

## THE CHOSEN PEOPLE

*Published Monthly*, except during the Summer, by LEOPOLD COHN, in connection with the Williamsburg Mission to the Jews, of Brooklyn, N. Y. Post Office address, Station A, Box 10, Brooklyn, N. Y.

*Subscription Price*, fifty cents yearly. Failure to receive the paper should be promptly reported. *Remittances* should be sent by the safest means at your disposal, *cash should be registered*; if stamps are sent, the one cent denomination is preferred.

### General Information

The Williamsburg Mission to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It was founded in 1894, by Leopold Cohn, in obedience to the call of God and in full dependence upon Him for its support. Although the activities have steadily increased until at present our needs are about \$50,000 annually, the Lord has never failed us. The Mission has no guaranteed support from any human source; nor does it resort to worldly methods for raising funds. It exists as a testimony to the supernatural intervening power of the God of Israel Who has moved upon the hearts of His children to give.

The work is carried on locally and nationally. Locally, two stations are now maintained in Brooklyn, the Headquarters Building and the Plaza Branch Building (see page 2).

Meetings are held for adults, and for children. A Medical Department is maintained to assist poor Jews. The Poor Fund enables us to relieve the distress of deserving Jews and to give a practical demonstration of Christian love. The Literature Fund is used to purchase Hebrew Bibles and Testaments and to print tracts in Jewish. Mr. Cohn has written seven Jewish tracts which have been used of God to the conversion of many. A complete schedule of the local activities will be found on page 2.

Nationally, our efforts are directed to the evangelization of the Jews throughout the United States. This

is being accomplished by means of our field secretaries who come into personal contact with Jews in their travels, and by means of letters, tracts and Gospels mailed by us to selected lists of Jewish names in practically every city and town of the United States. The total of such mailings numbers many thousands annually.

We earnestly covet your prayers and your sympathy, and we invite you to cast in your lot with us, taking fellowship in this corner of the Master's vineyard; we pledge you the faithful administration of what funds you place at our disposal.

**Bequests and Annuities.** Form of Bequest:—"I give and bequeath to the Williamsburg Mission to the Jews, of Brooklyn, N. Y., the sum of \$----- to be used for the purpose of said corporation, as defined in its charter." Our Annuity Plan enables you to pay your bequest now and receive an income thereon for life. Write us for rates and full information.

**The Jews in Your Town.** Through our Publishing Salvation Department, you can reach the Jews in your city. Simply send us their names, and with each name send 50c. We will then place them on the mailing list of our monthly Yiddish-English paper, "The Shepherd of Israel." The 50c. will pay for one year's subscription. When a Jew shows a spirit of inquiry, we will inform you.

**Gifts of Clothing, etc.** Should be sent by express, and marked plainly, 27 Throop Avenue, Brooklyn, N. Y.

**Extension Work.** To help our friends tell other Christians about this Mission, we issue special leaflets, at 25c. a dozen, assorted. We have also prepared programs for missionary meetings. These programs are furnished at cost, which is \$1.00 a copy, sufficient literature being also included for free distribution at the meeting; usually, the offering of the meeting is sent us for use in the work here.

**Contributions** are acknowledged promptly by numbered receipt. Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate.

"A Modern Missionary to An Ancient People" is the title of the 64 page autobiography of Leopold Cohn, founder of the Mission. Price, 30c. a copy, illustrated.

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"He that keepeth Israel shall neither slumber nor sleep."

Ps. 121:4.



LEOPOLD COHN  
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**WILLIAMSBURG MISSION TO THE JEWS.**

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(INCORPORATED)

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YOU are cordially invited to visit the Building at any time. To reach us, take Lorimer Street car to Throop Avenue, or Sumner, Ralph or Broadway cars to Walton Street; or, Broadway Elevated trains to Lorimer Street. From New York, take Broadway-Canarsie subway train at Chambers Street Station, (Municipal Building) and get off at Lorimer Street, Brooklyn.

To reach the Plaza Branch, take any car going to Williamsburg Bridge. From New York, take Broadway-Canarsie subway at Chambers Street station (Municipal Building,) get off at Marcy Avenue, and walk back one block to Williamsburg Bridge Plaza.

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LEOPOLD COHN  
 MISS ELLA T. MARSTON  
 JOSEPH H. COHN

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## Salutation

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

My dearly beloved friends:—

"The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." Numbers 6: 24.

### AN UNUSUAL MONTH

The past few weeks have brought us new tokens of the presence of the Lord Jesus Christ in our midst and of the true fellowship of His people in whom He takes pleasure. Ps. 149. For these new mercies we give new songs of praise and thanks to our Heavenly Father. The dear friends of this mission have been the channels through which these new tokens of love were transmitted. For no sooner did our letter of appeal reach the hands of its readers than we were overwhelmed with words of appreciation of our new department and contributions to the circulation of "The Shepherd of Israel." Never before did we have such a busy month, and not until the middle of May did we overtake our correspondence. This avalanche of letters has convinced us once more that the friends of this mission have been called of God to co-labor with us whole-heartedly and heroically, in the work of preaching the Gospel to the Jews. This is one of the mysteries hid in prophecy for many ages, but at length revealed in the accomplishment, that the Gentile Christian should provoke the Jew to emulation.

### OUR HOPE STRENGTHENED

While we affectionately acknowledge the many contributions, we must not conceal the fact that they are by far too short to cover the expense of the desired increased circulation of the Yiddish paper to 100,000 copies. These contributions, for the most part, came from those dear friends who gave at a self-denial, and are small, though they are large in God's sight. Yet by reading the thoughts the dear friends expressed when sending their gifts, and their fervent prayers accompanying their donations, we feel strengthened and greatly encouraged. They have opened their hearts at the mercy seat of the Father, at whose right hand is seated their Saviour and best Friend, the Lord Jesus Christ; there they spread this case and there they made their appeal for the needed \$50,000 with which to glorify the Name of the Son of God, among the Jews. That amount may seem large to the eye of sense, but it is very small to the eye of faith. We have faith in the effectual prayers of the many thousands of our dear friends. We hope that in answer to their prayers the Lord will move upon the hearts of those who have His silver and gold in their possession, and they will send large gifts sufficient to make up the needed \$50,000.

### FAREWELL

This issue is the last one for this season. It has been our custom, ever since the first year of its publication to suspend THE CHOSEN PEOPLE during the summer months. This announcement has to be made in every May number of THE CHOSEN PEOPLE because of new subscribers and because some friends of long standing seem to forget this regular arrangement. Therefore, we deem it necessary to give this notice to all our readers that this little magazine will not be published until October.

We trust that you will not forget this your Jewish mission during the summer while the paper will not make its usual visits to your house as a reminder, but please bear in mind that the Gospel work here will be carried on unabated. We, therefore, need your prayers and your co-operation. We shall not cease to pray for you, that our Heavenly Father will give you the joy of His constant presence and that when through these columns we meet once more if the Lord will...

## EDITORIAL

## A Fatal Monopoly

Said a prominent pastor to us only a few weeks ago, "I would like very much to have you bring to my people the information concerning the needs of your Jewish missionary work; I am intensely interested in giving the Gospel to the Jews, for I believe that is fundamental in our Missionary obligations; a church that has no interest in the Jews does not deserve to exist. But when we made our canvas in the Interchurch campaign we promised our people that we positively would not allow another appeal to come before them for the entire five years of our financial program. And we were allotted such a huge sum to raise, that I know we can't do it; but so long as that remains unpaid we simply cannot present any outside appeal to our people."

And because this confession is a revelation of a condition that is now so prevalent among the denominations in America, we want to have an earnest heart to heart talk with every honest minded Christian pastor and layman. This whole condition really was hurried into being by the sudden rise of Faith Missions throughout the world a generation ago. The so-called "scientific discoveries," which were simply the devil's counterfeit for God's religion, swept like a hurricane upon the "Christian" colleges of America, and before we realized it, our children were being stuffed with "evolution" theories and other strong Satanic delusions, and they came home and brought these lies to their churches and soon the churches became permeated with the heresies. And the Home Boards and the Foreign Boards soon began to send out to the mission fields these "new theology" experts and Bible deniers. Out of all this chaos there arose men of God here and there, for God always has His true

witnesses, and they repudiated these false teachings, and—they organized independent Missions which would send out none but God-honoring and Bible-loving missionaries. God blessed this movement and it grew, until today there are many such missions, and it is no secret that they are actually doing more genuine Gospel work than the Denominational Boards. One Society alone, for instance, (The China Inland Mission) we are safe in saying, has more Gospel missionaries in China and had actually more baptisms last year than all the denominational boards put together! And as God never does things by halves, He also raised up Bible Schools such as the Moody School in Chicago, so that real missionaries might be trained for these Faith Missions.

## ORGANIZATION THAT KILLS

And Christians soon woke up and began to help these Missions. This brought about a counteracting movement on the part of the entrenched leaders of the denominations; and they held conferences, and meetings and consultations, and then they organized abortive schemes like the "Laymen's Missionary Movement," then the "Men and Religion" scheme, and finally the latest fiasco—the "Interchurch World Movement." Of course each scheme failed, and left the churches worse off spiritually than before. But the schemers went right on with their sinister work. One of their leaders said to the writer several years ago, words to this effect:—"In a few years we will have all you scalpers put out of existence, so that you won't be able to come to any denominational church and get an open door!"

And we come to you, dear pastor and dear layman, and we say to you that this monopoly is wrong in the sight of God, and fatal to the truly spiritual life of the church. And we ask you, in the name of God to repudiate it and spue it out of your sys-

tem as you would poison. We will give you a few reasons why the present monopolistic program is fatal and should be disavowed by every right minded Christian.

1st. It is fatal in its latent possibilities; for it contains the deadly gems of self-extinction. It is a well recognized historical fact that out of monopoly grows corruption and bigotry, and pride and conceit and high-mindedness. Already there exists among certain denominations a hierarchy which seeks to relegate to itself the domination of all the churches and pastors; and that pastor who has the courage to defy the powers that be, is a marked man. A case in point, of recent occurrence, is that of the Wealthy Street Baptist Church of Grand Rapids, Michigan, and the other churches allied with it in the Grand River Valley Association. Because Dr. Van Osdel has consistently refused to "knuckle down" to the system and has openly exposed the "machinery's" denial of the infallibility of the Word of God, the State Convention, led on by their enraged leaders, excommunicated the entire Association from the Baptist ranks of Michigan! And this, in spite of the constitutional declaration that every Baptist Church is *per se* a member of the State Convention! Was Rome more despotic in her day? And they call themselves Christians!

## INTRENCHING THE ENEMY

But that is only one case in point, although it alone is enough to make every true child of God revolt in horror. Just think to what unbridled lengths they might go if only once they had the power!

But here is a greater evil of this monopoly:—they are asking you to give them your money in millions, that they may intrench their infidel colleges and seminaries with heavy endowments. A part of every dollar you give, whether you will or no, is apportioned for endowments to col-

leges where evolution is freely taught, and the name of our Lord brought into disgrace. And God will hold you responsible; you can't evade that by any kind of sophistry. And your dollar also is apportioned to send out "missionaries" to the foreign field, who, before they leave America are known to hold "liberal" views, to believe that the story of Genesis is allegory, that our Lord's virgin birth is debatable, etc., etc.

We are making serious charges, but we know what we are talking about. Read the following few paragraphs taken from a report given by Dr. W. H. Griffith Thomas after a time spent in China, and please remember that when Dr. Thomas speaks we must listen; he is no idle talker, but carefully weighs his words:—

"There are Christian institutions where fifty per cent of the teaching staff are non-Christian. That is risky. Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work.

"In Canton there are 100 missionaries, but not one of them doing evangelistic work.

"A friend of mine collected twenty-six graduates of a well-known Christian university in China and gave them a dinner, thinking to find out what was the net result of the work and influence of that Christian institution in which they had had four years of study. He found that twenty-five of them had gone back into full heathen Chinese life.

"There have been proposals to translate into Chinese that deplorable book called, *The Shorter Bible*. The Y. M. C. A. proposed it and the Y. W. C. A. proposed it, so far, however, without success.

"I found in China a very great deal of the modernistic higher critical teaching which affects everything in the Bible because it affects your conception of the Lord Jesus Christ. I was told it was due to the kind of men sent out from American seminaries."

Commenting on this heart-sickening revelation by Dr. Griffith Thomas,

Brother W. S. Bradshaw, Pastor of the First Baptist Church at Logan, W. Va., in his little weekly paper, "The Pilot," says in words far more trenchant than anything we could say:—

"The preceding reports of conditions in China by Dr. W. H. Griffith Thomas are a part of a long chain of reasons why some churches, Baptist and others, are hesitating to invest the Lord's money without question in some of our modern denominational missionary enterprises. It is not enough to say that the great crowd of Baptists are following our leaders and therefore, what they are doing must be right. We have met that argument, but that alone is not a valid argument. There are some of us who want to know that those who are spending millions of Baptist money for missionary work abroad are placing the emphasis on the things that are of first importance and that they are sending men to preach in China and Japan and India and Africa who will preach a pure gospel and a whole Bible.

"The First Baptist Church of Logan and a good many others have made up their minds that they must stand for the old Faith as the Lord gave it to His first disciples. These churches are not ugly tempered and stubborn. It is not easy for them to stand in opposition to what is being done by the leaders of the denomination. But their first allegiance is to their Lord, and they are compelled to do what an increasing number of churches will be compelled to do."

2nd. It is fatal to your church membership. Such a course of monopoly must eventually result in the loss of spirituality from your Christian people. If they are to be taught the old Jesuit doctrine of "My church, right or wrong," God pity us a generation hence. And how are they to know what is true Gospel work if you don't bring before them these "outside" appeals? And how, suppose you, would there be any Jewish work done, for instance, if you succeeded in carrying out your policy of "my denomination only?" Does your denomination do Jewish work? And if not, how can you as a servant of God, claiming to

have God's message of salvation for a lost world, be content with your "budget" or your "World Movement" when you know that the Jews are left out? What would you? Shall there be no Jewish Missions? And yet your omission of the Jews can be interpreted only as your vote that there shall be no missions to the Jews!

#### COMPROMISE IMPOSSIBLE

3d. It is fatal, because it exposes the sham and hypocrisy of a Movement that claims to have for its object the uniting of all Christians into one fellowship while at the same time it relentlessly bars out from denominational support Missions that are actually and truly preaching Christ—a service which is the true commission and task of the Church! God never told you to endow infidel colleges, nor to teach "science" to the Chinese, nor to try to "reform" the world with your foolishly ambitious "Social service" program. That work let infidels do—they have millions for it. *We* are to do what our Lord told us—proclaim His Gospel to every living creature—to the Jew first. Are you doing it?

And finally they do not seem to understand the fundamental principle that when a group of leaders are false in one branch of their service, we cannot trust them in any other department. And those very societies who claim to be orthodox and who ask us to "designate" our gifts to their own specific use,—how do they expect us to have any confidence in them when they are combined with the whole machinery whose leaders are committed to a program of establishing and supporting Scripture-denying institutions? The Holy Spirit is very clear as to our conduct in such matters, for in 11 Cor. 6: 14 we are told, "be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" And so if these societies are truly orthodox, let them do the only right thing scripturally before they can legitimately ask support of true Christians, and let them cut off fellowship with all who are crucifying our Lord afresh by denying His revealed word.

## INCIDENTS IN THE WORK

### The Plaza Branch

One afternoon I went into our Mission Branch on the Plaza and found a young man reading a copy of The Shepherd of Israel. Immediately I sat down next to him and we started a conversation which lasted about an hour. His intelligence and education in Hebrew literature made me fall in love with him. He knew the Old Testament thoroughly and when I referred to a Messianic passage he at once knew not only where it was written but he also repeated part of it by heart. At the end of our conversation he confessed belief in the Lord Jesus Christ. In him were combined knowledge of the Bible and honesty. When he was shown that those Old Testament prophecies which he knew so well had been fulfilled in the Lord Jesus Christ it acted on his mind like a sudden light, illuminating dark places through which he now saw wonderful things. We took him to the Headquarters, where he stayed the rest of the afternoon, reading some of our tracts, the contents of which he grasped in a very short time. For some days he did not put in an appearance again and when he did come he said that he had secured a position which fully occupied his time, but he rejoiced in the saving knowledge of the Lord Jesus Christ. Please remember this young man in your prayers, that he may be led by the Holy Spirit to give His remarkable talents to the honor and glory of the Lord Jesus Christ.

### A Gentle Converted

A few days ago a man of about sixty-five came to 27 Throop Avenue, asking for an English Bible. After some questions he told us as follows:—"I happened to pass by your mission at the Plaza. I saw a large sign 'Jesus the Messiah of the Jews' and underneath it says 'Inquire at 27 Throop Ave.'

I saw also an open Bible in the window. I then decided that if the Jews have Jesus as their Messiah it was time for me to accept Him as my Saviour. I therefore want to read the Bible and will you please pray that I may become a true Christian." After some further talk we gave him the English Bible for which he paid and went on his way rejoicing.

### A Jew Remarkably Helped

A Jewish couple who happened to take rooms with one of our converted families was invited to our meetings. They attended several times and became interested. They read the scriptures and tracts and finally professed belief in the Lord Jesus Christ. At one time when they heard that we have the Lord's Supper every first Sunday of the month they expressed a desire to be present although they could not partake of the Communion as they had not fully come out for Christ. We of course allowed them to be present. When the young man entered the room he was sorrowful, because he was out of work and very poor. As he sat there he became inspired by the service as we read the scriptures, sang hymns, and gave testimonies, besides partaking of the bread and wine. He felt a closer fellowship with God than ever before. Then he bowed his head and prayed "In the name of this Jesus whom these brethren are worshipping here," with tears running down his cheeks, that God would help him to earn a livelihood. He is a carpenter by trade and had been out of employment for some time. We noticed him shedding tears but did not know the cause. When the young man reached home he found a man waiting, who told him that he had a job for him. The first afternoon he earned \$5.00, and since then he has been employed steadily. He told us this incident rejoicingly, giving thanks to God and declaring that since God answered that prayer in the name of the Lord Jesus he could never forget it and would always serve the Lord Jesus Christ with all his heart.

**The Sign in the Dispensary**

Much could be written about the conversations with the scores of Jews daily visiting our Dispensary and the distribution of literature among them. Lack of space however forbids it. The following incident was very touching. Having started a conversation with the patients among whom there were two elderly Jews lately landed from Poland where they had witnessed the terrible cruelties done to Jews, they looked appealingly to me, pointing to the sign which is the Hebrew version of the English one photographed here.

**THIS DISPENSARY IS MAINTAINED BY THE  
WILLIAMSBURG MISSION TO THE JEWS,  
THERE ARE CHRISTIAN PEOPLE WHO LOVE THE  
LORD JESUS CHRIST,  
— OUR MESSIAH —  
And they give the money to carry on this work.  
So that you also may learn about this Messiah  
EVERY TRUE CHRISTIAN LOVES THE JEWS.**

I understood them. "You want to know how the name of Jesus comes there? Be it known unto you," continued I, "that this Jesus is alive, sitting at the right hand of God and through His spirit living in the hearts of many Christians who, like Him, love the Jews just as it is written on this sign." They began to shake their heads in despair and said, "We saw in Poland how Christians love us. Did you not read?" etc. I said, "Yes, but there you have an undeniable fact. Have you not come to this dispensary for help and this is given by Christians who love Him and therefore love you? Can

you deny this?" They looked at each other, shook their heads and one said, "Everything is new in America, even the Christians are of a new fashion for they evidently love us." "If that is so," the other said, "then we ought to love Jesus."

**A Wealthy Jew Almost Persuaded**

A man of about twenty-six, a member of the Fifth Avenue synagogue which is the wealthiest in the city and which was founded by his grandfather, passed by the Plaza Branch one day and saw the sign. He therefore came up to 27 Throop Avenue to give us a

piece of his mind. "How dare you," he said upon his entrance, "write such blasphemous words on a sign right in the center of an exclusively Jewish neighborhood? 'Jesus is the Messiah', the ideal!" First he talked with Mr. Joseph Cohn and after some conversation he apologized for his indignation. Then he talked with me. When he sat down I opened a Hebrew Bible and said, "I suppose you know what you are talking about, so let us read something from the Bible." When he saw the Hebrew he raised his hands saying, "Oh, I don't know Hebrew." "You, a Hebrew of the Hebrews, pos-

sessing such great zeal for the Hebrew religion, and yet you do not know Hebrew!" I replied. After my emphasizing his lack of knowledge he became humbled to some degree. Then I said, "Let us read the English. We will read the 53d chapter of Isaiah," but he did not know who Isaiah was so I explained to him and read the entire chapter. When we came to that verse "And Jehovah laid upon him the iniquity of us all," I called his attention to the fact that the Jews have no atonement for their sins because of the lack of sacrifice. I read Lev. 16, where it requires an innocent goat for an atonement, and without blood there is no remission for sin. "But all the Jews," he said, "fast on the Day of Atonement." "Yes, but God never told them that fasting would accomplish forgiveness for sin." "Well," he said, "but we in the city have no sheep or goats. I can go to a farm and get some sheep but where shall I make the sacrifice?" "That is just the question. You have no temple, you have no high priest, without which there can be no sacrifice. Therefore, God gave us His only begotten Son who sacrificed Himself once for all for every one who will believe that God so loved him that He give this righteous redeemer to be his sacrifice." He rose up and said, "I confess that I would like to see all the Jews going your way rather than the way they do go." I asked, "What about yourself?" "I will wait until all the Jews believe in Jesus."

**By Philip Englander**

While trying to locate a family one day in my visiting, I called on a neighbor of theirs for information and found the mistress (Mrs. D.) at her morning prayer, for she is a very religious person. She wouldn't speak while praying but pointed with her finger to a chair, where I sat down. When she

had finished, I asked her what she had prayed for most earnestly. Was it for riches, health or her children's welfare? "No, indeed," she hastily answered, "not for such things, but for the Messiah's coming, which will bring me riches and joy." "Do you know," I remarked, "that the Messiah has come already and has secured for us all the blessings and joys that are in God Almighty's treasury?"

At that she smilingly replied, "I don't want to suspect you but you talk like a Missionary. Are you one of them?" Before I could answer, Mr. D., who was lying ill near by, got up quickly from his bed and came toward the table where I was sitting, as if to give me a good beating, but to my surprise he first washed his hands and then greeted me heartily and sat down to take part in our conversation. He told me that he had heard of the Messiah, the Lord Jesus Christ, thirty years ago in Russia, but being young and strong he would not listen to the subject. But now as he is getting older he is anxious to know the whole truth. Here he drew near to me and asked, "Is it really true that 'He' is the Messiah? And if He (meaning the Lord Jesus) is really the One, how is it that God leaves us in darkness and doesn't tell us? Why is it so?"

His wife didn't like to let things go so far and ordered him back to bed, telling him that he was feverish and didn't know what he was talking about. He denied this and she then tried to divert him with some false stories she had read about the Messiah but he wouldn't listen to them. I then quoted some Messianic passages, fulfilled in the Lord Jesus Christ, showing them that God had not left us in darkness but had given us the Light of the world. (John 8: 12).

Mrs. D. then wanted to know why the Jews all over the world were being tortured and massacred. "Because of

our sins," I said. "Sin brings darkness and unless we let the light in we will continue in the same state. Christ said, 'I am the light of the world: He that followeth me shall not walk in darkness, but shall have the light of life.'"

I urged them both to believe in the Lord Jesus as their personal Messiah that they might experience the joy of walking in the light and having their sins forgiven.

#### By Miss A. E. Sussdorff

One of the members of our Mother's Class, who lives at a long distance from the Mission, has been praying for some time that the Lord would open the way for her to have meetings for Jews in her home. And the Lord has wonderfully answered. The first meeting, just held, was attended by a goodly number and the news of it is spreading in the neighborhood and people are asking, "What kind of a meeting did you have?" and in answering, Mrs. R. has had a fine opportunity to preach the Gospel.

A woman to whom Mrs. R. gave a Bible some time ago, returned it, holding it away from her as if she feared it would do her harm, saying, "Mrs. R., this is not for me. Take it back quick. Why that Jesus' name is in it. I don't want it in my house." "Very well," answered Mrs. R., "but remember, you will yet come to me and ask for this book." So Mrs. R. prayed on for this woman for about three years and one day, after having had another talk with Mrs. R., she said, "Well, give me that book. I'll read it." She began to read and continued reading, forgetting at one time to prepare supper for her children, and she found the peace she was longing for in Him who alone can give peace. When she comes across a difficult passage now she goes to Mrs. R.,

clasping the Bible to her heart, saying as she enters, "Have you time to explain this passage? I was just reading my Bible. Oh, how I love it now." This woman is a widow with eight children. They have been asking her, "Mother, what is it that you are reading? What is it that makes you forget to cook our meals?" So, getting an English Bible she said to them, "Now, read for yourselves, and you will be as happy as I." The two oldest boys started to read, but when the elder saw the name Jesus he would go no further, but the younger one became interested and now believes on Christ.

Another woman told us how her little boy while very ill and in a high fever kept singing one of the songs Miss Cohn had taught the children on Wednesday. One verse reads:

Father hear Thy little children  
As to Thee we pray,  
Asking for Thy loving blessing  
On this day.

The father of this boy is against his family coming to the Mission. When he heard the sick child singing away, he asked, "What are you singing, Abie?" "Oh, I am praying. Do you think God will make me well? Miss Cohn said we must ask God for everything."

The landlord of this family said he would paint and paper their rooms, if they would give up going to "that cursed Mission!" "Oh, no, never," replied the woman. "I would rather live in the rooms as they are. I could not give up my belief in Jesus. He is our Messiah." So the landlord upbraided the husband for allowing his wife and family to go to the Mission and he said, "I have scolded my wife, whipped my children and threatened them but all to no effect. They go just the same. So I must let them go."

Please pray for our mothers and their unsaved husbands.

#### A Midnight Call

By REV. CHAS. F. MCKOY

(Dr. McKoy, the Pastor of the Greene Avenue Baptist Church of Brooklyn, has for many years been deeply interested in the Jews, and has befriended them frequently. The following experience as told by himself, will, we are sure, be of interest to our readers, and will show how it is possible for Christian people to make use of the opportunity to testify for the Lord Jesus Christ to the Jews wherever they may be.)

God often works in strange and mysterious ways His wonders to perform. He not only makes the wrath of man to praise Him but at times He sends His own servants upon missions that they themselves do not, at first, understand. In the fifteen years of my ministry I have been called out to do work for my Master, like Abraham of old, not knowing where I was going. Recently, at an early morning hour, I heard our telephone ringing and being heavy with sleep, decided not to answer the same. But when the bell continued ringing for several minutes, I went down stairs and answering the call, heard the voice of one evidently in great distress, crying, "Come to our house quickly, Doctor, (giving the street and number). If you delay it will be too late." Suspecting that there might be some evil purpose in this early morning call—it was scarcely 2:30 o'clock—I phoned the nearest police station and asked for an officer to accompany me. Arriving at the home I found that there was actual distress and, dismissing the policeman, I hurried up stairs where there was much weeping.

In the sick room was a young woman, the very picture of death itself, sitting upright in the bed, "Dr.," she said, "if you can do anything for me, you must do it quickly, for within a few minutes I shall be gone." I asked for a Bible. As none was at hand, I recited a few appropriate passages of Scripture, and talked with the girl about Christ and her need of Him as her Saviour. Then I started to offer a prayer which I had scarcely begun when the girl fell back upon the

bed and it seemed as if all was over. The family gathered about the bed, crying hysterically. A strange feeling came over me as if I had done something which had greatly offended the family. Turning to the mother I asked what was her religious belief. To my great amazement she replied, "We are all Jews." "Why then," I said, "did you send for a Christian minister at such a time as this?" "Why!" she replied, "we did not send for a minister at all. We were unable to obtain a physician at this hour. So we asked Central to help us out. Then we were connected with you." "O," I said, "I can see now. You thought I was a physician and Central thought that you wanted a minister. Well, I am very sorry for the mistake." Just then, as the atmosphere was very tense, the daughter, who had apparently been dying, again sat up in bed and opening her eyes said, "Doctor, I am sure that it is your prayer that has saved me. I am feeling much better now." All feeling of hostility toward me at once subsided and the family asked me to linger for a time. This gave me a splendid opportunity to speak further of Christ. Before I left, the mother said to me, "We shall never cease to be grateful to you for help in this time of our trouble, and sometime we are coming to your church."

So the seed of the Word of God was scattered which we trust may bring forth fruit to His glory.

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the Gentile Christians at Corinth adopted the rite of being baptized for the dead parents believing that this would help their parents' souls in heaven. Now the apostle asks them, if they do not believe in anything real in life after death, if everything is ended with the death of the body, why then be baptized or try to do any service for the dead since there is no hope beyond the grave? Thus, he proves that their own actions instinctively prove that there is a life beyond.

## QUESTIONS AND ANSWERS

Question. *Will you please interpret Romans 9: 18, 22 and 23?*

—M. H. L.

Answer. This subject is closely related to that of predestination. Verse 18 is explained in verses 20-24. The substance of it all is that God is uncontrollable and unaccountable to His creatures. How thankful we ought to be that He has called us and "afore prepared unto glory."

\* \* \* \*

Question. *Please explain Hebrews 10: 26. Does this refer to a Gentile or Jew; or do the verses from 27-31 explain it?*

—M. PETERSON.

Answer. It refers to any person who has been enlightened in and convinced of the truth of the Gospel, with respect to the way of salvation by the Lord Jesus Christ, and rejects, willingly and deliberately, the doctrines of the Gospel. This does not include cases of sin of a believer through inadvertency, fear of danger, or some sudden hurry of spirit or temptation, but as the words, "Trodden under foot" mentioned in verse 29 indicates, refers to those who show utmost contempt for the truth.

\* \* \* \*

Question. *Will you please explain what is referred to by the word "double" in the following prophecies: Isaiah 40: 2; Jeremiah 16: 18; Zechariah 9: 12.*

—JENS OLSON.

Answer. The reflection of having to endure a double punishment would grieve rather than gladden the heart and so the term "comfort" in Isaiah 40: 1 would be inappropriate. The true meaning, allowed by the Hebrew expression is, Jerusalem shall receive double blessings, by far greater than all the punishment which her sin brought upon her. The English translation of Jer 16: 18 is not correct. The original is very plain and is as follows: "And first I will recompense their double iniquity and sin." Then follows a specification of the term "double" namely, "they have defied my land" and "they have filled mine inheritance (temple) with their detestable and abominable things." Zech. 9: 12, "I will render double unto thee," refers to the promises of restoration, peace and joy, announced in the preceding and following verses. The true sense of it is

that they shall have redoubled blessings sufficient to over-balance all their past miseries. This is in harmony with Isa. 40: 2 and Isa. 61: 7.

\* \* \* \*

Question. *Gen. 2: 17, "In the day thou eatest thereof thou shalt surely die." Is this the original or is it "dying thou shalt die?" How do you interpret?*

—E. A. O.

Answer. The original is "dying thou shalt die." The idea is that then man would begin to be in a dying state, which should inevitably end in death.

\* \* \* \*

Question 1. *Will Elijah appear again before Christ's second coming?*

Question 2. *When will the night come that the Master spoke of, "when no man can work?"*

Question 3. *When will that wicked one "war with the saints," that Dan. 7: 25 and Rev. 13: 7 tells us of?*

Question 4. *Don't you think that Germany may be the beast's head that "received the deadly wound by sword, and did live?"*

Question 5. *Doesn't Matt. 24, Mark 13, and Luke 21 teach that the saints will be in the Great Tribulation?*

Question 6. *Do you think the second seal spoken of in Rev. 6th chapter has been opened?* —MRS. W. R. WAGLE.

Answer 1. Yes. "Elias truly shall first come, and restore all things," Matt. 17: 11. The coming of Elijah has a two-fold aspect, like the coming of Christ. John the Baptist came only in the spirit of Elijah. Luke 1: 15.

Answer 2. The Lord Jesus referred to the regular laborer who works during the day but rests at night. So He Himself wished to use every opportunity and moment of the time appointed for His Messianic work upon the earth at His first coming. Thus the words "day" and "night" in this passage, John 9: 4, refer only to the contrast between work and rest.

Answer 3. After the Church is caught up and Antichrist is fully revealed. The words "the saints" refer to the 144,000 of Rev. 7 and 13 and to many others who will see the terrible judgments and be fully regenerated.

Answer 4. No.

Answer 5. No. Those saints of the Gospel dispensation which ends with the Parousia, being caught up, will be

with the Lord Jesus and come back with Him to judge and rule, at the end of the tribulation the great.

Answer 6. No.

\* \* \* \*

Question 1. *Please explain Matt. 19: 7-8. Why did Moses give the people a writing of divorcement if it was not from God?*

Question 2. *Please explain Acts 18: 18, 21: 18-26, regarding the Jewish vow which Paul took.* —MARGARET STEINER.

Answer 1. The Jews call the Pentateuch, "the law of Moses" because all the laws contained in his five books God gave through him. Matt. 19: 7 refers to Deut. 24: 1-3 where God gave through Moses the directions concerning divorce, which the people considered as a command. The Lord showed them that it was not a command but only a permission, a judicial regulation, a departure from the meaning of the moral law; all this on account of the hardness of their hearts.

Answer 2. In Numbers 6, God commanded that the one who takes the vow of a Nazarite, which word means separation or holiness, should not drink any wine or strong drink during the days of the separation. Usually such vows were made after deliverance from some danger or serious sickness. One of the requirements was that the Nazarite must not have his hair cut until the days of the vow were fulfilled. Upon completion of the vow, quite an expensive sacrifice, viz., two lambs and one ram, besides oil, flour and other articles, must be offered, (see Numbers 6). The cutting of the hair at the end of the vow had to be done over the sacrifices at the Temple but the ancient sages held a tradition that if the vow was made where no sacrifices could be offered, that is, outside of the Holy Land, the hair could be cut in any place upon the expiration of the vow. Hence, "having shorn his head" Acts 18: 8, when the time was fulfilled, (we believe it referred to Aquila) without bringing sacrifices was permissible because they were outside of Jerusalem. If the Nazarite were poor, it was regarded as a great service to God to meet the expenses of the sacrifices for him. Therefore, the apostles advised Paul (Acts 21) to buy all the necessities for the four Nazarites, thus removing the Jews' suspicions of Paul's disregard for their laws. Paul's puri-

fying himself with them (in verse 26) refers to the law which forbids any one to enter the Temple, as far as the altar, without first washing or immersing in water. But Paul did not act thus as a Nazarite.

\* \* \* \*

Question. *Kindly explain Ezekiel 18: 20, "The Soul that sinneth, it shall die." This portion of the verse is used by some as an argument for the annihilation of the soul not saved or redeemed*

—C. R. S.

Answer. The Hebrew word "nefesh" translated "soul" implies the body in the capacity of conscious life as distinguished from plants. The whole of the 18th chapter of Ezek. refers to temporal punishments of this world, suffering and death in consequence of sin. The Bible nowhere teaches annihilation. The following passages show to the contrary. Eccl. 12: 7, Matt. 10: 28, 25: 34-41; Luke 16: 22-28, 20: 37-38; John 5: 24; 1 Cor. 15; 1 Thess. 5: 10.

\* \* \* \*

Question. *As the Jewish people are returning to their home land, how about the ten tribes? Do they return also and where are they?* —PETER BISCHOFF.

Answer. It is understood from Isa. 11: 12; and Jer. 23: 6, that the assembling of outcast Israel, (the ten tribes who were cast out of their land) will take place when King Messiah comes, and will cause all scattered Judah to be gathered from the four corners of the earth. The present return will be only in part, and will be that they may pass through the tribulation, the great. Jer. 30: 7; Ezek. 20: 33-39; 22: 17-22.

\* \* \* \*

Question. *Please explain 1st Cor. 15: 29.* —A. H. C.

Answer. The Jewish converts at that time impressed upon the minds of the Gentile converts at Corinth the Jewish tradition from which there had not yet been time for them to get weaned. The custom was and still is among the Jews for the sons to repeat a daily prayer in the synagogue for their deceased parents, and if there are no sons, a stranger is hired to do so. Talmud Sanhedrim 104b teaches that the son by his meritorious deeds can justify his dead father for whom the deed is done. Judas Maccabee offered sacrifices for those that died in the war. 2 Hasm. 12. In this sense

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## JEWISH NOTES

As announced in the last issue of THE CHOSEN PEOPLE, Dr. Chaim Weizman arrived in New York on Saturday evening, April 2nd. Many thousands of Jews went to the pier and waited several hours to catch a glimpse of the leader of Zionism. On the 5th of April, the City of New York, through its representative the Mayor, extended a royal welcome to these Zionist visitors. There were about 10,000 Jews present in front of the New York City Hall when the Mayor addressed the honored guests. It was a great day among the Zionists who were much gratified by the honor thus conferred upon their leaders.

\* \* \* \*

The Jews who had hoped that Dr. Chaim Weizman, the President of the World Zionist Organization, would settle all the differences and difficulties between the several factions in Zionism have been greatly disappointed. Dr. Weizman after holding several consultations with the American Zionists, whose President is Judge Mack, terminated the negotiations and harmony has not yet been established. Both Dr. Weizman and Judge Mack issued their statements separately and independently, appealing to the Jews of America for contributions for the Palestine Foundation Fund. The chief point of difference is this very fund which they call in Hebrew "Keren Hayesod" which is in English, "The Palestine Foundation Fund." The American Zionist leaders want this fund to be composed of donations only, while Dr. Weizman insists upon donations and investments funds being put together. Also the American leaders ask for a proper control of this fund and on account of these points no amicable agreement has been arrived at. Dr. Weizman in his manifesto to the Jews of the United States appeals for large sums of money

in order to help upbuild the Jewish national home in Palestine. He points out that on the very eve of Jewish renaissance Jewry stands wounded and mutilated. Two-thirds of the Jewish race in eastern Europe are living in intolerable conditions. The Jews of America he said are providently the remnant that may now liberate their brethren. There is land to be bought in Palestine, roads, railways, harbors and bridges must be built. Hills must be aforested, marshes must be drained, land irrigated. There is water power to be harnessed, houses to be built, towns to be laid out, crafts and industries must be developed. Public health, social welfare, education must be looked after.

Some Jews still hope that somehow peace will be restored between these divided Zionists.

\* \* \* \*

General Allenby made the following declaration with reference to the conditions in Palestine. "I have expressed my opinion that it is not advisable to bring into Palestine a large number of immigrants before the land is prepared for them. The first thing that must be done is to develop the land by irrigation and establishing sanitary conditions. It is estimated that it will cost one million pounds to accomplish this. It is further stated by medical officials that to eradicate the cause of malaria sickness only from Jaffa and Haffa would cost three hundred thousand pounds. The roads are in a very bad condition and the costs to put them into good shape are very high.

\* \* \* \*

The first type-setting machine to be used in the Middle East was erected by the Hossolel Printing Company, which is publishing the "Palestine Weekly," the only English paper gotten out in Palestine. In honor of the erection of these new composing machines,

a celebration was organized, at which Sir Herbert Samuel delivered an address congratulating the company upon its forward step.

\* \* \* \*

Further details received in London of the reception accorded by the British Colonial Secretary, Winston Churchill, to the Moslem delegation which called on him with the request that he withdraw the Balfour declaration, report Churchill to have replied that he had neither the wish nor the power to comply with their requests

Mr. Churchill is reported to have reassured the Arabs by explaining to them that the Balfour declaration promises to create a Jewish national home but not the national home and that while it is only right that the scattered Jews should have a home and that home should be Palestine, with which they have been intimately and profoundly associated for 3,000 years, it does not mean that the Jews will dominate the Arabs.

Mr. Churchill concluded by advising the Arabs to realize that the development of the country will be equally as much for their good as for that of the Jews and that the wisest thing they can do is to set about helping the Zionists in their efforts.

\* \* \* \*

A pogrom in the province of Gom-

mel, White Russia, whose living victims number more than 60,000 and whose dead are estimated at several thousand, was reported to the Jewish relief committee from its director at Reval. The report said: "The ferocity of the pogrom can be partly visualized by the fact that in the Jewish town of Iutchaydnka every man, woman and child were murdered by the bandits with the exception of two babies."

ARTICLES RECEIVED SINCE  
JANUARY 1, 1921

Package of children's clothing from Mrs. Floy Hopper; 4 pair shoes from Mrs. J. W. McGarvin; Package of underwear from Mrs. L. L. Jackson; Package of garments from Mrs. L. Markham; 2 boxes of underwear and clothing from C. G. Morris & Co.; Box of shoes and clothing from M. Macmillan; Shoes and caps from "A Friend," Liberty, N. Y.; Package of dry goods from Mrs. C. W. Howe; Package of clothing from Miss K. M. Dudley; Coat and shoes from L. Dexter; Clothing from Mrs. Mary A. Price; Box of Clothing from Mrs. Floy Hopper; Pair of Men's shoes from A. E. S.; 1 Doz. new ladies' vests from G. W. Heffelfinger; Box of garments and materials from Mrs. I. Brown; Coat, gloves and veil from Mrs. Wilcox; Pkg. of men and women's clothing from E. J. Morin; Men's wear from A. Ericson; Box of underwear and clothing from Minnie E. Nelson; Sweater from G. M. Ducey; Box of men's and women's clothing from Mrs. A. Ericson; Pkg. of clothing from Mr. F. R. Kinnan; Ladies coat and men's clothing from J. W. Johnston; Coat from M. L. Wilder; Box of clothing from L. Anderson.

SUMMARY OF CONTRIBUTIONS RECEIVED FROM  
MARCH 1st TO MARCH 31st, 1921

Covering Receipt Numbers 50,452 to 50,927 Inclusive

For General Fund .....	\$2,509.92
For Relief to the Poor .....	89.80
For Literature Fund (Bibles and Tracts) .....	70.45
"The Chosen People" (subscriptions) .....	205.00
Dispensary .....	164.14
For Work Among the Children .....	17.00
For Publishing Salvation Department .....	160.40
For Plaza Branch Account .....	104.00

Total for All Purposes.....\$3,320.31