

Reaching the Jews by Mail

It has long been a problem with many earnest Christians how to evangelize the Jews of small towns. Competent missionary workers for Jews are rare, means to carry on Jewish mission work are limited, and thus the question how to overcome these difficulties has been frequently proposed for solution.

Our Carefully Developed Plan

Several years ago we organized our Gospel by Mail Department. You send us the names of the Jews in your town. With each name send us 50c. We will then send each a letter every week for six weeks, together with our seven Jewish tracts; in our letter we will offer a New Testament free, in any language desired. When a Jew replies, and shows a spirit of inquiry, we will let you know, or we will put him in touch with some pastor in your town. The 50c you send will, we think, just about cover the expense involved; if not, we will make it up from our mission funds.

It has proved an effective and economical plan. Hundreds of Christian friends have availed themselves of this method of Jewish mission work. A number of them have reported conversions resulting from our correspondence.

Are there not some Jews of your acquaintance who ought to be reached by us through the Gospel by Mail Department? Then let us have their names, and for each name, please include 50c to cover cost of correspondence.

BUT DO IT NOW—WRITE NOW!

WILLIAMSBURG MISSION TO THE JEWS

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PUBLISHED
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TO
MAY
INCLUSIVE

Fifty Cents
a Year

Ten Cents
a Copy

The Chosen People

Vol. XXIV. MARCH, 1919 No. 6

A MID-MONTHLY PERIODICAL
ISSUED *as the* OFFICIAL ORGAN of
THE

WILLIAMSBURG MISSION
TO THE JEWS

PUBLISHED AND EDITED BY
LEOPOLD COHN
BOX 10 STATION A
BROOKLYN N.Y.

Williamsburg Mission to the Jews

(INCORPORATED)



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Sunday, Meeting for Girls 7:00 P. M.
" Gospel Service - 8:00 P. M.
Monday, Converts Meeting 8:00 P. M.
Tuesday, Staff Conference 10:00 A. M.
Wed., Mothers' Meeting - 2:30 P. M.
Thursday, Sewing School 3:45 P. M.
" Working Girls' Class 7:00 P. M.
Friday, Gospel Service - 8:00 P. M.
Saturday, Boys' Meeting - 10:00 A. M.

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Plaza Branch

235 South 4th Street
(On Williamsburg Bridge Plaza)
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THE CHOSEN PEOPLE

Appears Monthly
October to May Inclusive

LEOPOLD COHN
EDITOR

Subscription Price
50c per Annum

Vol. XXIV

MARCH, 1919

No. 6

Salutation

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

My dearly beloved friends:

The Lord bless you and keep you and use you mightily in scattering widely His Word which will be accompanied by His mighty power, as it is written, "Where the word of a King is, there is power." Eccl. 8: 4.

The Plaza Branch

Many of our dear friends have expressed in their letters great satisfaction at the opening of our new Branch and a desire to know of its progress. No doubt these voice the sentiment of all the shareholders of God's work entrusted to our hands. It seems therefore imperative to give, as far as space permits, a more extensive report of work in the new mission quarters, as we only reported in the previous number the opening of the Branch on January 19th.

As soon as the rabbis learned of the mission they began to speak in their synagogues against it, quoting Deut. 17: 12, which says: "And thou shalt put away the evil from Israel." We were told that two rabbis in the immediate neighborhood addressed their congregations the following Saturday morning on the subject. About twelve o'clock, that day, when the Jews came from their respective synagogues, many hundreds of them congregated in front of the new mission, 235 S. Fourth St. Some of them behaved boisterously and threatened to break our windows. Our worker, Mr. Abraham Pritsky, pleaded with them not to bring any disgrace upon the Jews, especially at that time. Words, loud and vehement, came from many, saying, "You have no right to open a place like this in a neighborhood consisting exclusively of Jews." When Mr. Pritsky saw the impending danger, he called a policeman, who came just in time to prevent damage to the property. That evening we again had a full room and it accommodates between 90 and 100 people. Some boys well instructed, came in with the intention of breaking up the meeting, but I realized their purpose and gave them a talk, which quieted them for some time until a group of these lads suddenly left but the remainder of the audience stayed and listened quietly and respectfully. At the close of the meeting some of the Jews came to the platform and told me that a certain rabbi wanted me to have an argument on religious subjects. I told them that if the rabbi would write me to that effect, I would gladly do so. But I showed them my tract called, "To Both the Houses of Israel," which contains an argument I had with the chief rabbi of New York and which gives ample proof that the rabbis do not know the Word of God contained in prophecy. They each took a copy of that tract and showed much interest in the matter.

The following Saturday evening, when we had our regular gospel meeting there was again a room crowded with Jews and I again noticed among them some lads who intended to disturb the meeting. I then changed my order of service; instead of first preaching to them I announced that they might ask questions. This interested the boys very much. From a question that one

put to me I was enabled to demonstrate the ignorance that existed among them. I began to question one after the other as to who was the first Jew in the world and who was the first king of the Jews, etc. They tried to answer in their ignorance but made themselves ridiculous in the eyes of those who knew somewhat better. Then one of the older Jews rose and asked permission to say a word. He said, "These people do not know anything about their forefathers, Abraham or Moses or David. You might as well go to China and ask one of those ignorant Chinamen who was the first President of the United States. Will they be able to answer? So these American Jews know nothing about the Bible." Some of those lads were ashamed and with confusion of face they left.

"Cast the net on the right side." John 21: 6

While the Jews in that neighborhood are being stirred now by this Mission and show great interest which foreshadows great possibilities, these conditions show us also the great need of preaching the Gospel in this great city. We thought that we had accomplished a great deal by the Williamsburg Mission to the Jews because faithful work had been done and we had been privileged to see many converts, but this new field which is not two miles distant from Beth Sar Shalom appears to be entirely untouched by the influence of this Mission. Consider then, in this light, the many unreached sections. Think of the new members of families that grow up into manhood and appear in Jewish circles every year, so that we find a new generation with the advent of every new season. We have been praying and planning for a long time to have a number of mission stations among the two million Jews of this great city. This is the place where we should cast our nets. There is little use in trying to catch fish where there are only a few stray ones. It seems that the Lord Jesus gave His disciples a lesson in the matter of becoming fishermen by showing them what methods to use in catching fish. In Luke 5: 1-12 we read that after the disciples had toiled all the night and had taken nothing the Lord told them, "Launch out into the deep." Although they were fishermen, yet they seem to have been overanxious to get a catch by going around here and there thinking they would be successful, and the Lord told them, Let down your nets there where the fish are and you will secure a draught. There are numerous sections of this large city which are thickly, if not entirely, populated with Jews and we ought to have a station in every one of these localities.

Reminiscences

The opposition that we have to encounter in this new field reminds me very forcibly of my first years of mission work in this city. People used to come in large crowds and many of them were really desirous of listening to the preaching, but bands of young Jews would have a pre-arrangement to break up the meeting. In the midst of my preaching a band would suddenly jump up as one man and shout "Fire," "All Out." This would send a thrill of ter-

ror into the hearts of the peaceful Jews and finally all would run out. These and many other tricks they tried for years until they became tired. They are doing the same things in this new field with the only difference that they have the advantage of receiving suggestions from Jews who have had experience along the line of breaking up the meetings and weakening the influence of the Mission. Here is what one Jew writes to a leading Jewish Daily. "The missionaries bought a house in my neighborhood where they hold meetings. It is a shame for Jews to have such a missionary center in a purely Jewish district. Will you not see that another store in the same block is rented by the Jews and meetings held at the same time with the missionaries that we may agitate against their propaganda? I myself will help to uproot them from the Jewish neighborhood."

But in spite of all these difficulties I am not disturbed, because I know that if we only preach the Gospel faithfully and give them prayerfully the Word of the King, our Lord Jesus Christ, there will be power and we will see great and wonderful things as a result.

The Detroit Conference

I am also glad to report that both my son and I attended the Detroit Conference on Prophecy and the Jews. Meetings were held morning, afternoon and evening for three days in succession. We addressed these meetings daily, each time accompanied by other speakers, one of whom was the Rev. Dr. Kemp, one of whose addresses we are glad to publish on another page of this issue. It was a wonderful manifestation on the part of the people there of interest in the Word of God. The ministers of Detroit were greatly surprised at the large crowds attending all these meetings. They said that the people of Detroit were asleep and were not concerned with the study of prophecy. They did not expect to see two hundred people at a meeting, but the fact is that there were more than a thousand present at some of the evening sessions, four hundred and five hundred at an afternoon meeting, and about two hundred in the morning. The Conference was held in the Woodward Avenue Baptist Church, which is in the centre of the city and very convenient for all. The interest that the people showed in the exposition of the Word of God was most remarkable. Words of appreciation expressed by them conveyed the high value they put upon the things they had learned at each session. We are still in receipt of letters expressing thanks for what they heard and praising God for the enlightenment they received. This is another proof of the truth contained in our text, "Where the Word of the king is, there is power." The people are really hungry and thirsty for the Word of God.

May the time speedily come when the knowledge of God shall cover the earth as the waters cover the sea.

Sincerely yours in His service,

LEOPOLD COHN.

INCIDENTS IN THE WORK

Two More Baptisms

It has been our usual custom to administer the ordinance of baptism on Monday evenings when our church members assemble for prayer and testimony. But recently we made an exception and baptized two brethren on the evening of the second Sunday in February. One of the two candidates for baptism was a Jewish brother of about fifty years of age; he has a wife and five children and has been attending our meetings for many years. He confessed faith in the Lord Jesus Christ about a year ago. He witnessed many other converts' baptisms and wished he could follow their example but he was afraid of his relatives and neighbors. Recently, however, he became bold in the Spirit and decided to be baptized. His wife, too, is a believer in the Lord Jesus Christ but has not yet been strong enough in the faith to make a public confession by baptism. This brother gives testimonies at our prayer meeting in a very peculiar way. He will take any verse from the Old Testament and interpret it in such a way as to make it refer to Christ. He needs to be taught in the Scriptures and we must nourish him in the Word of God as we do many others.

The second person who was baptized, read in the Jewish papers about the writer. He realized that the stories contained there were malicious and so became desirous of seeing me. He found me out and began to ask questions, the answers to which satisfied him. He said the whole plan of Christ's blood being an atonement for our sin was a revelation to him. He never thought of it before. For some time he studied the Scriptures and our tracts and finally he became fully convinced of the truth as it is in the Lord Jesus Christ. Before he was baptized I presented him to the brethren, requesting them to ask him questions and give their opinion as to

his regeneration and being a fit candidate for baptism. After the brethren had done so, it was unanimously voted to baptize him and to accept him as a member of our little church. When he came into our meeting after baptism he gave his testimony in poetry which came to him while he was baptized. The words of the poem convey the thought that no human invention and no human dignity or power can exist long without honoring the Lord Jesus Christ. All men, wise or otherwise, rich or poor, educated or illiterate, must bow to Christ. This brother has a philosophical turn of mind. Before he was converted he philosophized on religious matters and on as much as he knew of the Bible. I had to use time and energy to get wrong ideas out of his head and by the grace of God set him right as to his position toward God and His word. He is forty years old, has a wife and six children.

By Philip Englander

While calling one day on a family who had some out-of-town friends visiting them, I noticed that the mistress of the home tried to get rid of me before her guests could realize who I was, lest they suspect that she is in close touch with the Mission. But, unnoticed, I slipped into the guest room and gave them some of our tracts to read, and when she turned around she saw me talking with her friends on what Christ means to the Jews. "It seems that you have conspired against me, friend," the guest said. "A few weeks ago I received your tracts by mail, persuading me to believe in Christ, and now you have found me out here while on a visit, and speak of the same thing. How did you know that I was here?" "I did not know," I answered, "but I believe that God through His Holy Spirit brought us together for a purpose. Will you dare to oppose Him?" "If it is God," he replied, "I will surely not, but I understand you claim

that Jesus is the Messiah. Don't you know that the Talmud says 'The Son of David (Messiah) will not come until the whole world will be either all guilty or all righteous,' and when Jesus came weren't there a great many righteous and God-fearing men, the High Priests, Scribes, etc? And it is a matter of fact that God even dwelt amongst them at that time within the four corners of the Temple. On that basis the time for the Messiah was not at hand then." "First of all," I said, "we need not go for signs to the Talmud, we have higher authority even than that. We have the Word of God. Micah 5:2 says, 'But thou Bethlehem Ephratah. . . yet out of thee shall he come forth unto me that is to be ruler in Israel. . . ' and in Mal. 3:1 we read 'Behold I will send my messenger. . . and the Lord whom ye seek shall suddenly come to his temple. . . ' And again in Gen. 49:10, 'The scepter shall not depart from Judah. . . until Shiloh come and unto him shall the gathering of the people be.' It is also a fact that the righteousness of the people of Christ's time was not so great as you think, because even the Temple was destroyed because of their sin." I made it plain to them that only through the righteousness of the Messiah can we be rectified in the sight of God, according to Isa. 53:11.

The visitor certainly enjoyed the conversation and said that these subjects were a great mystery which only few understand, and that when he reached home he would read the tracts over and study them more carefully.

By Abraham B. Pritsky

On Saturday, January 25th, on my way back from distributing circulars for our meeting, I saw a large crowd of excited Jews standing around our new Branch Mission. Listening to them, I found that two rabbis in the nearest synagogues had announced from their pulpits that the Missionary

their midst. The rabbis warned the people to keep their children away from our place and urged them to make our lives so miserable that it would be impossible for us to hold meetings, and we would have to give up the work.

I began to talk with them and asked them their ideas of what missionaries taught and did, that they were so angry with them. They did not know who I was, and began to tell me nonsensical stories of missionaries. I then asked if they had ever attended a Jewish Mission and what they thought of the Jewish Messiah—would He come? Then one man said, pointing at me, "He is a missionary," and another said, "Surely, thou art one of them!" Matt. 26:73. I said, "Yes, I am here for that purpose." They threatened to break the windows and harm me. A large crowd began to gather, there were thousands around the building and when two policemen came they had a very hard job to quiet them.

When I was on my way to report the conditions to Mr. Cohn, I heard them solemnly promise not to come to or allow anyone else to enter the meeting that night. To my great astonishment the place was packed in spite of their pledge to allow no one to go in. The audience was attentive to Mr. Cohn's sermon and there was a large crowd outside. When we were going out the crowd gave us a good reception, and a short time to stay. But thank God we are there, still undaunted.

God gave us an opportunity to help a Jewish man to become interested in Christ, and after he had a talk with Mr. Cohn he accepted Christ as his Saviour and openly confessed Him by baptism. These few incidents show that our Branch is located just where it is most needed, in a section where the Jewish people have never been reached by the Gospel, and secondly, that God has been with us in the past

Friends of Israel, pray earnestly that our Lord Jesus Christ will be with us in this difficult place, with its immeasurable opportunity for work. "If God be for us who can be against us?" Rom. 8:31.

By Miss A. E. Sussdorff

The following incidents are some of the experiences of the members of our Mothers' Class who have made an open confession of their belief in Christ, their Messiah. Every Wednesday afternoon we have a Bible lesson followed by testimonies, and I always tell them that as the Lord has blessed them with the light, they must be missionaries in the houses where they live, and show by their lives that they are different, and not ashamed to stand for Jesus.

Mrs. S., a little woman, mother of six children, whose husband has deserted her, told me confidentially that many women have advised her to throw carbolic acid in the face of the woman her husband is living with. She answered, "How could I, a believer, do such a thing! My heart would not allow me to do that." A neighbor living across the hall laughed at her some months ago for going to the Mission and believing in God. Mrs. S., said to the neighbor, "How can you say there is no God: who created the stars, the moon and the sun, and all beautiful flowers?" "Nature," answered the neighbor. "Well, who created nature?" Mrs. S. asked. When Mrs. S. had three children sick with influenza she prayed for those children in the name of Christ, and used little medicine. The children were made well. This neighbor has been watching Mrs. S. and finally came to the Mothers' Meeting and to our evening meetings, and now she believes and knows that there is a God, and that Christ is the Messiah, and she is trying to bring her husband, who is a Socialist.

Mrs. N. has two young friends who like to visit her on Wednesdays and

try to keep her away from the Mothers' Meeting. About two weeks ago they both came on Wednesday, each brought her baby, too. Mrs. N. invited them to go with her. They made excuses and said the babies were too heavy to carry so far. "Well, I will give you each a baby carriage so you can wrap your baby up and I will carry my boy in my arms. You must come to the meeting," she said to them. They did so, and we had a blessed meeting, and I am sure the Holy Spirit was working in them, as they listened very attentively though very angry because they came to the meeting. Mrs. N's. baby became very sick during the night, and she and her husband were very anxious, and Mrs. N. said, "Oh, Miss Sussdorff, how Satan taunted me with, 'That's what you get for giving up your baby carriage to others. This is your blessing.'" But, she said with a smile, "We put baby on a pillow and knelt by his side and prayed, and God healed our boy, and Satan was overcome. And now I have given my Old Testament to my grocer and he is reading it, and God will help him to see the light."

Mrs. P. has a Gentile neighbor who is a Socialist and believes in nothing. But she took her Russian Bible in to the family and said, "Here is a book you ought to read—you will learn many good things from it." The man took it and opened it, and when he saw it was the Bible, laughed and insulted the book, and Mrs. P. took it back. But just then the sister of the neighbor came in and when she saw the Bible she took it with outstretched hands, and ran upstairs to her apartment, and does not want to return it, always giving the excuse, "I am not through yet." Mrs. P. said, "If you keep the book you must tell me what you read."

This is the way we train our young converts to grow and help spread the good tidings of Jesus.

JEWISH NOTES

Alarming reports from Paris have been sent out by correspondents there to the Jewish papers all over the world concerning the recognition by the Peace Congress of the Jews as a nation. They are greatly distressed over the fact that in spite of the principles of modern democracy, the Peace Congress has refused to receive the Jewish people as members of the League of Nations. Another sad report has been published, namely, that equal rights for the Jews of European countries have not been secured. Some blame the Zionist leaders for these unfortunate failures. Others lay the blame on the delegates of the Philadelphia Jewish Congress, who were late in going to Paris, thus missing the exact time when those subjects were treated at the Peace Conference.

Dr. Chaim Weizmann, President of the English Zionist Federation and Head of the British Commission to Jerusalem reports that he noted President Wilson's attitude toward Jewish aspirations in Palestine. The President, as well as the other American peace delegates, including Col. House, displayed much interest in the matter. Dr. Weizmann also stated that President Wilson promised a Zionist Day in court and that the Jewish claim to national rights will have the most ample opportunity of being heard and considered by the Peace Conference.

Judge Julian W. Mack, President of the Zionist Organization in America, reports that the membership campaign for Zionism has resulted in an average of one thousand accessions daily. So far, one hundred and thirty thousand men and women are enrolled in the Zionist Organization of America. He also reports that half a million American Jews have signed a petition to President Wilson endors-

ing the Palestine resolution of the American Jewish Congress. Further the report says that one million will have joined by the time the President shall have returned to Washington. Three million dollars, the judge says, must be raised for the Palestine work. "Only thus can we truly evidence our confidence in the work, in its solidity, and its prospect, and our acceptance in behalf of our brothers, of the world's offer."

Some Reformed Jewish rabbis of America sent a cable to President Wilson in Paris, asking that he hinder the progress of the Zionistic movement; the Jews in Philadelphia at several mass meetings condemned and denounced them as traitors.

Congressman Julius Kahn wrote to the President of the United States while in Paris, that one hundred and fifty men purporting to represent the opinions of the American Jews are opposed to the formation of a Jewish Commonwealth in Palestine. This angered the Zionists very much and the students of a Jewish Theological Seminary in America sent to Congressman Kahn a letter of protest to his hostile attitude towards Jewish aspirations in Palestine.

Congressman Burnett has introduced into the House his Anti-Immigration bill. According to that bill no immigrants can be admitted to the United States for the next four years. In arguing against it, Congressman Segal, among other points, referred to the famous "Lost Battalion" which was composed of the children of the Ghetto in the East Side. That battalion, having been surrounded by the enemy, outnumbering it on all sides, in the thick Argonne Woods, not only rescued itself, but also took a large number of captives from the enemy's hosts. He also gave an account of a number of Jewish boys

who distinguished themselves in this war by their heroic acts, showing wonderful valor and courage.

* * *

It is almost incredible that a spirit of Anti-Semitism should not only be cherished, but agitated in the city of Greater New York. A paper has been published, pouring out all sorts of accusations against the Jews and also condemning Christians who take sides with and show themselves friendly with the Jews. It says that the Jews, the poor as well as the rich, are Bolsheviks.

* * *

The Rev. Dr. Geo. S. Simons, of the Methodist Episcopal Mission in Petrograd testified before the Senate of the United States, stating that the majority of the leaders of Bolshevism in Russia have come from the East Side of New York. He gave the names of twenty-nine leaders of the Bolsheviks in Russia and proved that they were Jews disguised by Russian names. He also said that he was not a Jew-hater, as many among his best friends in America are of Jewish blood. He said that these unpleasant facts to which he testified did not reflect upon all other Jews. "The Jewish Bolsheviks" said he, "are those who do not believe in their own religion and have rejected their own God and their Scriptures, the Bible."

* * *

The *New York Tribune*, in an editorial, replied to Mr. Simons, saying, "When anything goes wrong, lay it on New York's East Side. Dr. Simons ascribes the atrocities in Russia to the East Side agitators. True, a boatload with Trotsky at its head sailed from New York, but Dr. Simons should trace the life history of the group further back. They came whence they went. The East Side is a squash court wall and bounces back what is sent against it.

It is a place where undigestible elements find it convenient to stop, but the guests find it impossible to convert their hosts and stream away with loud cursings on 'Bourgeois America.'"

* * *

It has been reported in Jewish papers that 20,000 Jews of Jerusalem are starving. Jews who had been well-to-do and never thought it possible for them to apply to charity are now dependent upon the Zionistic distribution of articles of food. The American Zionist Organization is now taking steps to apply one million of the three million dollars which are being collected toward the relief of these sufferers.

* * *

The *Jewish Daily News* published this month that Rabbi Louis Wolsey addressed the Methodist Ministers' Association of Cleveland, Ohio, and said, among other things, "The Modern Jew has come to look upon Jesus as a great prophet of God. In their worship they mention His name as frequently as they do Jehovah. The Jewish people needed Jesus as the peoples of the Old Testament times needed Jacob, Isaac and Abraham. Christ opened the old Jewish religion to the world through his ideals. Both the Jews and Gentiles made mistakes when Jesus came. The Jews made the mistake of rejecting Him, and the Gentiles the mistake of believing that He brought a new religion. Jesus only came to augment the old religion. The Jews no longer hold the belief that Jesus came to isolate them from the rest of the world."

The editor of the paper concludes that there is but one thing for that rabbi to do and that is to beg his congregation to transform themselves into a church. He further writes, "We doubt very much whether Christians themselves like to hear that kind of talk from a Jewish minister. Christians expect a Jew to be a Jew."

This Jewish conception of Christians not desiring the Jew to become a Christian has been formed by the laxity of Christian observation of the Lord's command to preach the Gospel to the Jew first.—Ed.

QUESTIONS AND ANSWERS

Question: *When Gen. Allenby entered Jerusalem "afoot" it was mentioned in a magazine that it was according to prophecy to that effect. Where is that prophecy found in Scripture?*

—I. McLEOD

Answer. Nowhere.

* * *

Question 1. *If the 7th day Sabbath of the Fourth Commandment "is not binding on the Gentiles, but optional" why are not the other nine Commandments just as optional?*

Question 2. *Please explain Micah 5:3, especially the last clause.*

Question 3. *Are the harlot daughters of the harlot mother of Revelation 17th chapter all represented in our great confederacy of Churches in America? If not, who are the harlots of whom she is mother?*

Question 4. *Do the Chosen People favor the establishment of a national Sunday observance law in this nation? If so, why? If not, why not?*

Question 5. *Please explain Ezekiel 20:25.*

—WARD HARRIS

Answer 1. Because God gave us, in Deut. 5:15, a reason for commanding that the Sabbath be kept by the Jews exclusively but He has not done so with the other nine commandments. The only intimation to the Gentiles is given in Isa. 56 and that too is only optional.

Answer 2. Micah 5:3 means that the Lord Jesus Christ, whose birth in Bethlehem is announced in the preceding verse, will give the Jews up, on account of their rejection of Him, until the time of Jacob's trouble. Jer. 30:6-7. After that tribulation which is also called "travail", she, the Jews, will, as it were, bring forth a repentant "remnant", "a third part", Zech. 13:8, which shall be left and accept Him. Then He will be their Saviour and King, and Israel, the ten tribes, will unite with Judah, the two tribes, to be one nation under Him. Ezek. 37:22-25.

Answer 3. Harlotry in the Bible means idolatry, false worship, man's precepts taking the place of God's Word, consequently all the anti-Christian and false religions and all the Christless and corrupt systems of Gentile governments that have ever been in this world are called in the Bible "whoredom." Hosea 2. Ezek. 16. Rev. 2:20-23. The source and ori-

gin of this harlotry is traced back to Nimrod, the rebel against God, who built Babylon, the corrupter of the whole earth. Jer. 51:25. Gen. 10:9-10. Therefore Old Babylon with its system of corruption is the mother and all that follow in her footsteps of spiritual harlotry are her daughters.

Answer 4. If it brought compulsion upon them to observe Sunday instead of Saturday they would not favor it.

Answer 5. This has a similar meaning to Romans 1:24-28. Psa. 81:11-14. Acts 7:42. By subjecting them to influences of Heathen customs and habits which led them further astray, God appears to have given them statutes that were not good.

* * *

Question 1. *What is meant in the first four verses of the 14th chapter of Revelation where the one hundred and forty-four thousand stood with the Lamb on Mt. Zion and sang the song that no man could sing but they? Some think they are the Bride because they were sealed.*

Question 2. *Has the 9th chapter of Ezekiel anything to do with the chapter mentioned above? Or does this take place after the Bride is taken away?*

—MRS. A. A. SMITH

Answer 1. The 144,000 are the same as in Rev. 7. They are descendants of Abraham, Isaac and Jacob, real Jews. They will go through "the tribulation, the great," after the church had been caught up. Now, when the Lord Jesus is to take possession of Mount Zion, which in God's word represents His kingdom, Psa. 2 and Isa. 24:23, these Jewish converts from the tribulation, who have a particular relation to their homeland, are brought to the spot, Zion, to become His associates on that particular occasion. They are not "the Bride," she has been in Heaven long before them. The elders and living ones redeemed by the blood, comprising the church, were crowned in chapters 4 and 5. The 144,000 are distinguished and have special glory owing to their going through the tribulation and therefore no man can sing that song, even as angels cannot sing the song of the redeemed, for they never were the subjects of redemption, so not even the Bride, higher in rank and glory, can sing that song, having never been in "the tribulation the great."

Answer 2. Ezek. 9 points to the same sealing.

Question 1. *Please give me your explanation of the first eight verses of the sixth chapter of Revelation.*

Question 2. *Have they any fulfillment in this present war?*

—MRS. MARY TRAVIS

Answer 1. The opening of the seals is the beginning of the judgments to come soon after the Church is raptured. The result of those terrible plagues will be that "many shall be purified, and made white, and tried, but the wicked shall do wickedly." Dan. 12:8. In this way will be realized, "when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. Horses in Scripture signify the invisible and irresistible powers of God going forth upon the unbelieving world. Zech. 1:8-12 and 6:8. The rider on the white horse represents Christ, who is now proceeding to take possession of the earth and its kingdoms through judicial administration executed by the other riders. The crown upon His head signifies sovereignty, the "bow" indicates the power of His word. Hab. 3:8-9. The elders and living creatures, representing the raptured saints who are connected with the throne of judgment ("the saints shall judge the world," I. Cor. 6:2-3) now exercise their prerogative by uttering an invitation of power saying "Come!" (Omit the words "and see") calling the several horsemen into action. The rider of the red horse means war, which destroys peace; that of the black horse is famine, and the rider of the pale horse brings death.

Answer 2. This war may be regarded as a preliminary and earnest of the future war in the great tribulation.

* * *

Question. *Do you think the infant who dies before it reaches the age of accountability is lost because of not having repented for its sins? A person said she didn't expect to meet her little one of a few hours, because born in sin?*

Answer. Matt. 19:14 "Of such is the kingdom of heaven" intimates that the kingdom of heavenly glory is largely constituted of such who die when infants. Infants have not lived to commit actual transgression. If they share in the effects of the first Adam's offense, they also share in the salvation by grace of the second Adam, the Lord Jesus Christ, whose word assures us of their being in heavenly glory.

Question 1. *Is immersion your mode of baptism?*

Question 2. *In God's dealing with*

Moses made God change his plan. Did not God test Moses just there to see how great was his concern for Israel?

Question 3. *In Matt. 15:22-28 did not the Lord know what was in the heart of the woman (John 2:25) and by his statement put her faith to a supreme test?*

—C. E. VANDECARR

Answer 1. Yes.

Answer 2. To the godless it may appear fanciful that prayer can change events in the administrations of the Creator to whom are known all His works from the beginning and whose counsel "standeth forever." Ps. 33:11. They do not know how little their puny minds can know His ways, which are as higher than ours as the heavens are higher than the earth. Isa. 55:8. In the first place it is assumed that Moses' prayer was as much a part of the divine foreknowledge as was His purpose of remembering mercy in the midst of deserved wrath. If in His plan it was certain that Israel was to be spared, it was equally certain that they would be spared through the prophet's supplication. On the other hand, it is an illustration of the inestimable value and efficacy of prayer, taught elsewhere in Scripture. Abimelech's life was spared through Abraham's prayer. Gen. 20:7. God was entreated of Isaac concerning the barrenness of Rebekah. The wrath of God was averted from Job's friends through his prayer. Job. 42:7-10. Fifteen years were added to Hezekiah's life in answer to prayer. Isa. 38. In Ex. 22:27 and Ps. 22:24 we are taught that God hears the prayer of a common and plain poor man. The Lord is not less omniscient and not less good because He wants us to make our requests known to Him and awaits our humiliation before He grants us relief. With those extraordinary words, "Let me alone that I may consume them" Ex. 32:10, God encouraged Moses to make intercession and to set forth a type of the vicarious atonement of the blood of the Lamb of God.

Answer 3. Yes. He knew her faith in Him. She addressed Him, "Lord, Son of David," owning Him to be the promised Messiah, the truth which faith can fasten upon. His disciples needed a lesson, they were still prejudiced against Gentiles calling them "dogs" and wanted Him to reject her. The Lord knowing their thoughts took up their epithet "dogs" for the time being, and in so doing drew out from the woman her strong faith, showing that there was no distinction

"THE TIMES OF THE GENTILES"

Luke 21: 24.

By REV. JOSEPH W. KEMP, New York City

Notes of An Address Given at the Conference on "Prophecy and the Jews" at Detroit, Michigan

More than a superficial reading of the Scriptures is necessary in order to see the large place which the Gentiles occupy in the Prophetic writings. By the phrase, "The Times of the Gentiles" is meant that long period of time (probably 2,600 years), during which the Gentiles and not the Jews constituted the main line of the Divine working. Just when "The Times of the Gentiles" commenced is a matter of dispute amongst students of Scripture. The generally accepted belief is from Nebuchadnezzar to the return of the Messiah; although there are others who teach that "The Times of the Gentiles" began with Herod the Great, who was the last king of the Jews. For our own part we take the position that "The Times of the Gentiles" were brought in by the fall of Judah through unbelief and the rise of the Babylonian empire. It must be clearly understood and kept well in our minds that during this entire time the center of Divine operations is the Gentile peoples and not the elect nation.

To simplify matters, it might be said, that the Scripture teaching regarding the Gentiles, divides itself into three parts—

(1) The age of the Gentile rejection, from Abraham to Nebuchadnezzar.

(2) The age of Gentile dominion, known as "The Times of the Gentiles," as we have pointed out, which extends from Nebuchadnezzar to the return of the Messiah.

(3) The age of Gentile conversion, from the coming of our Lord for His people to the end of the Millennial age. It is with the second of these that I have especially to deal, and my

purpose will be to indicate the course of these "times" and to see how far the present happenings in the world afford evidence that we are in the beginning of the end time.

No sane person can look out upon conditions existing today without having strange feelings regarding tomorrow. Viewed from whatever aspect we choose, the times are strange and unique. There is distress among the nations. Every continent is mourning for millions of dead. Men's hearts are failing them for fear. Nearly forty millions of men have recently participated in the most colossal conflict the world has ever known. Civilization has received a wound from which it is almost impossible to believe she can ever recover. The hands of the clock have gone back three hundred years, and the end is not yet. Are we living in the "last times"? Do the events of today point to a coming crisis, or are these things but incidents of no more importance than the waving of a magician's wand? My purpose is to call attention to some things the Scriptures say will happen before the end time, and compare them with what we are all more or less familiar as the occurrences of today. It may be we shall find the key fits into the intricate chambers of the lock, and decide whether we have now reached that point in the march of time, when "that wicked shall be revealed, whom the Lord shall consume with the Spirit of His mouth and shall destroy at the brightness of His coming."

The books of Daniel and Revelation, it will be conceded, are not the most popular with professing Christians, neither are they the easiest of

explanation. In them there is teaching regarding last things, and although presented to us in symbol and figure, it is none the less authoritative. One thing is clearly taught in the book of the Revelation, and it is, that at some time One will come forth whose business it will be to bind into one vast union or corporation all the followers of One who is called the Beast. Now, if anything is being clearly taught today it is World-Corporation and federation and the place of democracy. Only as recently as 1910, a great organization known as "World-Corporation" was consummated and launched. It was said to be a gigantic scheme for the realization of the hopes and efforts of every form of socialism; an entire overturning of the present order of things, and the establishment of a new order on the plan of a universal trust. This is its own statement of its purpose. "It means as a definite goal the corporation of property, wealth, power, education, industry, governments, nations, continents—the world into the hands of the people of the world." It harmonizes with the extreme branch of socialism that "all things in the world belong to the people of the world, and therefore should be held and administered by the people and for the people through their own chosen agents."

Well now, has the Bible anything to say about that? I think it has. In Daniel 2, Nebuchadnezzar's dream as interpreted by Daniel gives the course and end of "the times of the Gentiles." The four metals composing the image are explained as symbolizing four empires and fulfilled in Babylon, Media-Persia, Greece and Rome.

The latter power, as Dr. Scofield states, is divided in two, fulfilled in the Eastern and Western Roman Empires, and then into ten. From the head of gold to the iron of the fourth kingdom there is deterioration, first

by division into two, and then ten. Secondly, by admixture, the iron is mixed with clay. The iron of the Roman Imperium mixed with the clay of the popular will which is fickle and easily moulded. Now, this is precisely what has come to pass; we are having constant conflicts between governments and the people; and the people are revolting against the despotism of those in high places. Turkey witnessed this when the old autocratic and despotic rule of the Sultan was overthrown by the rise of the young Turk party. China, the country where things move with such amazing rapidity that it is difficult to keep pace with the changing times, has cast off the power of the Manchus and established a Constitutional government. Portugal has overthrown the monarchy and established a Republic. Russia has ended forever the old autocracy, and we see, just now, that great people in death grips: bombs, daggers, murders, all manner of riot and wickedness are playing their part. Monarchical despotism has passed, but there is unbridled democracy which spells Anarchy, Bolshevism, Nihilism, Socialism, Communism of the worst type, and Russia's last state is worse than the first. Ireland, whether rightly or wrongly, views with suspicion the British government, and has established within herself a little Republic. The death-blow has been dealt to autocracy in Germany. The Kaiser is a refugee in a foreign country, and on the very day on which I am uttering these words, the German "Empire" has elected its first President. You will note that we do not read the German Republic, but the German "Empire." Is this not another attempt to mix the iron and the clay? In Great Britain, where the king reigns over the greatest dominions on the earth, there is a constitutional monarchy. The people make their own laws, and the king has no power to frame or pass one single law not recognized by the people.

Thus do we see how the clay element is asserting itself on every hand. This is also in evidence in every phase of socialism, which, when reduced to its last analysis, means the masses against the classes. It would seem that society is crumbling, as well as all ancient institutions and safeguards, and unless the clay element is allowed to dominate and dictate its own terms,

the nations may be reduced to paralysis.

There appeared in an English newspaper some time ago, the following startling statement:

"In sheer self-defense the instinct of self-preservation ought to compel governments to federate into one international world state with international tribunals, interpreting the laws of an international parliament, whose decisions would be enforced by an executive, without whose command appeals to force on earth or air or sea would be absolutely forbidden."

In the light of the Peace Conference and the proposed League of Nations, that statement might have been written yesterday. One thing is evident, that the will of the people is the dominating factor of today. In speaking on the industrial situation, as leader of the Labor Party of the House of Commons, William Adamson said, as recently as February 11th, that the industrial situation was almost as amazing and dangerous as war itself. "I hope," he continued, "that no attempt will be made to dispute the legitimate expectations of the working people. All sections of the people should understand that we have reached the stage when we have laid the cards on the table, and that the working classes will refuse longer to be treated as cogs in a machine for mere profit-making purposes."

Mr. Lloyd George, the same day in Parliament, said: "If all classes of the community are prepared to make the

necessary sacrifices for the stability, security and freedom of industry, I am prepared to say, with full knowledge of the consequences, that no section of the community, however powerful, shall be allowed to hold up the whole nation."

And thus it stands, and thus it will be until the "Times of the Gentiles" end. It is perfectly evident that we have now taking place in the world the prediction of Daniel relative to world-federation; and it is a significant fact that since the French Revolution the principles of democracy have steadily spread under various forms. Gigantic trusts, corporations, co-operative societies, unions, federations, Peace Parliaments, are the order of the day, and it looks as though the world is rapidly drawing near to that climax when all shall be ruled from one source and by one head. Let the Church of God beware. Let her be watchful and stand with her loins girt and her lamps trimmed and burning for the end is not far off. Let the present condition of the age be a warning to us all. Theosophy, Spiritualism, Russelism, Christian Science and other modern apostasies are rampant, but these are the indication of the end time, and alas! many are being swept off their feet and moved from the path of their fathers. Our business as believers is to go forth and preach the gospel of the grace of God, for now is the day of salvation; now is the hour when men can be saved. Failure to heed now may lead to irretrievable ruin.

**SUMMARY OF CONTRIBUTIONS RECEIVED FROM
FEBRUARY 1st to FEBRUARY 28th, 1919, INCLUSIVE
Covering Receipt Numbers 37,097 to 37,700, Inclusive**

For the General Fund.....	\$2,522.79
For the Relief of the Poor Fund.....	87.50
For Literature (Bibles and Tracts).....	60.10
For "The Chosen People" (Subscriptions).....	294.20
Dispensary Income Account	58.38
Children's Fund	13.00
For the Education Fund	20.00
Building Fund	2.00

Total for all purposes.....\$3,057.97