant!

INCIDENTS IN THE WORK

Preaching to Three Jewish Widows

One Saturday morning a few weeks ago the thought came to me to visit a Jewish widow, the wife of a rabbi in whom I have been interested for many years. When I came into her room she was greatly surprised, for she had not seen me for a long time. I found another woman with her, also a widow. Both of them had once been the wives of rabbis.

The weather was cold. The snow in the yard was still deep, and, melting, formed large pools of water in the paths. The shanty, for it is not worthy of the name house, in which they live is in the yard of a tenement house. The walls are so frail that one can feel the cold air coming in through them. These two widows were sitting and shivering, for there was no fire in the room and there was no coal either, only a little coal dust in the pail. "Why don't you have a fire?" I asked. "It is very dangerous for you old, feeble people to sit in such a damp, cold room." Both of them replied, "It is Sabbath today and we cannot get a Sabbath Goy (a Gentile called in by the Jews to make the fire on the Sabbath) because we have no money to pay him." Then I picked up some paper and a few pieces of kindling wood and made a fire, putting the coal dust on top of it, hoping that it would burn and give a little heat. In the meantime, another Jewish widow came in from an adjoining room on the same floor. All of them wondered how I could stoop so low as to clean the stove and make a fire for them. I told them that the Lord Jesus whom my blind brethren in the flesh still reject, said that the Sabbath was made for man and not man for the Sabbath. Then I preached to them in a few short sentences Christ and Him crucified. The other rabbi's widow who roomed with the one I went to visit nodded her head and cited Talmudic statements to corro-

borate some of my sayings. She became very much interested, and said that she would like to read some of our literature. She displayed a knowledge of both the Bible and the Talmud, not to be found in the average Jewish woman. I did not stay long, but hastened to get them coal and have a good fire made and provide the poor widow with a little money.

The Origin of this Acquaintance

The husband of this woman had been a rabbi and in his old age was left without a charge and therefore without support. About fourteen years ago one of our converts called my attention to this aged rabbi. I visited him and found him plodding over the Talmud, swaying himself to and fro over the large sacred book, chanting the usual tune the Talmudic students are in the habit of indulging in. We quickly became acquainted when I showed him that I was at home with the Talmud. The room where he lived was very cold. Several panes of the window were broken and patched up with paper, but the cold wind found its way through many cracks. There was no stove and no coal. I went out and bought a stove and coal and some food and the rabbi began to feel more comfortable. His wife, who is now the widow, was made very happy, for a friend of the Mission later sent the means to support this worthy family for about three years, when the rabbi passed away with full faith and confidence in the salvation of the Lord Jesus Christ through His atoning blood. This rabbi who was about eighty years old used to come and stand in front of the Mission, which was then carried on in a store on Broadway, and stamp with his feet and with his cane on the flagging, proclaiming to every Jew that passed by that this place, pointing to the Mission store, was the house of God. There they could come to learn the Word of God. Some Jews would respect him and his rabbinical authority, others would simply curse him for

having become a missionary, a name which they apply to every believer in Christ. But he and his wife did not care very much for the taunting of the Jews, they studied the Scriptures and believed in Christ. The aged rabbi after my first visit received an Old Testament and a New Testament and instead of poring over the Talmud, he meditated upon the Word of God. It became to him a new book, and he said many times that he had a feeling of new life within him. His wife was also despised by the neighbors on account of her simultaneous confession of Christ. After the rabbi passed away the poor widow did her best to get a little work here and there in order to make a living. About two years ago, she came to our dispensary seeking medical help. When I learned of her weak condition, I sent occasionally a few dollars from our poor fund, and also ordered a bottle of milk sent to her every day. She has a daughter who is comparatively well to do, but she has never been to see her mother since her confession of faith in Christ. All those who know her, call her missionary, and so the daughter is much ashamed of her mother. We are going to look after the needs of this poor widow as long as our poor fund will warrant the assistance. Please pray for these three miserable women.

By Miss A. E. Sussdorff

At the Mothers' Bible Class, we have taken up the subject of prayer, and many little incidents of faith and answered prayer are related by the mothers.

Mrs. K. told of a young man, a friend of her husband's whom she told of her belief in Christ and that what the missionaries teach is true. He laughed at her and called her foolish, her husband joining him in taunting her about these things as he is very much against the Mission. This

young man became very ill with influenza, and while Mr. K. was visiting him he begged Mr. K. to go home and send his wife, for he wanted to talk to her. Mr. K. came home and told his wife that the young man was very sick and wanted to talk to her, so she understood and took her Testament, and when she entered his room he was so pleased. She said, "What do you want of me?" "Talk to me," he said. She read a few passages in her Testament, pointed him to Christ and prayed with him. She was called a second time a few days later, and again spoke to him, but he seemed to fear something. She said, "What shall I do for you?" He could not speak, but motioned with his hand for her to kneel and pray, and she did so, and as she prayed he passed away, but the look of fear had changed to a smile. Mrs. K. feels sure he saw Christ at the last minute.

Mrs. I. told of the faith of her two little daughters, one three and the other four years old. Mrs. I. was very ill with influenza, and her two little ones were playing and talking together. The older one said, "We better pray that mama will get well." So they both knelt by the chair and the older one asked, "God please make our mama well, so she can take care of us." Then they got her Russian Bible and opened it. The older one said to the younger one, "Do you know whose Book this is?" "Yes, God's Book," said the little one. "And whose else?" said the older one. "I don't know," she answered. "Why Jesus our Messiah." (This was all said in Yiddish). "Who is He?" said the little one. "Why don't you know Miss Sussdorff told us. God and Jesus our Messiah. They are two very good brothers, I think," she added. The mother lying in bed listened to all this and her heart was rejoiced, as she is beginning to believe. Her husband when told of this said, "Well, you have a missionary right in your home."

Mrs. R. related how God is testing her faith in Him, by persecution in the neighborhood. One woman to whom she spoke of Christ said, "Mrs. R. you are a nice woman, but you believe in a dead God. It is too bad you are so misled." Then the neighbors, two or three of them, were so excited because of her talking to everyone, that they said, "Let us burn her alive, she ought to die on the spot." Mrs. R. kept right on; she moved to that neighborhood with the determination to do something for Jesus. Pray for these witnesses and for others of our Mothers' Bible Class who are undecided, that God may open their eyes and that they too may believe.

By Mr. Philip Englander

Coming home one evening after a good day's toil for the Master, I found two men waiting for me. We will call one Mr. A. and the other Mr. B. After welcoming them, one of them explained to me the aim of their visit. They are collecting toward the Ten Million Dollar Jewish Restoration Fund, and wanted me to take part in this cause. Of course, they did not know who I was, and when I expressed my opinion about Jewish Restoration, which cannot be and will not be successful, but through the Lord our Messiah, Mr. B. urged his companion to immediately leave my home and not take anything toward the Fund, no matter how small or large it may be. But fortunately, Mr. A. had a great desire to know more details of my belief. I quoted Ezek. 37:1-5, and emphasized the end of verse 12, "And I will bring you into the land of Israel" and verse 21, "Behold I will take the children of Israel from amongst the heathen. . . . and will gather them on every side and bring them into their own land." And I asked, "Who will dare to do what God alone can do?" "Yes," he said,

"but God hasn't done it, so we have to do it. Nineteen hundred long years we have been waiting for God to restore us. Alas, we got tired of waiting." I then showed them how patiently God has waited for our return for **more** than 1900 years, and how He had sent prophets for centuries calling us to return. And at last God Himself came down in the person of the Messiah, calling us to return and thus providing a sure way for restoration.

Mr. B. got extremely excited and nervous, and ran to the door, but Mr. A. caught him by the tail of his coat, and while Mr. B. tried to get out and Mr. A. tried forcibly to pull him back, it happened that Mr B's. sleeve got pulled out from the coat, and as he couldn't go with a torn coat on the street, Mrs. Englander offered to fix it.

While it was being sewed, he listened to the plan of salvation in the Lord Jesus Christ; the kindness of Mrs. Englander in mending his coat made such an impression on him that he forgot his anger, and became calm and even stayed with us for supper, at which occasion Mr. B. confided to us that his anger against Christianity was due to the fact that one in his family had become a Catholic and married one, and has crosses in his home which are to him blasphemy. But what he heard from me sounded entirely different and both left my house with a cordial spirit, as if we had been friends for years. Both promised to study the New Testaments which I gave them and they also were pleased with the trifle that I gave them for their fund.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, thy God reigneth!" Isaiah 52: 7.

JEWISH NOTES

The condition of the Jews in Palestine is a critical one just now. The Arabs have risen up with a protest against the restoration of the Jews to their homeland and have accompanied it by violent demonstrations. On the first of March a mob of Arabs and Bedouins under the leadership of an Arabian Sheik fell upon the Jewish co-operative colony called Methulah in Upper Galilee, carrying out a real pogrom a la Russia. The whole colony was destroyed and a number of Jewish men and women were killed, and some were seriously wounded. Other colonies in that part of Palestine which is under the control of France have been assailed and partly destroyed. The Zionists have viewed this Arabic uprising with alarm, but they have not lost hope, for they are confident that the English Government will restore order in the near future.

Prince Pheisal was proclaimed, at the Syrian Congress in Damascus, King of Independent Syria including South Mesopotamia and Palestine. The Syrian Congress expressed a strong objection to giving any sort of mandate to foreign powers over Syria and Palestine, but in case of necessity, they would prefer America as suzerain over them rather than England or France. The reason for this is, because they think that America is not inclined to be friendly towards Zionism. Upon hearing this news, Dr. Chaim Weitzman left immediately for Palestine. He had reported at the meeting of the Executive Committee in London, just two weeks preceding this rumor of the Arabic agitation that he had come to an agreement with the Arabs. Now he hastened to Palestine in order to renew peaceful relations between the Arabs and the Jews. The leaders of Zionism urge the Jews in general and the Zionists in particular, not to despair of obtaining the prom-

ised land eventually. They say the way to Palestine has always been hard. To obtain possession of it is not easy. On the previous occasions when the Jews entered Palestine they had great difficulty before securing complete possession. Likewise at this present time obstacles must be expected, but all will be overcome ultimately. Dr. Weitzman is planning to visit America upon his return from his trip to Palestine.

The Allied Peace Conference has summoned Prince Pheisal to come to London, to explain the nature of the Syrian Congress in Damascus. It is therefore hoped that he will not be continued as king very long.

The Jews all over Europe are in great danger. In every state and country there exists great hatred toward them. Even in mediaeval times when the Jews were burned alive, because of various accusations and even in the eighties of the last century, when the most cruel pogroms were enacted against them in Russia, the situation of the Jews was not as universally foreboding as it is now. In Germany and Austria, they are being set upon with murderous hands under the pretext that they have betrayed these countries. The Poles institute pogroms against the Jews, because they say that the Jews are friends of Russia. In Ukraine they are being robbed and killed because they are too radical and are friends of Bolshevism. In Bolshevistic Russia a large number of Jews have been killed because the Jews are bourgeois and wish a monarchy where bourgeois shall have the upper hand. In Germany, all these accusations have been blended, and they hate and persecute the Jews, because others are too radical and again because others are too smart and some are too foolish and others are too educated, etc. In England, the leading papers are maligning the Jews fre-

quently, thus creating an atmosphere of anti-semitism. In France, the militaristic party, consisting of that class of Frenchmen who were bent upon taking the life of Dreyfus, predominates in the control of politics and state affairs. In America, too, the Jewish papers state that there is an undertone of anti-semitism. A rabbi writing to one of the Jewish newspapers, declares that the Gentiles who persecute the Jews have no reason to do so, neither can they be blamed for it, because they are mere instruments in the hands of God who commands them to thus punish the Jews. God sends these sufferings, he says, because the Jews do not keep the commandments of God, but neglect to wear fringes on their garments, and to put on phylacteries while performing prayers, and do not observe the eating of Kosher food, etc.

* * *

The clothing which was sent from America to Poland has been seized by the Catholics and distributed among themselves to the exclusion of the Jews. The New York Jewish Committee contributed largely to this shipment, with the understanding that Jews would also be given a portion of the clothing. The Jews have therefore sent in a protest against the seizure.

* * *

At a meeting of the Zionist organization in Baltimore, held March 17th, Secretary of the Navy, Josephus Daniels was the principal speaker. In the course of his address, he declared that he came to the meeting as a Christian who believes in the Bible, and the return of the Jews to Palestine, as is promised in the Bible. Therefore, he is ready to help the great movement with all his power. He further expressed the hope that there would not be a large emigration of Jews from America to Palestine. In a joke he said, that he would at once

use the great cannon of the American fleet to keep back the best Jewish citizens of America from deserting this country. He highly praised Jewish patriotism for America, and said that for this cause the Jews have deserved the sympathy of American people, and the rebuilding of their historic land.

* * *

According to reports in the Jewish papers, the spirit of Jew-baiting has become very strong in England. There once was a man by the name of Joseph Bannister who started an anti-semitic journal twenty years ago, but as he could not find printers with a similar spirit he had to do the work himself until he finally gave it up. But it is altogether different now. Weekly journals are issued for the purpose of maligning the Jews and contain directories showing firms which are Jewish, and warning people to beware of dealing with them. But the climax of anti-Jewish agitation has been reached by the fact that a firm has issued an anti-semitic brochure entitled, "The Jewish Peril." It is there stated that the Jews have conspired to rule the world and have concluded to concentrate its capital in the interests of the Jewish national fund. It further states that Zionism and Bolshevism are one and the same thing, both being a part of the great program to squeeze out every penny from the Christians to hand over to the Jews. The pamphlet says, that all the Jews are laboring under one strong organization found now in Paris, and now in London, at present possibly in Jerusalem. It further says that the first work of the Jewish conspiracy was to conquer Russia which is now being governed by Lenine and Trotsky who are Jews. The author therefore, urges that something be done to stem the tide of Jewish power, lest what happened in Russia, happen to every country in Europe.

QUESTIONS AND ANSWERS

Question: "I will be unto Ephraim as a moth and to the house of Judah as rottenness." Hosea 5:12. Please explain.

—ANDREW HINCKLEY.

Answer: The Hebrew for rottenness means a worm bred in old wood. The idea is that God's judgments would come upon His people slowly but thoroughly. The punishment would not be precipitated that He might give them space to repent. If they had been wise and taken warning from the lesser judgments, they could have prevented the greater catastrophes by repentance and by turning to God. But when they noticed the danger they sought protection of the Assyrians; instead of God. Thus their obstinacy provoked the Lord to destroy them, even as the moth and the worm destroy clothes and old wood.

* * *

Question: In Ezek. 20:25, the Lord says He gave Israel "statutes that were not good, and ordinances wherein they should not live." This statement is such a direct contradiction of many other passages that extol and praise the "statutes" and "ordinances" that I wish you to give your explanation in "The Chosen People"; and also state plainly if the Hebrew original of Ezek. 20:25 conveys the same thought as our English version does.

—ALFRED KARLSON.

Answer: This verse refers to the polluted customs and observances of heathenism which Israel had adopted, as it says in the preceding verse. Those well acquainted with Hebrew idioms and phrases know that this, as well as many other similar expressions in the Bible, convey the following idea. When God punishes the unfaithful who refuse to walk in His ways and statutes, which are good, He, in the course of His justice, permits the sinner to be subjected to statutes which are not good. In this sense only, is used that strong expression to the effect that God had given them bad statutes. A similar process is described in 2nd Thess. 2:11, "and for this cause God shall send them strong delusion."

* * *

Question: Which one of the vials think you is being poured out at this time; which of the seven spoken of in the Revelation?

—MR. WILLIAM CLARKE.

Answer: None of the vials spoken of in Rev. 16, have been poured out yet. The Scripture there closely connects

those awful judgments following the pouring out of the vials with the mark of the Beast, and the Worship of his image. As long as the Beast has not yet been manifested, there could be no pouring out of the vials.

* * *

Question: Would you some time tell us what you think the two last verses of Malachi and the reference in Rev. 11:3-6 mean?

—MRS. C. E. MILLER.

Answer: As there was a twofold coming predicted concerning the Messiah, so there was a twofold ministry embraced in the promise to send Elijah. John the Baptist, came in the spirit of Elijah. Luke 1:17, Matt. 17:11. Nevertheless, the literal Elijah, must come before that great day which will end the times of the Gentiles according to Mal. 4:5-6. In the coming of John, there was only a partial fulfillment of Mal. 4:5, 6, but the ultimate fulfillment will take place when Elijah in person comes again as the herald of the second advent of the Lord Jesus, the Messiah. John, the virtual Elijah, was the forerunner of the dissolution of the Jewish nation and polity, whilst the literal Elijah will be the restorer of the people, and all things that need restoration. That is, Elijah and the other witness referred to in Rev. 11, who is no other than Enoch, will come before the judgment, or the great tribulation, which event will bring about the end of the Gentile dominion, the restoration of the throne of David, (the Lord Jesus Christ) the repossession of the promised land to the sons of Abraham, a united turning from sin by parents and children, old and young, people of every age and station in society, who will attend to true wisdom and godliness.

* * *

Question 1: I would like to know your interpretation of the rider on the white horse immediately after the opening of the first seal, Rev. 6:2.

Question 2: Do you think any of the seals have been opened yet?

Question 3: It seems to me plain that the parable of the ten virgins (Matt. 25) refers to the attitude of the church at Christ's second coming (for it), but I have not heard it so explained.

—MRS. A. M. DANA.

Answer 1: The Lord Jesus Christ, the Word incarnate. At that juncture, the rapture of the saints, 1 Thess. 4, indicated by "come up hither" in Rev. 4, and the opening of the first seal, the tribulation begins.

John is shown the throne of judgment set up immediately upon his being caught up. The beginning of the judgments is the commencement of God's sovereignty and control of this world. *Psa. 103:19*, (original) says, "when the Lord will have prepared His throne in heaven then His kingdom will rule over all." The main object of the tribulation and judgments are that men shall fear and declare the work of God. *Psa. 64: 7-10*, *Isa. 26:9*. Many will then be purified. *Dan. 12:8-10*. Thus at the very opening of the judgment, the first seal, John, the representative of the church, was shown how the multitudes will be subdued into submission to the Word, the Lord Jesus Christ. Therefore, the Rider, on the white horse comes first in order to indicate that the Lord Jesus is going to conquer and triumph through these terrifying judgments. The white color is symbolic of purity. The crown upon His head, which none of the horsemen have, indicates His absolute sovereignty, power, conquest and dominion. His conquests are not through slaughter, but through the power of His word. This is indicated by the fact that His only weapon is a "bow." In *Habakkuk 3:8-9*, both the riding and the bow are predicted as showing His power. "Thy bow will be made quite naked, even thy word." These words convey the idea that some people will not "be willing" until they see the power of His word plainly (naked as it were) as can only be seen by the judicial visitation of power and subjugation. The expression "conquering, and to conquer" signifies the continual triumph through the successive stages of judgments. The victory of the Lord Jesus Christ is to go on without any cessation until it results in complete dominion.

Answer 2: No.

Answer 3: Yes.

* * *

Question 1: *Where was Jesus the days that His body lay in the tomb? 1st part of 20th chapter of John, beginning with 17th verse.*

Question 2: *Luke 23:43. What did the Lord mean by Paradise? And where is it?*

—GEORGE S. MEYER.

Answers 1 and 2. "Paradise" or "Hades" is a waiting room for all souls, wicked or righteous, where they are detained temporarily until the day of final reward to the latter and condemnation to the former. Christ went down there together with the penitent thief, by

virtue of having died. Upon the glorification of His body, He entered Hades again, not as an inmate, but as Saviour and Conqueror, announcing His victory to the spirits detained there, *1 Peter 3:1-19*, bringing out all the faithful spirits, and placing them in the heavens. Until the resurrection, Paradise or Hades was down in the lower regions, *Eph. 4:9*, but since then it has been changed for the faithful, not for sinners, and is above. *2 Cor. 12:4*. Write for my little tract on the passage you refer to.

* * *

Question: *Is it true that the river Euphrates is drying up, the one mentioned in Rev. 16?—MRS. E. HULTGREN.*

Answer: No. That will take place in connection with the future battle of Harmageddon.

* * *

Question: *Will you kindly explain Heb. 11:19, the last clause, and also the last clause of Gen. 4:23 and 24?*

—MARY F. LONG.

Answer: Abraham received Isaac, not only from death which he narrowly escaped, but also "in a figure" or type of the resurrection of Christ from the dead. Lamech soothed His wives' fear of retaliation upon him for having committed homicide in self defence. If Cain's death, who killed his brother without any just cause, was to be avenged sevenfold, how much more for him who was assaulted and wounded and hurt before he killed his assailant.

* * *

Question 1: *Do you think Antichrist will be resurrected from the bottomless pit by Satan in the great tribulation, or do you think he is just a man incarnated by Satan, and if so, do you think he is living now, and if so, where is he and what name does he go by at present until he is manifested in full?*

Question 2: *Is it true that different parts of the temple are being made in secret in different parts of the world, only waiting until the time comes to be transported to Jerusalem and built up? And how long do you think it will be before the league of nations will be changed into the great world empire under the beast? —ARTHUR MEYERS.*

Answer 1: There will arise such a man at the appointed time, but he will not be known before he is revealed in all his satanic power.

Answer 2: No. The time is very near.

A POWERFUL TESTIMONY

An impressive Thursday evening meeting was held for our girls a few weeks ago when a Christian lady who had formerly been an actress, gave her life story.

She explained how life on the stage was not as joyful as it appeared, but was a hard struggle, not only morally, but physically and mentally as well. She had to take insults if her work wasn't satisfactory, and no matter how weary she felt, she had to go through the performance; often she had to be carried to her dressing-room when through with her lines. She never had regular meals, but just had to snatch a bite whenever the opportunity came. Her temper was so furious at times that she clenched her fists until the nails dug into her flesh, would throw books at her instructor, and bump her head against the scenery, etc. Finally she became a successful Shakespearean actress and expected to be happy, but she wasn't. If she wanted to go to Church she never had the time, and she did not have that peace in her heart that comes through Christ alone. At this time went on a great struggle in her heart whether or not she should give up her fine career and become a real Christian. Two years ago she accepted the atoning blood of Jesus Christ to cleanse her from her sins and she is now devoting her entire time to telling others of Christ. Her temper is gone and nothing but calm and peace rules in her heart. She gave us a very striking illustration of her life by telling

how she used to take a diamond ring to be pawned to tide her over until pay day, as she used to spend every cent as it came. One time she let the ring stay there over a year without paying interest and when she went for it, was told that it had been sold. And so, she said, people play with their souls—they are continually in pawn, unless we accept the Lord Jesus Christ as our personal Saviour, and if we trifle too long, some day it will be too late.

The girls were held spell-bound to the end. Some of them were so deeply touched with this wonderful testimony that they could not keep back the tears. One girl, who has been very much interested in salvation, but is afraid of her family, said to me, "Miss Cohn, there certainly must be something in the Christian religion if an actress like that who was making so much money, gave it up for Christ." This talk was a different kind of a testimony than they had ever heard before. They seem to think that we teachers cannot appreciate their lives and temptations, but this lady who had been in the world, and gone through more experiences than they could ever dream of, had a very definite message for them. So many Jewish girls, hearing reports of the success of girls on the stage long for the glitter of the theatre. But now that they have seen and heard, we hope and pray that they will choose the way of our Lord Jesus rather than that of the world.

—ESTHER COHN.

SUMMARY OF CONTRIBUTIONS RECEIVED FROM

FEBRUARY 1st to FEBRUARY 28th, 1920

Covering Receipt Numbers 43,553 to 44,206 Inclusive.

For General Fund	\$3,524.89
For Relief of the Poor	139.22
For Literature Fund (Bibles and Tracts)	75.20
"The Chosen People" (Subscriptions)	266.00
Dispensary Income Account	69.05
For Work Among the Children	6.50
For Building Fund	100.00
For Plaza Branch Account	116.50

Total for All Purposes.....\$4,297.36