

THE CHOSEN PEOPLE.

APPEARS MID-MONTHLY
EXCEPT SUMMER MONTHS.

LEOPOLD COHN, Editor.
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Devoted to Israel.

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Salutation

"We go to Salute the children of the King."

II Kings 10, 13.

My Dearly Beloved Friends:

"Grace be unto you, and peace from Him which is, and which was, and which is to come."

HOW A NUMBER OF JEWS WERE CONVERTED.

Reports of God's blessing upon our remarkable meetings have been given you from month to month, but much is being accomplished by visiting and personal talks with such Jews which for various reasons do not enter the mission. On the fourteenth of March, the annual feast of Esther called Purim was celebrated by my people all over the world. (See Esther 9: 19, 22). On that day I went into a house where a number of Jews observed the holiday in a convivial and social way. One of them expressing pity for me, a follower of Jesus, and, therefore, having no more the pleasure of feasting on Purim; offered me some dainties and drinks prepared for the occasion. "By the way," interrupted another Jew, "You always say that the whole Bible refers to Jesus. Show us such reference in the book of Esther which we read in the Synagogue this morning." To this I replied that the name "Esther," which means in the Persian language, *Star*, has reference to Christ. Her real name was "Hadassah" (Esther 2: 7) and this new name *Star* indicates that *Hadassah* in offering up her life to save her people, was a type and a forecast of the Saviour Jesus who is called both in the Old and New Testament, *Star*. (Numbers 24: 17. Rev. 22: 16.) Also in her religious act of fasting three days she showed faith in the Triune God and in the Saviour's resurrection after three days.

WHAT STRUCK THEM MOST.

This startled them and they began to look at each other, somewhat amazed. One learned Jew among them, leaned upon his elbows, hiding his face in his hands, groaning audibly and muttering: "So I shall live; these are deep words." But presently, the climax was reached when refusing to taste their drinks I said that God was displeased with their holidays, quoting Isa. 1: 14. "For instance," continued I, "You indulge in all kinds of merry-making on this feast of Purim, even

to the extent of transgressing the law of God. Your rabbis allow men to appear in women's attire and vice-versa, on this holiday, and God positively prohibited such actions." (Deut. 22: 5.) This struck them most, for it condemned all their rabbis and shows that the Lord Jesus is right in calling them "Blind leaders of the blind," and in saying that they transgress the commandment of God by their tradition. Matt. 15: 3. The learned Jew tried to argue and justify his people, but at last they admitted that the Lord Jesus is the Divine Saviour and asked earnestly what to do. They were told to believe on the Son of God.

IN HIS FOOTSTEPS.

When I left, I went on my way rejoicing. The scene of this excited group of Jews, their religious spirit, their burning zeal of God, their inborn instinct to honor God and to fear Him, remained in my mind and carried me away two thousand years back to the temple at Jerusalem, where the Lord Jesus Christ stood in the midst of crowds of Jews arguing with them and showing them the way of salvation. It cheered my heart to realize that in this way I am following in His footsteps. His delight was to talk to Jews, to do good to Jews, and to spend His whole life among the Jews. It is astonishing to see people who confess to have become members of Christ being utterly devoid of His feelings for the Jews.

Can the blood of the members differ from that coursing in the veins of the Body? This is an anomaly! The slogan of all missionaries, churches and societies is, "Go to mighty nations, China, Japan, etc., preach to the vast majorities, do them good." But Christ's concept of evangelization is to go to the minority first. "Behold, I have graven thee upon the palms of my hands" says the living God to the few and despised Jews. "Graven," that means chiseled deep, set in characters that can never be altered. Names of mighty nations written on paper will be blown away, even if indented in marble they will yet crumble to dust, but the Jews are stamped, engraved and indented upon the everlasting hands of the eternal God, integral, unchangeable, and indissoluble forever. We cannot expect God to open His hand and satisfy our desires (Ps. 145: 16,) if we reject the engraving therein.

Yours most sincerely,

—LEOPOLD COHN.

THE CHOSEN PEOPLE

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THE WORK

The WILLIAMSBURG MISSION TO THE JEWS, under the direction of Leopold Cohn, and his son, Joseph Cohn. Headquarters, Beth Sar Shalom, (The House of the Prince of Peace,) Throop Avenue, corner of Walton St., Brooklyn, N. Y. Telephone, 3741 Williamsburg.

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This work was started in 1894 by LEOPOLD COHN, in obedience to the call of God. With no friends to back him, he placed full reliance on the Lord who through His children, has sent the necessary funds. Meetings are held for adults and Sunday and Sewing Schools for children. A Medical Department is maintained to assist the poor Jews.

The Lord has richly blest the preaching of His truth concerning Jesus Christ and over a hundred Jews have confessed Him publicly, a number of whom are now preaching the Gospel, while hundreds of others remain silent believers because of the dread of bitter persecution and because of lack of facilities to help them.

The Poor Fund, contributed to by many friends, enables the workers to relieve the distress of deserving Jews and to give a practical demonstration of Christian love.

The Literature Fund, used to purchase Hebrew Bibles and Testaments and to print tracts in Jewish, is a most important part of the work. Mr. Cohn has written seven Jewish tracts himself which have been used of God to the conversion of many.

"Pray for the peace of Jerusalem; they shall prosper that love thee."

They Helped the Jews.

The book of Esther furnishes us a wonderful example of the extent to which the carnal man will go, when impelled by the fury of Satan, in direct opposition to the word and will of God. But there is a lesson in the book which when spiritually taken, prevents such a catastrophe as Haman the enemy of the Jews had. That lesson is found in chapter nine, verse three, Revised Version, "They that did the King's business helped the Jews."

The same situation, the same conditions, exist in the modern times of so-called culture and refinement, and close students of history cannot help but see that the dividing line is very clearly cut; the question of the age is the Semitic question. Anti-Semitism is not a modern development, but it is as old as Abraham himself, and all through the ages we find Satan, the Prince of this world, inciting the powers of the world against Israel. Remember, that the carnal mind is enmity against God. (Romans 8: 7,) and it is but natural for us to expect that whatsoever God favors, that thing the carnal mind will bitterly hate. Now, let us see just what attitude God takes towards Israel. Listen to a few quotations, from which we may draw proper deductions later: "Is it nothing to you, all ye that pass by? . . . Zion spreadeth forth her hands and there is none to comfort her." (Lam. 1: 12.)

"I have loved thee with an everlasting love." (Jer. 31: 3,) and then again: "For he that toucheth you, toucheth the apple of his eye." (Zech. 2: 8).

Now to these let us add one more verse of Scripture to emphasize the point: "Why call ye me Lord, and do not the things which I say?" (Luke 6: 46).

It is evident that God's will for every one who professes to believe in His name is that we must show kindness to His people Israel. If we are doing the King's business, let us be kind to the King's Brethren according to the flesh, even as the King Himself was.

Have you ever gone in spirit with the Master and felt the thrill of pathos as He felt it, when He wept in bitter tears over Jerusalem and cried as though His heart would break, "O, Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathers her chickens under her wings." Has there ever seized you a passion for Jerusalem like that? Can you imagine anything higher or greater than the privilege of showing love to those for whom He showed love and compassion? Then, in the name of that Christ we solemnly bid you love His brethren in the flesh. There is no possible evasion; you are, or you are not, doing the will of God in accordance with what you are or are not doing in behalf of Israel. This is the message of the moment for the church of to-day, and we cannot emphasize too strongly the tremendous truth that the day of Israel is rapidly drawing nigh. "They that did the King's business helped the Jews."

"O! bend the knee to pray

For Israel's ancient race—

Ask Jesus every day

To call them by His grace—

Yea, for a debt of love is due

From Christian Gentiles to the Jew."

Incidents in the Work

Persecution For His Name's Sake.

In the last issue of THE CHOSEN PEOPLE we told of a man who was refused admittance to our church because of his lack of knowledge of the Scriptures. This brother has since been growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ," and has been anxious to share his joy with his dear wife, who, like most Jewish women is ignorant of the Scriptures. He, therefore, used the evenings to study the New Testament with her. One evening, the janitor, who attends the two big tenements full of Jews, came in to see our friend, who occupied a few rooms under his care, and when he saw what he was studying, he seized the book, threw it under the table and gave the couple such a tongue-lashing as they never had before. Henceforth, it became known in the tenements that that family were already caught in the meshes of the missionaries. Thus, they became the target of Jewish scoffs and jeers, and the sensitive heart of the woman was severely tested; they were told they were not wanted in that neighborhood. But trouble never comes alone; in the meantime, the man lost his work and under circumstances quite harassing. It seemed that his sincerity was to be tested in many fires. Just then, we had a demand for a man to work on a farm, and our brother was delighted to go, but was disappointed in the end, as someone else had been accepted in his place. Interpreting these providences I told him that they were meant to draw their hearts from the visible which passes away, that they were to find time to study the will and the Word of God, and that they were to learn the way of faith. They were glad to have my instructions, but the Jews threatened violence to me or any other worker from the mission, if seen in that building, and so they begged me not to come. We met a good distance away, and husband and wife grew in the knowledge of the Lord.

In the meantime, God heard prayer; the country people that disappointed them at first, wanted them again. Then other places opened, but before we dismissed them, we wanted to do all we could for them spiritually. Thus, in obedience to the Lord's command, they desired to be baptized into Christ. As soon as this became known, there arose new attacks, this time from an unexpected source. A certain Jew came to them, saying he had been sent by us, that he was their countryman and the woman naturally opened her heart and told all her troubles. But she soon found to her grief, that he was an enemy to the Cross. He began to abuse her because she was going to become a turncoat; he said that the family would plunge themselves into destitution, and when baptized, they would have sold their souls, and the mission would never help them in their distress. For three hours he tried to dissu-

ade her from taking such a step. The next day, this man brought his wife, and both greatly upbraided the Jews that they allowed one of their families to be baptized. They tried their best to extinguish the little flame of faith in the hearts of this family, but His sheep know His voice, and He says, "Neither shall any man pluck them out of my hand; my Father, which gave them me, is greater than them all, and no man is able to pluck them out of my Father's hand." John 10: 28, 29. The woman's courage, however, failed, she then declined to go to the country and as yet they have not ventured to be baptized.

Thus, the path of these converts has so far been a thorny one; theirs has been the common experience, that we must enter through many tribulations into the Kingdom of God. But the Lord who called them has also kept them, and their testimony under heavy affliction will simply serve for the furtherance of the Gospel among the Jews.

"I Am One of Yours."

The other day I was inquiring in a tenement house for one of our recently converted men. He had been living there but had had to move out, so I opened a door at random, and asked those within if they knew the place where my man had gone. Immediately, half a dozen voices asked what I wanted him for. I did not care to talk in that atmosphere as the brother for whom I was looking had complained of persecution, and that he was expelled from a Jewish mutual benefit society because of his relation to the mission and to Christ. Hence, I would not add fuel to the fire. I told them I wanted to see the man about work, and that was true.

Leaving the house, a man followed me to the street and said in a confiding tone: "If you have a message for Mr. Z., I will take it to him. I am a believer too. I have often been at the mission, and am one of yours." So the seed of the Gospel is growing in unexpected places.

A Pleasant Surprise.

One of the most thankful hearts I ever met with in Israel was that of a Jewish mother, to whom, in her hour of distress, in her last confinement, when all friends failed, the mission sent a physician and saved her life.

This made her receptive to the Gospel story. The missionary worker is welcome there now. When visiting there recently, she introduced me to a well dressed young man, a relative just from Europe. We were soon engaged in an earnest conversation about the religious condition of the Jews in Europe and in America, of the necessity of personal religious convictions, of the proper source of such convictions, etc., etc. In the meantime, the sister-in-law of the hostess came in with her family on a Sabbath visit. The young man was introduced with much warmth, but the writer was left unnoticed and unmentioned. He saw that the hostess was some-

what embarrassed because of his presence, and he did not hang out a sign that he was a missionary, but insisted on leading the conversation into a religious channel, emphasizing among other things that religion was more than inherited custom and ceremony. I pointed to the true religion of the Old and New Testaments over against the impotent religion of tradition and human merit. I expected opposition because I spoke very plainly about the claims of Jesus on the Jewish heart, but behold, the visiting lady spoke up smilingly, saying: "I know you; I have often spent an evening with my husband at one of the meetings in the hall. I have heard you preaching; it is all right." This was a pleasant surprise to the hostess and to me.

—A. R. K.

If They Do Not Go.

"C, that a dream so sweet, so long enjoyed,
Should be so saavy, cruelly destroyed!"

So far the response to last month's appeal for the children's outing at the farm has not been of a sufficiently large nature to enable us to make any definite plans for this summer. We cannot believe, however, that our friends will remain negligent in this matter if they but realize what a mistake it would be not to have the children on the farm this year. The child who was there last year is definitely counting on being there again this year; other children who have never been there are expecting to go, children who have never, for that matter, been privileged to see the open fields, and the radiant sunshine, excepting that little streak which may have stolen its way into the crowded tenement district. As one goes about among them and sees the faces lined all too soon with care, sees that the half-frightened look in the eyes as they glance at those they meet; sees them glide along the thoroughfares as though they would apologize for bringing to the earth the discord of their sobs and wails, one cannot help but long for untold wealth to bestow upon these unhappy ones a little bit of the cheer which is so lacking in their daily lives.

Not have the children at the farm? Impossible. Every child would pass by the mission day by day all during the hot summer months, and point the finger of disappointment and even contempt at the building whose very name (The House of the Prince of Peace) would sound as a mockery to them, for what peace would the mission bring them as day by day they must endure the tortures of the heated pavement, the dusty streets, and night after night the stuffy tenement rooms, tossing about half suffocated, struggling vainly for an hour of sleep, to make up for the exhaustion of the broiling day before, while no sleep seems to come. Not have the children at the farm? "Why not?" every child will be asking. And our answer must be, "Because your friends did not send enough money." "Weren't they able to send it?" We don't know, and we would not know what to say to the little ones themselves; but we are led to believe that there will be some who

will count it a privilege to help us minister to the least of these little children.

One thing is certain; *they are counting on you*—on your silver, on your gold, on your love, on your prayers. But if you fail them—*what then?*

We have modified our plans and have gone into the matter carefully, so that we feel safe in saying that we could undertake this fresh-air work for the coming summer, keeping the place open for eight weeks, at a total cost not to exceed \$1,000. It may be possible to reduce this amount by \$100. Are there not among our friends some who will undertake a part of this expense? Who will be one of ten to give \$100? Or who will be one of four to give \$250?

The Present and Future.

It is a pleasure to be able to report this month, that the Lord has sent us two new teachers for the Williamsburg Sewing School, so that we now are able to comfortably take care of all our girls, a number of whom, previous to this time, have had no teacher. We have been much interested to note how eager the girls have been this year to accomplish a great deal of sewing and to finish their work promptly. In Williamsburg, the change from careless indifference to earnest industry has been especially marked in the last couple of years and the difference is enjoyed, even though it brings much more work to the teachers and a great drain upon our resources. Our fine, light room with the convenient facilities for work, no doubt explains in some degree, the improvement, and the good corps of teachers, who have the children's best welfare at heart, also furnishes an explanation.

We do earnestly hope, however, that we are making advancement along other than industrial lines, for our greatest desire is to bring the girls into living union with Jesus Christ, to make them realize that what we teach is the truth, and is for them personally. In Brownsville we have been studying Old Testament stories this winter, bringing out the relating New Testament truths, while in Williamsburg we have been learning an Alphabet of Bible verses, hoping that the meanings of the texts are sinking deep into the hearts of the children.

Thus, we are laboring in the present to use the means at hand to help our girls materially and spiritually and we are hoping that the near future will bring with it the possibility of opening the Farm for them this summer, so that we may accomplish even greater things. We feel that by some means this ought to be done. Will you help us carry out our plans and supply money for the running expenses or will you aid in putting up the dining room addition? We greatly desire your hearty co-operation so that the Lord's work may not be hindered. Will you help?

—ELLA T. MARSTON.

Some Jewish Christian Notables.

DR. AARON ADOLPH SAPHIR.

This son of Israel was born in Budapest, Hungary, on the 18th of September, 1837. His parents were cultured and prominent people, and he inherited their taste and literary inclination. The way in which Saphir found Christ is one of the most wonderful stories in the annals of Jewish mission history.

THE FIRST JEWISH MISSION IN BUDAPEST.

When Saphir was about eight years old, there was a religious revival in Scotland. One of the blessed fruits of that revival, was a spirit of prayer in the hearts of many Christians that something might be done towards evangelizing the old covenant people, to whom Christians owe so much. The result was that men were sent to Palestine and other countries of large Jewish population with a view of choosing a field for mission work among Israel. In 1839, Drs. Keith, Black, McCheyne and Andrew Bonar sailed from Dover. Because of the intolerance of the Austrian government, the Scottish church never thought of starting a Jewish mission in Hungary, although the Jewish population there is large. But God's ways are not our ways. When the four ministers were traveling on their camels from Palestine to Egypt, Dr. Black was hurt, and as his injuries were serious, he and Keith made haste to return to England. They traveled through Austria and stopped in Budapest. Naturally, they inquired there about the number and condition of the Jews. In the meantime, Dr. Black became very ill and the Arch-duchess, Marie Dorothea, a Protestant from Germany, heard of his sickness. She was a godly lady, and since the death of her son had consecrated herself more thoroughly than ever to the service of God and man. She visited Dr. Black and arranged for his care and also assured him that if the church of Scotland would start a mission to the Jews of Budapest, she would do all in her power to protect it. In this, the two ministers saw the finger of God. Dr. Keith finally succeeded in persuading the church at home to start a mission in Budapest. Dr. Duncan was one of the men sent out, and it was under his ministry that A. A. Saphir

CAME TO A KNOWLEDGE OF CHRIST.

The history of the case is this: during the time of his friends' sickness, Dr. Keith was inquiring for a man upon whom he could depend for the reliable investigation of the Jewish conditions in Budapest. The father of our Saphir was proposed. He was at that time studying the claims of Christ. His brother,

M. G. Saphir, the great humorist, had already publicly accepted Christ as his Saviour, which was a terrible blow to Israel Saphir. He, therefore, determined to investigate the matter for himself, gave up business, procured the best literature on the subject and gave himself to the study of languages, modern science and theology. Dr. Keith took great interest in the man, and when Duncan came to Budapest, he, too, sought his acquaintance. Israel Saphir visited the services of Dr. Duncan, taking his twelve year old son along. Father and son became anxious as to their soul's salvation, and both found peace in Him, Who giveth what the world cannot take away.

From his own story, we learn the account of his conversion in one short sentence: "I, at that time, a lad in my twelfth year, was the first of our family to accept the Gospel." From the Jews themselves came the testimony. "We

heard that the Jews were saying that the Holy Ghost had fallen on Saphir's son, and that he expounded the Scriptures as they had never before heard them."

In 1854, after finishing his theological studies, he was ordained to the Presbyterian ministry, and licensed as a preacher in Belfast. He labored as a missionary to the Jews in Hamburg for one year. Then he had the charge of a church in South Shields, England, and in 1861, received a call to Greenwich, where people from all the churches flocked to hear him. In 1872, a church was purchased for him at Nottingham Hill, where his ministry was always attend-



A. A. SAPHIR, D. D.

ed by many earnest Christians.

Saphir's love and devotion to his people and to the cause of Jewish missions was boundless. We met, not long ago a Bible teacher of note, who had had the good fortune of being trained in England under this sainted man, and he told us that many times Dr. Saphir would stop in the midst of his lecture and would plead in voice pathetic, "Oh, my dear students, when you leave these halls and go to a wider ministry among Christian people, I beg you, *don't forget the Jew!* All you have comes from him!"

He died April 4, 1891, a few days after his wife. Adolph Saphir will ever live in the hearts and minds of every follower of Christ. He has left the Christian world a legacy—a legacy of priceless worth, for he has thrown light upon some of the sacred pages of God's word which were to many minds obscure and dark. His best and most valuable work is the "Expository Lectures on the Epistle to the Hebrews," an Epistle, which above all others, must have illumination from the mind and heart of such a Prince in Israel, such a Hebrew of the Hebrews, as was Adolph Saphir.

Jewish Notes.

In Prague, Bohemia, a Gentile government official by the name of Suran, boarded with an aged Jewish woman for some time. During his residence there he became ill and the boarding-house keeper showed him great kindness and motherly care. Mr. Suran felt so grateful to this woman that at her death, recently, he became a Jew and was educated so as to be able to repeat Kaddish, the prayer for the dead, in the presence of a congregation in the synagogue, in order to save her from hell. * * * *

The queen of Bulgaria contributed three hundred francs to a fund which was organized to feed poor Jewish children while in school. The Jews of Bulgaria are very grateful, not so much for the amount of money as for the spirit of kindness toward the Jews on the part of the queen. * * * *

The Jewish papers have recently said much about the resolution of the Westminster clergy to abbreviate and alter the ten commandments. It appears to them very ridiculous that these men think they can make improvements on the Word of God. Some of the writers triumphantly exclaim that it is true as the Psalmist says in Psa. 147: 19, "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them." These words convey the idea, they say, that the Bible, the Word of God, was not meant for Gentiles, for they cannot comprehend it. They also affirm that the heathen have tried many times, to burn and destroy the Bible, but they have preserved it in spite of all. "So let these heathen cut the ten commandments; we will preserve them as God gave them to us." * * * *

In the Ghetto, East Tenth Street, New York, a young Italian became a Jew, on March first. There was great joy in the whole neighborhood and its surroundings, at the ceremony. Jews and Jewesses came from quite a distance to shake the hand of the saint, as they call every convert, and to look into his face, for it is a great privilege so to do. They called him Abraham, the son of Abraham, which name they give to every convert. The young Italian wanted to marry a Jewish girl whom he loved, hence his conversion. * * * *

The Jewish congregation of Copenhagen, Denmark, has won its suit at court, against its chief rabbi. Rabbi Levenstein, of Copenhagen, has had trouble with his congregation for a long time because he refused to marry Jews who wished to enter into matrimony with Gentiles. The leaders of his congregation therefore, discharged him, but the rabbi, holding a contract from them refused to resign. The case then went to court and was awarded to the congregation. * * * *

The Jews in Kiev, Russia, applied to the government for permission to build a large

school for religious instruction to Jewish youths. When their request was granted, they went to work and spent one hundred thousand roubles on the building. It is now ready to be used, but the same authority that permitted them to build has refused to allow them to open the school. This is a sample of the thousands of ways in which Jews are mistreated in Russia. * * * *

Baron Albert de Rothschild, of Vienna, who died last February, had a most pompous funeral. All the aristocracy of Austria were present, even the Emperor himself sending a representative. * * * *

There is a great deal of persecution against the Jews going on in Greater New York. Jews are being attacked by unruly lads, wounding them, in some cases, seriously. The police do not want to do a thing, in spite of the many complaints made to them. Jewish children going from school are not safe and even women going out with their babies are frequently attacked by loafers. The Jews have, therefore, organized into a large body, calling themselves, "People's Protective Association." This organization was founded in Brooklyn last month. * * * *

The Jewish papers are containing articles at present, to the effect that the Turkish government has agreed at last to give the Jews freedom to settle in Palestine and have an autonomic government. The Jews are full of hope that the Zionist movement is now on the verge of acquiring its object for which they have been working so many years. * * * *

The Zionists of Canada have shown great honor to the memory of the late King of England, by buying a piece of land for colonization in Palestine and naming it after the deceased king. The certificate of the purchase, designed and executed by a scholar in the School of Art in Jerusalem, is a remarkable work of art. In the center is a figure of Zionism, pointing with her finger to the Holy Land and calling young and old, to turn back to their fatherland. The wings of the figure are composed of small pictures of sickles, sythes and other agricultural implements. Above it are the banners of the twelve tribes of Israel and in the midst the double triangle, the emblem of Zionism, surrounded by rays of the rising sun, dispelling heavy dark clouds. On the sides is the name of King Edward and the statement that this has been made in his honor. This certificate has been sent to King George. * * * *

The Jews all over the world have lately become very much excited over certain favorable expressions about Jesus which a Jewish literary man by the name of Brenner, of Jerusalem, wrote in his Hebrew periodical, "Hapoal Hazair." He says that the Jewish attitude toward Christ ought to be that of "religious soul-trembling." The Jewish papers, of course, denounce him for it.

Judges 11:40

Questions and Answers.

Question. "What is the meaning of 666 as referred to in Revelation 13-18?" —J. M.

Answer. The letters of the Greek as well as of the Hebrew alphabet denote numbers. Revelation 13 describes the Antichrist and this last verse gives even His name. This name is not that of a thing, or an event, but of a man, and its letters number 666. It may be of interest to notice that the name of Jesus in the Greek represents 888. Seven is the sacred number of the Creator who rested from His labors on the seventh day. Eight is the sacred number of the Redeemer who rose on the day after the seventh, laying the foundation for a new creation. Six on the other hand stands for the week without the Sabbath; the creation without the Creator, the world without God.

* * * *

Question 1. "In what sense are the true worshippers of God under the Dispensation of the Holy Spirit, since the ascension of Christ, (or perhaps Pentecost) which they were not, previous to that time?"

2. "What did Christ mean when He said, after pronouncing John the Baptist one of the greatest of prophets, 'But, he that is least in the Kingdom of Heaven, is greater than he?'"

—E. M. HUNGERFORD.

Answer 1. The true worshippers of God in the Old Testament were beyond doubt quickened by the Spirit and by virtue of the foreseen sacrifice of Christ were forgiven, saved, and thus given access to the throne of grace. But they did not constitute the church. They were individual servants, but not members of "the body." On the other hand, the true worshippers of God in the New Testament are members of the church, or body, of Christ, which is united with Christ, by the power of the Holy Spirit. There was nothing like it before.

2. John the Baptist was indeed the greatest of the prophets, being the forerunner of the Christ. All the prophets waited for Christ whilst John saw Him and pointed to Him as the Lamb of God. But the least in the Kingdom of Heaven were greater than John, because they preached more than law and repentance, which John did; they preached a salvation accomplished; through them souls were saved and mighty miracles performed, which was not the case with John.

* * * *

Question 1. "This being the Jewish year 5671, what event does it reckon from, Creation, or the Flood?" 2. "Was Jephthah's daughter slain or only devoted to a secluded life? In either case, might not a man be forgiven for breaking a vow that seems to be dishonoring God?" 3. "Did the Ten Tribes or any considerable portion of any one of those tribes ever return from captivity to dwell in their own land?"

—A. EISLER.

Answer 1. The Jewish year is reckoned from Creation.

2. Jephthah's daughter was not slain, for human sacrifice was an abomination in the sight of God, Deut. 18: 9-10. She consecrated her-

self to a state of celibacy in the service of the Lord. Verse 40 indicates in the original that the daughters of Israel went yearly to hail her, or praise, or make presents to, not lament. This proves that she was not sacrificed. She bewailed not her death, but her virginity. (Judges 11: 37), being obliged to remain without posterity. Yes, it is sinful to make and to keep vows dishonoring to God.

3. A small number returned with Judah. See Ezra 6: 16, 17.

* * * *

Question 1. "We see by the genealogy of Jesus (Luke 3-38), that Adam was the son of God. Please explain in the paper how sin passed upon all mankind by his transgression, and the nature of the redemption that is in Christ Jesus?" 2. "Who are the Edomites (or descendants of Esau) and where are they located now?"

—MRS. MARY BYRD.

Answer 1. When Adam, "the son by creation) of God," disobeyed God, he received the punishment of death. Henceforth, as father of the race, he passed on to all his descendants, the fallen nature which he possessed and drew down into his ruin, the whole creation. Christ brings into moral unity with God, and into eternal life, the new creation of which He is Lord and Head (Epl't. 1: 22-23). Even the ruined and material creation, cursed for man's sake (Gen. 3: 17,) will be delivered by Christ (Is. 11: 6-9, Rom. 8: 19-22).

2. Of the descendants of Esau we read in Oba. 18: "There shall not be any remaining of the house of Esau, for the Lord hath spoken it." God's word has been fulfilled. The reports of a number of travelers, reliable men, confirm the literal fulfillment of Isa. 34: 5, 10-17; Jer. 49: 7-10, 12-18; Ezek. 25: 13; 35: 1-15; Joel 3: 19, and Obad., concerning Edom.

* * * *

Question 1. "How should a Christian observe the first day of the week? In other words is not the fourth Commandment in force to-day, except that it applies to the first day, instead of the seventh?"

2. "Is it right for Christians to use hymns of human composition in the worship of God, and instrumental music, when Jesus used the Psalms, and so far as we know, used no instrument?"

—MARTIN DAVIS.

Answer 1. The fourth Commandment specifically names the seventh day as the Sabbath; this cannot be changed by human law; Christ Himself observed the Sabbath day. We must remember, however, that the Sabbath was given only to the Jews. See Deut. 5: 15. Upon the Jews, therefore, it is still binding. The Christian, however, has no connection with the law, excepting in so far as the law has acted as a schoolmaster to show him his relation to sin. See Acts 15: 29. To the Christian, therefore, Sunday is a day of worship, a day of commemorating the resurrection of Christ. Incidentally, however, it is perfectly proper to make this at the same time a day of rest, but it in no wise warrants our calling it the Sabbath Day.

2. Read Ps. 33: 2-3; Eph. 5: 19; Col. 3: 16; II Chr. 5: 13.

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