

# FOR YOUR CHRISTMAS GIVING

## A Modern Missionary To an Ancient People

This is the title of the 60 page booklet written by Mr. Leopold Cohn, in which he tells the thrilling story of his early training as a Rabbi, his remarkable search for the Messiah of Israel, his discovery of that Messiah in the Person of the Lord Jesus Christ, and finally the heroic labors to make Him known to the hundreds of thousands of Jews in America's great metropolis, by the establishment of the Williamsburg Mission to the Jews, a work which God has owned and blessed marvelously.

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## Williamsburg Mission to the Jews

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

# THE CHOSEN PEOPLE

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



• LEOPOLD COHN •  
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N.Y.

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# THE CHOSEN PEOPLE

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## Salutation

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

My dearly beloved friends:—

We, your Jewish missionaries, wish you a happy Christmas. We pray that this joyous season of remembering the first advent of the Lord Jesus Christ, may be blessed to you as a means for enlivening your hope and your looking for His appearing again. Amen.

## THE ANGELS' MESSAGE

The Christmas season stands as a landmark to the time when Isa. 9:6 was fulfilled, the Holy Child born, and the Son was given unto us. The time when "a multitude of the heavenly host" throbbed with joy and praised God saying "Glory to God, in the highest, and peace on earth." We also remember that a few months before that, the Angel's message to Mary announced both the birth of the Saviour, the first advent, and the throne of His father David in which this Saviour "shall reign for ever," which is the second advent. The same intimation is given in Isa. 9:7, where the Holy Spirit tells us of both the first and second comings of the Son of God. Probably there is not a professor of Christianity who denies the first advent of Christ but alas there are so many who doubt His personal coming to reign and bring peace to this troubled world. How illogical and how inconsistent is such an attitude, to believe one part of the Angel's message and reject the other.

## PROPHETIC CHARACTERISTICS

We find in prophecy many instances in which is given a description of events, connecting them with a great starting point, as if all were to spring immediately from it, though many centuries were needed to consummate the process. So the Holy Spirit foretells, in the fact of the birth of the Son of God, that there will be peace on earth, a righteous kingdom without end, from the throne of David, because He is the commencement of the entire series of events. When the Lord Jesus Christ was born, He became the sure sign and earnest of all the resulting events. We therefore take up the birth of Christ, and visualize it in the present, carrying it on, in our hearts to the future. He will come again as sure as He was born. He will rule and we shall rule with Him. Yes, He may come at any moment to take us up in order to escape the judgments and tribulation to come, and then come again down to this earth together with His saints, as it is written, "And the Lord my God shall come, and all the saints with thee." Zech. 14:5. Therefore let us look not only to the past event of His first Advent, but also to His soon appearing.

Yours faithfully,

LEOPOLD COHN.

## EDITORIAL

## THE UNVOIDABLE WORD

Those to whom the present world upheaval has come with startling unexpectedness, will find comfort and tranquility in such a significant passage as occurs in Isaiah 55:10, 11—

"For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall prosper in the thing whereto I sent it."

How reassuring to know that He watches over the affairs of nations, and that nothing can be done without His permissive will; and finally, that "my word shall not return unto me void." In other words, the nations of the world, Godless as they are, nevertheless are carrying out to the last letter His marvelous, predictive word of prophecy.

Incidentally, we are aware that this particular passage, "my word shall not return unto me void" has been used, or rather misused, by many Christian people in the sense that promulgation of His Word on the part of the Christian believer must always eventually produce results; and particularly has this expression been used in cases where results were not at the moment apparent. That such an interpretation is wrong however can be easily shown by a study of the context of this chapter, for it will soon be discovered that this reference has to do with God's prophetic word and with His plan for the ages. A study also of other Scriptures will show still more clearly the fallacy of the position that the Word of God must always bring results; just one illustration here will suffice, and that is the parable of the Sower as given in Matt. 13:3-9; when we read, "Some seeds fell by the wayside, and the fowls came and devoured them up" we certainly must realize that we cannot apply to that seed the misinterpreted passage, "my word shall not return unto me void." We mention this here, largely because a number of our friends have expressed themselves as discountenancing the printing of literature in the form of tracts, explaining the Gospels by means of sermons or expositions. "Give the people just the plain word of God without any explanations," they say, "that is all that is needed, for we have the sure promise that 'my word shall not return unto me void.'"

Now as a matter of fact, you will find over and over again Scripture illustrations to prove the fallacy of such a position; for instance, to start with the Old Testament, when the Israelites were brought back under Nehemiah and Ezra, Ezra brought the book of the law before all the people and opened it, and we are told "they read in the book in the law of God distinctly, and GAVE THE SENSE, and caused them to understand the reading." Nehemiah 8:8. Certainly here we have the Word of God given, but with it the explanation, so that those who heard would also understand. Another illustration of the same kind, taken from the New Testament, is found in Acts 8:27-31, in the account of Philip's dealing with the Ethiopian; in this case the Ethiopian was reading the book of Isaiah, and Philip ran to him and asked, "understandest thou what thou readest?" To which the Ethiopian made reply,

"How can I, except some man should guide me?" How true it is that people have eyes and they read the Scriptures, but they do not see. Let us not forget that Eddyism, Russellism, Spiritism, 7th Day Adventism, all these and many similar delusions claim the Bible as the foundation of their vagaries, so that all of them will gladly give consent to the theory that we should distribute the Scriptures and Scripture portions only: and they all support such a program willingly; indeed, it is popular, not even the Unitarian objects to such a program. For in this way no true interpretation accompanies the Bible, and room is given for all kinds of false interpretations, to mislead the undisciplined mind. But it is not so popular to distribute the Word of God and print with it the true sense and meaning, because in so doing, we expose the false interpretations. It is the same thing in other directions; if we should engage in a purely humanitarian work, the whole world will applaud us, but let us in true conscience hew close to the line of genuine Gospel teaching, and the world turns away. So here is the danger in the spiritual realm; for those who deal with His Word can also deal with it in such a way as to make it popular to the world at large and to nominal Christians, and yet cut out its very essence. It is true that once in a while one hears of a remarkable conversion that came about just by the reading of the Bible "without comments," but it is noteworthy in this connection that in most cases of this kind, the convert was either a Jew who had been thoroughly taught in the Old Testament, and to whom the New Testament is therefore an amazing revelation of the fulfillment of all his hopes; or, the convert may be a Gentile who has had a good Christian home training by a Godly mother, and the reading of the Scriptures had brought it all back afresh to his memory. But to every one conversion reported as a result of reading the Bible "without comments or explanations" there are without question a hundred who were reached by means of a sermon delivered by word of mouth, or through the printed pages, in either case being the Word of God explained.

Now to go back to the true exposition of God's promise in Isa. 55:11, "my word shall not return unto me void" we want to direct your attention to the fact that the sudden uprising of the Turks and their apparent hopes for restoration to power in Europe, the troubles brewing in the Balkans, the Arab unrest in Palestine, the Pope's activities against the Jews in Palestine, all these things have only emphasized to God's children the wonderful confirmation of God's prophetic word concerning these very things; the Jews were triumphant a little too soon and boasted that now they have accomplished their age-long dream of national restoration to Palestine, without the aid of God. And even many Christian people actually believed that now with the British Mandate over Palestine supposedly settled, the Jewish problem was solved for all time. But God's Word speaks otherwise, for it clearly teaches that the Jewish return to Palestine of the present day is not the solution of the Jewish problem but it is only the BEGINNING of the greatest day of trouble that Israel has ever seen and that ever the world itself has experienced. This talk of "peace, peace" is wholly unscriptural and misleading, and it will be well for us to have in mind again the sure promise of God, that when they say "peace, peace" then sudden destruction shall come upon them.

The real solution of Israel's problem is to be found in the Lord Jesus Christ, and God will bring to nought the present artificial and abortive attempt on the part of the Jews to accomplish their own restoration; but through the terrible days of Jacob's trouble still to come He will eventually bring them to the Lord Jesus Christ, on that day when His holy feet shall stand upon the Mount of Olives.

That is why we, as His true followers, apply now to the Jewish people God's remedy, the Lord Jesus Christ, so that the Jew may accept Him and be saved and understand at the present time that he need not place his hopes upon Palestine, or upon the world nations, but upon the Lord Jesus Christ, who alone can deliver him from his troubles, and to whom some day every Jew must bow in genuine heart repentance, and acknowledge Him as their Saviour, their Messiah and their Lord.



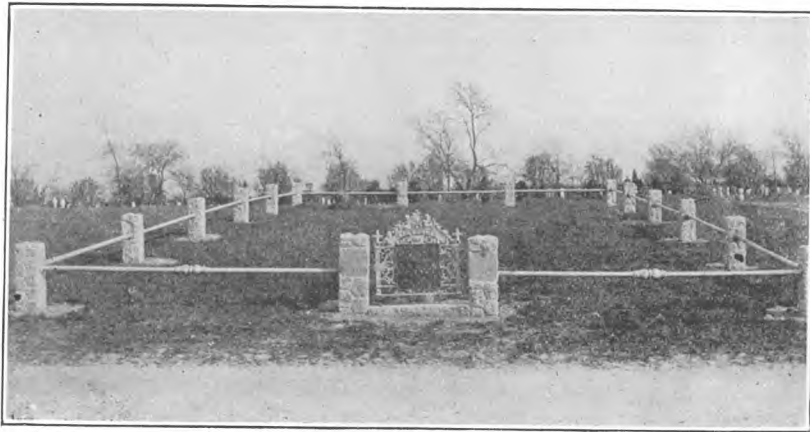
## INCIDENTS IN THE WORK

## A Burial Place for Jewish Christians

Ever since the days when Jacob so solemnly charged his sons, "Bury me with my fathers in the cave that is in the field of Ephron" and Joseph likewise put his brethren under an oath, "Ye shall carry up my bones from hence," the matter of burial of the dead has been a most sacred obligation among the Jews. To be denied burial among his own people was and still is the most humiliating indignity that could be offered to the deceased or to his surviving family. So important a place has

of ground in which his body is to be buried. For a Jew to be buried in other than a Jewish cemetery or to be buried in a potter's grave is an everlasting disgrace to his family and indeed to the Jewish race.

Some years ago one of our converts, almost eighty years of age, died, and after his death it developed that he had been a member of one of these Burial Societies and had paid his money regularly for thirty years. But this Society refused to bury him, on the ground that



THE FIRST JEWISH CHRISTIAN CEMETERY IN AMERICA

this matter of burial in the Jewish mind that there is hardly a congregation of Jews in the world without an association specially organized to conduct the burial services without charge, to be present at the death of a member, to watch over the corpse, to cleanse and to shroud it, to accompany it with funeral procession, and to bury the body with religious ceremonies. Practically every Jew is a member of some such society and pays a certain sum regularly which guarantees to him and to his family not only a burial in accordance with the above mentioned features, but also a plot he had become a Christian and there-

fore had renounced Judaism; they produced the constitution to show the provision that if any member should change his faith, he would forfeit all he had paid to the society as well as all rights to its benefits.

This experience cast a gloom over our other converts and they began to question, "Suppose I should die, who would bury me and where would I be buried?" For a long time this was a constant burden and problem on our minds and also, we felt, a serious obstacle in the way of encouraging new converts to take a stand openly for Christ.

It was not until the year 1916 that our Board felt financially able to make a special appropriation for the purchase of a cemetery plot, containing forty-eight graves. This established the first cemetery for Jewish Christians in the history of the United States, and indeed, so far as we are aware, the first specifically Jewish Christian cemetery in the world.

Only recently were we able to fence the plot nicely, and put in a gate on which has been fastened a bronze tablet which reads as follows:

"Machpelah, a burial place for Jewish Christians. Established by the Williamsburg Mission to the Jews in 1916."

The plot is located at Mount Olivet Cemetery in Maspeth, L. I., about five or six miles from the Mission Building.

We thought that our friends would rejoice to know about this part of our work, for it is as important as some other of our departments; from now on no Jewish Christian need have any fears concerning his burial place, for here stands, as a permanently established institution, a place for such, as long as there shall be room. We cannot help thinking what a particularly significant thing it will be, when our Lord shall come again, that here in one spot a group of Jewish Christians will be raised to meet Him in the air.

## By Philip Englander

Visiting a family I found two old men at home and soon learned that Mr. A. (aged 90) who had visited our Dispensary a few days before, was the father of Mr. B. (age 67).

While giving them my advice in behalf of a home for the aged which Mr. A. wished to enter, Mr. C., a man of about 45 came in; he proved to be Mr. A's grandchild, and did not like the idea that his grandfather take advice from a missionary, for fear that I would recommend him to a home which is

under missionary influence. But when I assured them that such was not my purpose, they sat down and listened attentively while I read to them the words of Christ in John 14:1, 2, "Let not your heart be troubled . . . in my father's house are many mansions. . . . I go to prepare a place for you," and explained to them that we must not worry so much about the home here, but rather about the home yonder.

Mr. C. was very sure that all the Jews will enter Heaven anyhow because of their forefather Abraham who sits—according to the Talmud—at the door of hell and doesn't let any Jew enter there. Very soon I showed him how false were his hopes, because Abraham, the man of faith, must be with the Lord rejoicing in His holy presence, and not at the door of hell. We never find in the Word of God that Abraham or any one else is able to keep us out of hell (Psalm 49:7). Mr. A. and Mr. B. became silent at that, but Mr. C. still thought that the Kadish (a Hebrew prayer for the dead) will help the Jews to enter Heaven. I asked him to show me where this is said in the Bible. Then he triumphantly asked me, "Where have you Jesus in the Bible?" I then showed them many prophecies throughout the Bible which point to the Lord Jesus Christ. Mr. A. and Mr. B. remembered several prophecies by heart, but for the first time realized that they referred to Christ. At this point Mr. C.'s daughter came in, which made four generations hearing the gospel under one roof to whom I made it very clear that salvation is only by the Lord Jesus Christ.

Mr. B. promised to visit our meetings, and Mr. A. I have met since on the street and he always stops and smilingly shakes my hand. God grant that he too may enter the glorious home yonder by faith in the Lord Jesus Christ.

Some time ago I used to often meet a red-bearded Jew who knew me as a Missionary, and in spite of the fact that he was treated and cured in our dispensary free of charge he would attack me severely as often as he met me on the street.

One day I was visiting in one of the thickly populated Jewish streets, and noticed this same man sitting on a doorstep near the hall where I entered. When in the hall, I turned and found that my enemy had followed me, but I continued going up stairs to make my visit. When I came down he was still in the hall, and, as soon as he saw me, ran to the street shouting "Jewish mothers and fathers, take in your children! The missionary is here to kidnap them and apostatize them!" His shouting was so loud that it brought together a large number of people. Fortunately the majority of the people in that neighborhood knew me, and some are real friends of ours and they defended me; one even rebuked him, saying that he was not worthy even to have the missionary speak to him.

After the clouds disappeared the sunshine came and I found the whole incident had turned to a great blessing. Two Jews followed me quietly and came to the office, where I gave them the blessed Gospel of the Lord Jesus Christ. One of them has visited me twice since to learn more concerning the blessed Saviour. I believe he is on the way to the truth and wish you would remember him in your prayers.

By Miss A. E. Sussdorff

As we near the close of another year we look back with thankfulness for the way in which God has brought us and thank Him for calling us to work among His Chosen People.

Recently I visited the home of one of the members of our Mothers' Class and found her lying in bed, quite sick. On a chair next to her bed she had her

Bible and she told me of what she had been reading and how she was impressed with God's dealings with Israel. At our next Mothers' meeting she testified of the blessing she had received while reading the stories of Lot and Jacob and Esau and how Jacob got the blessing that Esau cast aside. She referred to the whole story of Jacob, calling attention to the way in which Esau met him on his return from Haran which she said was a picture of how a Gentile can love a Jew.

When this woman first came to the Mothers' meeting I could not get her to read a verse of Scripture, even after she had followed the Lord in baptism, but with patience, little by little, she has grown, so that now she will open her Bible and give us a little talk. If you knew how very hard it is for Jewish women to testify in a meeting you would appreciate what this means and would rejoice that God is blessing His word as He promised and that the meetings are growing.

One day our Bible lesson was on prayer and I put this question to the mothers, "Do you talk to your children about Jesus Christ; do you pray with them? Are you willing to believe in Jesus and let your children go in unbelief?" One mother told me that she always commends her children to the care of Jesus before they go to school and the children pray too. Sometimes before I take the women downstairs for the Bible lesson a girl will run to me and whisper, "Mama is too sick to come. Please pray for her."

I have had some good opportunities to talk to Jews coming to our dispensary. One young lad asked me, "Why do we Jews believe in Moses and you Christians do not?" I told him that we do believe in Moses and in all the Old Testament; that a real Christian believes the entire Bible." He thanked me and I gave him a tract to read.

### JEWISH NOTES

On the second of November, last, occurred the fifth anniversary of the Balfour Declaration. The Jewish Telegraphic Agency received on that day messages of felicitation from various statesmen. Senator Henry Cabot Lodge, senior Senator from Massachusetts wrote, "The Jewish people are indeed to be congratulated on the final decision and disposition of the Balfour Declaration and, so far as it can be done, the Jewish people now have the opportunity to establish a national home in Palestine, to which they are so deeply attached by the profoundest sentiments, arising from their long history and from the past, which all people feel to the country of their origin and which contains places sacred to their religion."

Another message came from Representative Hamilton Fish, "The fulfillment of the Biblical prophecy is about to be realized; the land given by Jehovah to Abraham is again to become the center of Jewish thought, culture and development. All American Jews while rejoicing and celebrating the fifth anniversary of the Balfour Declaration, should present a united and harmonious front in helping to make the restoration a success, and to develop an enlightened Jewish center in the ancient Jewish land consecrated in all Jewish hearts as the birth place of their tradition."

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Steps have already been taken to establish a medical college in Jerusalem which will form a part of the Hebrew University. Three American Jewish physicians appointed to go for that purpose have just returned from Palestine where they purchased a tract of land on the Mount of Olives. These Jewish physicians have raised among the profession in America the sum of \$300,000 for the establishing of the medical department of the Hebrew University.

\* \* \* \*

The Reformed Jews ever since the early part of the 19th century when the Reform movement started have been extremely opposed to old ceremonies in the synagogues, to old prayers and to the Jewish hope for the coming of the Messiah and the rebuilding of Zion, and the restoration of the Jewish people to the promised land. When modern Zionism reached the zenith of success and popularity the Reformed rabbis all over the United States as well as abroad strenuously opposed Zionism. They went so far as to cable and write to the Peace Conference in Paris, not to encourage Zionism. They also endeavored to influence the English government as well as the government of the United States to oppose the strong tide of Zionism. Now a sudden change has taken place in the attitude of at least a number of these Reformed rabbis and they have become active on behalf of the Zionist interests. One such of these is Rabbi Silverman who is now touring the country in behalf of the foundation fund (Keren Hayesod). On the 8th of November he addressed a mass meeting in the largest synagogue in Detroit, Michigan. He said that it will be the duty of the Jews to build up the Temple of Solomon in Jerusalem. A part of that Temple will serve as a place for the League of Nations and for the International Court of Arbitration. Jerusalem, he added, must again become a city of peace and the light tower for modern civilization. All the Jews there gave him an enthusiastic reception, seeing that a Reformed Rabbi has become a Zionist.

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A Jewish Youth Handbook has been recently issued by a Jewish educational organization. This Handbook gives interesting statistics which in part are as follows: The number of Jewish students enrolled in the 106 colleges throughout the United States amount to 14,836



which represents 9.7 of the total student body. 6,694 students are enrolled in the arts and sciences; in the law schools, 1,194; in medical institutions 1,496; engineering 1,325, and commerce and finance 1,185; in the dentistry courses 981; and in the agriculture and forestry 127.

This Handbook also has an article on the Jews of the United States, their history and growth, showing the increase of population from 1824 with six thousand to 1918 with three million three hundred thousand. It reviews the record of the Jew in the World War and gives statistics as to the number of officers and others who participated in it. It also publishes a list of Jews who have attained eminence in public affairs in this country.

\* \* \* \*

Leading Jews in New York have become alarmed over the ignorance and indifference to Jewish religion and traditions among young Jewry there. For one week a large number of prominent Jews canvassed every Jewish house, asking the young people to join a class, club or activity devoted to Jewish education. It seems that they are now realizing the terrible mistake they made in joining the Catholics to eliminate the Bible from the public schools.

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The Jewish statistician David Trietsch, stated in a London Jewish paper that there are in the world 17,073,000 Jews. The total number of Jews in the world accordingly constitutes 1% of the total population of the world which is estimated at 1,698,000,000. At the present rate of increase the Jews should number 30 millions by 1950, says Mr. Trietsch, notwithstanding the terrible persecutions and mass programs. One Jewish editor, however, writes discouragingly concerning this increase, saying that "the numerical growth of our race does not mean to us what it means to any other race, greater

strength, more power, wider opportunities. On the contrary, for us it means greater oppression, more persecution and suffering. For every Jew born there arises an anti-Jew and Jew hatred progresses in proportion to the numerical growth of the Jewish people. There is more anti-semitism now than forty years ago, because there are more Jews now than at that time."

\* \* \* \*

The matter of taking care of the Holy Places in Palestine has been under discussion among diplomats for sometime past. It has been reported that the Pope objects to an American Protestant being president of the commission for this purpose. He wants a Catholic to hold the position.

\* \* \* \*

The change in the British administration has caused much uneasiness among the Zionists as to the future of Palestine. The government, however, has said that at present there was no prospect of any change with regard to the mandate over Palestine. Thus Zionism has been undergoing strange situations. Just a couple of months ago there was great joy because of the confirmation of the Mandate by the League of Nations, when suddenly there came mourning over the change in the British government. One day Zionism is delighted beyond bounds and the next day is thrown into despair. This condition cannot be unexpected. Such a gigantic task as the Zionists have undertaken without looking to God cannot be accomplished without great difficulty. The time will come, and we hope very soon, when they will find themselves in long, dreary darkness and tremendous sufferings for only then will they realize that matters cannot be conducted by their own wisdom. They will then turn to God and plead for their Messiah the Lord Jesus Christ who alone will settle everything that transpires in the restoration of the Jews to Palestine.

### QUESTIONS and ANSWERS

*Question. What is the exact meaning of "Abba, Father?" Is it, The Father, the Father? And is every Christian privileged to use it? It seems to me to have some deeper meaning than is generally thought. It occurs in only three passages, and is used once by the Son Himself, Mark 14:36, and in both of the others, Romans 8:15 and Gal. 4:6, is used in connection with the Holy Spirit and with those who have advanced from "children" and "bond servants" to "sonship." Can it have any connection with the cry of Elisha to Elijah, "My father, my father" when a double portion of the Spirit fell upon him?*

EMILY L. STANDEFORD.

*Answer.* Abba is the Aramaic word father. The word father is added to explain the word Abba. On account of Mal. 1:6, "If then I be a father, where is mine honor? And if I be a master, where is my fear?" the ancient Jewish rabbis regarded it as a presumptuous sin to address God as father because of not being able to perform the commensurate duties of honoring Him. In Talmud Taanith 23a it is related that one rabbi wanted to excommunicate another one for using the word father in his prayer. The Lord Jesus Christ was the only begotten Son of the Father therefore He alone had the right to use that formula in addressing God. There is reason to believe that the Lord Jesus was the first to invoke God by the name father. "As many as received Him, to them gave He the power to become the sons of God." John 1:12. This is being done on the principle of adoption, as we also read in Eph. 1:5, "Having predestinated us unto the adoption of children by Jesus Christ." There were different modes and forms of adoption in Biblical times. The child of Ruth was adopted by Naomi by placing the child upon the knee or bosom. Ruth 4:16. There was another method of adoption, the casting of a garment upon the person to be adopted. Elijah cast his mantle upon Elisha, indicating that he had adopted him as his spiritual heir. Kings 19:20. Hence Elisha's calling "my father, my father."

\* \* \* \*

*Question. Please explain Deut. 14:21.*  
MISS ELLEN INGLE.

*Answer.* It belongs to the dietary laws given at length in Lev. 11. Israel was chosen to be a people separated or

sanctified to God. They must abstain from many sorts of flesh as unclean, in order to be thus kept from mingling with idolatrous neighbors. There is another reason for not eating that which died of itself, namely, because the blood was not separated, and they were forbidden to eat blood. Lev. 17. It is also ceremonially unclean. Lev. 11:39. These laws were not universal, they belonged to the Jews only. Thus the giving of it to a stranger did not make the Israelite accessory to sin in others. All those forbidden foods are not sinful in themselves therefore the Gentile Christians are told in I Tim. 4.4, "For every creature of God is good." A stranger means one who gave up idolatry but had not been circumcised and lived in the land; an alien means a mere Gentile who came into the country for trade.

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*Question 1. Is Rev. 16:19 Rome?*

*Question 2. Don't you believe the Pope is the antichrist that sits in the Temple claiming he is Christ?*

*Question 3. I would appreciate your belief on the coming of Christ and the Armageddon battle when it takes place. Is that when Jerusalem is compassed about by all nations?*

*Question 4. Please explain Matt. 24:19-20. Are the little babies left in the Tribulation?*

MISS MAY KELLEY.

*Answer 1.* No. It means Jerusalem, as in chapter 11:12-13. There only a tenth part fell, while here the effect of the stronger earthquake is much vaster. At this time the Mount of Olives is to cleave in two, leaving a great valley, Zech. 14:4. Such an occurrence must affect the very foundation of the city itself. It is the fulfillment of Zech. 13:8-9.

*Answer 2.* No. Antichrist will be a most wonderful person. "And he does great wonders, so that he maketh fire come down from heaven." Rev. 13:13. "The Temple of God" in which Antichrist will sit is no other than the one which will be built in Jerusalem by the Jews returning in unbelief.

*Answer 3.* We believe that the Lord Jesus Christ will come again personally to rule and occupy the throne of His earthly father David, according to the Scriptures. Yes, when Jerusalem is besieged by the armies of all the nations toward the end of the great tribulation,

Zech. 12 and 14 chapters. In Rev. 16 that is referred to as the battle of "Armageddon." The word means the mountain of cutting off or destruction. It is a large plain, belting across the middle of the Holy Land, from the Mediterranean to the Jordan. In that plain many battles were fought. Judges 5:19; 2 Chron. 35:22-24.

*Answer 4.* The Jewish remnant will be in Jerusalem at the time of the tribulation. Rev. 7 and 14. While dwelling with the believing Jews in the holy land, the unbelieving Jews, will also observe the commandments connected with the land. Thus it would be much more difficult to flee on the Sabbath when traveling is forbidden. Exod. 16:29. Likewise travelling in the winter and when being with child is connected with great hardships.

We are nowhere in the Bible told about the little babies of that time and it would not be profitable to speculate on the subject.

*Question: Was Matthew 12:40 literally fulfilled?*

JOHN WIELENGA.

*Answer.* It was the custom of the orientals and a talmudic law to reckon a part of a day for a whole day. In the light of this law and custom the reference to the sign of Jonah was literally fulfilled. Christ was in the grave part of Friday. This includes the preceding night, in accordance with Gen. 1:5, "and there was evening and morning one day." The Jews have always reckoned that way, beginning their Sabbath Friday evening and ending Saturday evening, upon the appearing of the stars. Thus the part of Friday counts for one day and one night. Then Friday night and Saturday in full, and Saturday night and part of Sunday morning make three days and three nights.

*Question. In Matthew 24:9 was Jesus speaking to His disciples as Jews when He said they should be persecuted of all men for His sake?*

MRS. J. S. LULL.

*Answer.* Matt. 24:4-32, is an answer to the last two questions of the disciples. It gives a foreview of the course of the history of the world until His second coming. The first part of Matt. 24:4-15 has a two fold application. In the passage beginning with verse 9 we have an indication that the immediate

disciples would have a time of bitter persecution. The Acts of the Apostles as well as succeeding Church history declare how truly all that was fulfilled. All those characteristics of Gentile domination relative to the followers of Christ in general will be intensified during the time of the great tribulation in relation to the Jewish remnant who will then be the only witnesses and preachers "unto all nations."

\* \* \* \*

*Question 1. Which of Simon's sons was Judas Iscariot? There are about six Simons in the Bible? See John 12:4.*

*Question 2. And also explain Daniel 9:27 "He shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease and for the overspreading of abominations he shall make it desolate even until the consummation and that determined shall be poured upon the desolate."*

JOHN ASHMAN.

*Answer 1.* No information is given in the Bible along that line.

*Answer 2.* The person who will "confirm the covenant with many" is the "prince" of verse 26, who is Antichrist, the beast of Rev. 13. It will occur at the beginning of the seventieth year week. The Jews will then be established in Palestine but unable to acquire the right and power to rebuild the temple in which to perform the sacrifices. They will then seek the protection of the prince, the Antichrist. The beast will then make with many of the Jews a covenant for seven years, giving them a writing that guarantees protection. The word "overspreading" is in Hebrew "wing" meaning protection. Then in midst of the seven years he will break that covenant and will cause the sacrifices to cease. Then will begin the great tribulation described fully in Revelation. Because they sought his protection they will in turn be destroyed when his wrath comes forth. This is the original for "he shall make it desolate." This desolation will go on for three and one half years when the end of the destroyer or desolator will come. The Lord Jesus Christ will come and put an end to it all. "Even until the consummation (the end of the seventieth week) when that which is determined shall be poured upon the one who desolated."

## SOME JEWISH CHRISTIAN NOTABLES

### III. Dr. Samuel Isaac Joseph Schereschewsky

This famous Jewish Christian missionary was born of orthodox Jewish parents in Tanroggen, Russia Lithuania, in 1831. His parents hoping that he would become a rabbi, saw to it that he was well educated in the learning of the Jews. While pursuing his studies, he obtained from a fellow student a Hebrew New Testament. Reading it, he became convinced of the truths contained therein. He accepted these truths intellectually, but was unwilling to surrender himself and take a bold stand for Christ, and thus expose himself to criticism and persecution.

the feast, the men, one by one, rose and testified to their faith in Christ. It was a joyful meeting of praise and prayer. Finally, Schereschewsky was seen to drop his head in his hands and his whole body was shaken with emotion; at last the struggle was over, he became quiet, and then suddenly leaping to his feet, cried, "I will no longer deny my Lord, I will follow Him outside the camp."

Following acceptance of Christ, he was baptized and in 1856 entered the Western Theological Seminary of the Presbyterian Church in Allegheny, Pa. Be-



BISHOP SCHERESCHEWSKY IN HIS STUDY

In 1854 he came to Hamburg, where he met a Jewish missionary, Jacobi. The two became fast friends and when Schereschewsky left Hamburg for America, Jacobi gave him a letter of introduction to Rev. John Neander, a Jewish Christian missionary and pastor in New York and Brooklyn. In New York, he made other Jewish Christian friends, including Rev. Julius Strauss, Gideon R. Lederer, a Jewish missionary, and Morris J. Franklin. Each one of these men endeavored to persuade Schereschewsky to surrender himself to Christ, talking with him and studying the Scriptures with him. Finally, in 1855, at a celebration of the Passover by a group of Hebrew Christians he took the step which his friends had been so earnestly desiring him to take. After

fore his graduation from this institution, however, having conscientious scruples in regard to some of the tenets of the Presbyterian Church, he joined the Protestant Episcopal Church. In 1857 he entered the General Theological Seminary in New York and in 1859 was ordained deacon in St. George's Church, New York.

Feeling a call to missionary work in China, he went to that country in 1860 with Bishop Boon. His talent for acquiring languages was recognized, and he began almost at once his work of translation. In 1861 he translated the Psalms into the Shanghai colloquial. In 1863 with Bishop Burdon, he began to translate the first Mandarin prayer book, which was completed in 1864. In 1865, with four other prominent scholars, he



began the translation of the New Testament into Mandarin.

Schereschewsky in 1868 married Miss Susan Waring, a missionary teacher in Shanghai. His wife conducted a day school while he continued his work of translation. During years of strenuous literary labor Schereschewsky never failed to preach daily in Peking or outside of the city's western gate.

In 1875 the Old Testament translation into Mandarin, which was entirely Schereschewsky's work, was completed. In the same year, he was offered the Bishopric of Shanghai, but feeling that he was unfit for this honor, he refused it. During this year he returned to the United States with his wife and two children and remained in this country until 1877. While here he received the degree of Doctor of Divinity from Columbia College. Although the country was in a state of financial depression during his stay, he was able to raise funds for a missionary college in China, for the education of native teachers and ministers.

In 1877 he was again offered the Bishopric and this time was persuaded that it was his duty to accept. In 1878 he was back in China. In 1879 he went to Wuchang and there began the translation of the Apocrypha. While at Wuchang he became very ill from the intense heat and was sent to Europe. After a period of treatment in Geneva, Switzerland, he resigned his Bishopric in 1883. But while bodily unfit for the work of a Bishop, he was still mentally unimpaired and went on vigorously with his great work of translation. He worked for some time in America, but in 1895 returned to Shanghai, and nearly two years later was sent to Tokio to supervise the printing of a revised version of the Old Testament in Mandarin, the first edition of which had been published in 1875. In 1903 he finished the Wen-li version of the New Testament.

During these later years of his work, Schereschewsky because of paralysis

could not use a pen, but having the use of the middle finger of each hand, he for 8 years operated a typewriter, translating from the original Hebrew into Mandarin, his secretary reducing the typewritten words to Chinese characters. He worked under great disadvantages and often while suffering; yet such was his God-given energy that it took two scribes to keep up with him. Before his death, October 15th, 1906, he had translated the whole Bible, including the Apocrypha, into Wen-li. He had also written Chinese grammars and dictionaries, a Mongolian dictionary, and had translated the Gospels into Mongolian.

Many tributes have been paid this great Hebrew Christian missionary. Max Muller said that he was "one of the six most learned Orientalists in the world." In the report of the Special Committee of the House of Bishops of the Protestant Episcopal Church in 1875 we find the following: "The Old Testament has been translated by Dr. Schereschewsky out of the original Hebrew into a language understood by a population four times as large as in all the United States. The work of itself is one of the grandest monuments which the human mind has ever created and is one of the noblest trophies of missionary zeal and learning. The grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary has done when he made the Bible speak in the Mandarin tongue and herald out its salvation over nearly half a hemisphere. Dr. Schereschewsky as he comes to us from his hard fought field, bringing his Chinese Bible as the 'spolia optima' of his victorious faith and work, presents to the church a sublimer spectacle than any hero that has ever moved over the Via Sacra at Rome or up the steps of the Acropolis at Athens."

## TWO NEW WORKERS

As we go to press, there is just time to inform our friends that two new workers have joined the staff of the Williamsburg Mission to the Jews; they are Mr. and Mrs. Marvin Duff of New York City. For several years Mr. Duff has been carrying on open air meetings in the various Jewish districts of New York under the auspices of the National Bible Institute, and he comes to us with a deeply grounded love for Israel and an earnest desire to do everything in his power to bring to them the Gospel of the Lord Jesus Christ. They will devote their time to the Plaza Branch, and will also continue the open air work in New York at two or three selected Jewish centers. We hope to say more concerning these friends next month and in the meantime we know every reader will remember them in earnest prayer that the Lord will richly bless their labors with us.

## FINANCES

Only December remains to close our fiscal year. In spite of the nation-wide financial depression you have been most generous in the outpouring of your gifts, so that no part of the work has suffered any lack. On the contrary, so encouraged have we been by your help, and so surely have we been convinced that this very help was a command to us from God, "Go forward!" that we very gladly assumed increasing financial

responsibility in the engaging of new workers for the Mission—Miss Davidson, Miss Wells, and more latterly, Mr. and Mrs. Marvin Duff.

But these new obligations call for an enlarged financial base; and we are hoping for that Children's Home, mentioned last month; and we are pressing hard the Yiddish monthly paper, The Shepherd of Israel.

We mention these matters because it has been our experience that once our friends know the needs, they need no begging or urging, but they gladly and freely respond. So, may we now expect the largest December income of our history?

## ARTICLES RECEIVED

Two barrels clothing, Miss Mary Silvernail; 1 waist, Sarah Paulson; parasol and clothing, M. L. Wilder; package clothing, Mrs. DeMan; box of shoes; E. Erickson; box of clothing, D. H. Tuttle; 2 baby dresses, Mrs. F. Mason; clothing, Miss M. E. Morris; package of clothing, Mr. John A. Blom; box of shoes, ladies clothing, L. E. H. Miller; ladies clothing, Mrs. L. J. Rice; box of clothing, Mrs. H. C. Douglas; box of clothing from Grace Bennett; package of clothing from E. C. Linn; 1 pair shoes from M. Jonescheit; 2 pair shoes from John A. Hawks; suit and hats from H. Smith; package of clothing from G. W. Finley; box of clothing from Marietta M. Lyon.

## SUMMARY OF CONTRIBUTIONS RECEIVED FROM

OCTOBER 1st TO OCTOBER 31st, 1922

Covering Receipt Numbers 66133 to 67119, Inclusive

For General Fund .....	\$4,288.45
For Relief to the Poor .....	144.98
For Literature Fund (Bibles and Tracts).....	88.08
"The Chosen People" (Subscriptions) .....	711.55
Dispensary Income Account .....	119.70
For work among Children .....	13.00
For "Shepherd of Israel" .....	167.35
For Plaza Branch Account .....	101.00

Total for all purposes.....\$5,634.11