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American Board of Missions to the Jews, Inc.

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

THE CHOSEN PEOPLE

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



• LEOPOLD COHN •
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Salutation

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

Dearly Beloved Friends:—

"Grace be unto you, and peace, from Him which is, and which was, and
which is to come." Rev. 1:4.

ACCOMPLISHMENTS OF GRACE

In 1 Cor. 15:10 we read these remarkable words:—"But by the grace of
God I am what I am: and his grace which was bestowed upon me was not in
vain; but I laboured more abundantly than they all: yet not I, but the grace
of God which was with me."

In that verse the Holy Spirit, through the Apostle Paul, teaches us that
it is the grace of God which brings to us salvation, and justifies us in the sight
of God. Titus 2:11 and 3:7. Again we are taught there that it is grace which
stimulates us to labor in the Gospel of the Lord Jesus and that it cannot
be in vain. Now we all know the wonderful fruitage of Paul's labors in the
Gospel as a result of the grace of God with him. Like a central power house
Paul became a spiritual dynamo from which radiated innumerable influences
for good to others, stirring many idolaters to seek after God and repent and
be reconciled to God through the Lord Jesus Christ. And we are told that
all that was accomplished by the grace of God with him, inspiring him to
labor "more abundantly" for the salvation of souls.

We therefore judge that when you, dear friends, decided to throw in your
lot with us in this large field of Gospel work among two million Jews, it
was the grace of God that gave you the initial impulse to co-labor with us
here. And since it is the product of the grace of God it cannot be in vain.
We do give thanks to God for His continued blessings upon your witnessing
for the Lord Jesus Christ to the Jews through the proxy and agency of this,
your Jewish mission. Sometimes we would like to recall the memories of
all these thirty-two years of the existence of this mission showing, like in a
kaleidoscope, the great diversity of action by the grace of God along the line
of conversions. This would cause us to constantly "remember all the way
which Jehovah thy God hath led thee these" thirty-two years. It would bring
home the missionary duty to the Jews to so many who otherwise would prob-
ably never consider it at all. A retrospect of this sort would also heighten
the passion of our co-laborers for the lost soul of the Jew, deepen their love
for the sons of Abraham and stir them to a multiplicity of action for their
salvation. But we will refer to the most recent things only. Since we wrote
you last, the work of the grace of God in our midst has been very significant.

THE MOST SACRED JEWISH HOLIDAY

In the latter part of September all the Jews the world over celebrated their most solemn holiday, the Day of Atonement. On that day they are supposed to fast from sunset to sunset and to spend the time in prayer at the synagogues. For a number of years past we have been holding meetings on the eve of the Day of Atonement and also during the day following. We always had a number of Jews present but it was hard and almost impossible to get many Jews to enter a mission on that solemn evening. They are supposed to shun every place other than the synagogue where they are supposed to obtain God's pardon for their sins. This time we held our meetings as usual but we were agreeably surprised by the largest crowd of Jews that we ever had on that day. We showed them from Lev. 16 that since there is no temple, high priest, or sacrifice, the present day of atonement is nothing but a misnomer. The high priest was commanded to "put", to use the scriptural expression, "the sins of the people upon the head of the goat." Therefore, the only way of now obtaining remission for sin is through Jesus the Messiah, for according to the announcement of God in Isa. 53, "And Jehovah hath laid upon him the iniquity of us all". Our surprise at the crowd was augmented by the fact that they listened most attentively to the preaching of the Lord Jesus Christ. After having talked to them for about an hour we suggested that the meeting should close, but they all insisted that we continue expounding the Scriptures.

Upon leaving the Mission building one of our workers had a conversation with two young men who told him that they had learned more during that hour than they had ever learned in the synagogue.

At another meeting we had our Mission house so packed with Jews that a number of them had to stand in the aisles and they listened attentively to the very end of the meeting. This as well as other incidents along the same line is indicative of the restlessness of the soul of the Jew who is getting tired of the dead ceremonies performed in the synagogue. The majority of thinking Jews have arrived at the conclusion that the synagogue service is nothing but an empty shell in which there is no kernel.

HEINRICH HEINE

Heinrich Heine the great philosopher and convert who suffered for a long time from an illness of which he died, wrote, before he passed away, the following anecdote. "It was in May 1848 on the day, on which for the last time I went out that I bade farewell to the lovely idols I worshipped in the time of my happiness. With pain I dragged myself to the Louvre, and I nigh collapsed as I entered the lofty hall where the highly exalted goddess of beauty, our dear Madame de Milo stands on her pedestal. At her feet I lay for a long time and I wept so violently that even a stone should have had mercy and indeed the goddess looked down at me pitifully, yet so devoid of consolation as if she would say 'Do you not see that I have no arms and therefore cannot help.'" For a long time the Jews have worshipped their ancestral and national traditions, but now they see that they cannot help them. They are, therefore, turning in search of peace and harmony with God.

EUROPEAN JEWS

Mission work among the Jews in Europe has gradually gained the confidence of some of the Jews and made its way among them as it has all

over the world. As said before, the grace of God which has moved upon the hearts of a few true followers of the Lord Jesus Christ has shown its mighty power in stirring the hearts of the Jews and rendering the labor fruitful and certainly not in vain. It has been reported that tens of thousands of Jews have left the synagogue and embraced Christianity in one or another form in Hungary, in Austria and in Roumania. We have the report not only from Christian sources but also from Jewish quarters. A famous Jewish writer, Dr. Arthur Ruppin writes saying that in spite of the tens of thousands of Jews who were slaughtered by massacres, the Jews would have been larger by millions and perhaps tens of millions if it had not been for the continual secession to Christianity.

This is the situation with the present generation of Jews. These have had some Jewish religious education and therefore are in a position to understand the scriptures in reference to the Lord Jesus Christ, their Messiah, for whom they have always been hoping and looking. But there is a very sad prospect for the future Jewish generation in America. The Jewish children do not receive the proper religious training and they are in a deplorable state of ignorance. The leaders of the Jewish Education Association recently presented a report to the editors and leading writers of the Jewish Press of New York City, which stated that out of a total of 350,000 Jewish children of school age in greater New York, only 91,000 or about 27% received any Jewish training at all. This in spite of the Herculean endeavors the Jewish leaders have put forth to foster Jewish education. This is a deplorable condition in the largest Jewish community in the world. This fact ought to stir the Christian Church to the very depths and cause them to stop and think and act quickly, endeavoring to evangelise these people before it is too late.

A JEWISH RABBI CONVERTED

This one is not like the usual rabbi we see in America who is beardless and dresses like other people, but he is a typical pharisee or scribe. To look at him one is carried back to old Jerusalem where Christ met those frowning brows and argued with them concerning the scriptures. This rabbi has been here only a little over a year. His wife happened to come to our Dispensary where she received some of our tracts and a New Testament. After a careful reading of the literature the rabbi could see the truth as it is in the Lord Jesus Christ. They have three children at school and some relatives here and are very much concerned as to what they will say, should they publicly confess Christ. Do pray very earnestly for him. In a conversation he told us that he could not trace the genuine spirit of Judaism in the conduct of American rabbis. This shocked him greatly and helped to weaken his prejudice against the Christian faith.

Besides the conversion of this rabbi there have been a number of other conversions of Jews and so we praise God for the wonderful power of the grace of God working in this corner of His vineyard.

On another page you will read some of the remarkable results of our little paper, *The Shepherd of Israel*.

Yours faithfully,

LEOPOLD COHN.

EDITORIAL

The Hands of Esau. We don't like the word "Modernist". A man who in solemn ordination vows has once sworn to defend the authority, inspiration and integrity of the Holy Word of God, and then after having become safely ensconced in a pulpit, deliberately flouts those vows, should be called by his right name. And that name is not "Modernist". The common laws of all civilized lands call such an one, "Traitor". The crime is Treason, and the penalty is death.

Nor are we willing, as orthodox Christians, to yield Modernity to the Devil. If any one has the prime right to the word "Modernist", it is the true follower of the Lord Jesus Christ. For it is He alone who maketh all things new. And the most modern thing in the world today is the Church of Christ, which, through the operation of the Holy Spirit, is bringing each day some new members into the Body of her Lord. The thing generally and, we think, wrongly, called, "Modernism", is really very, very old—in fact, antique. It is as old as that old Serpent, who in the Garden of Eden insolently asked Eve, "Hath God said?" And the very same question is asked with the same insolence, today, by the spiritual offspring of that self-same Serpent.

So much for that. These remarks are prompted by a reading of Ernest Gordon's recent book, *The Leaven of the Sadducees*.^{*} If you ever had any doubts as to the sinister, deliberate and malicious motives which actuate these infidels, a reading of this book will bring you a shocking revelation. The statements contained therein and the motives ascribed would be hard to believe, were it not for the fact that every statement is authenticated by

^{*} Published by The Bible Institute Colportage Association, 843 N. Wells St., Chicago, Ill. Price, \$1.00 net. Postage extra.

references to original sources. Literally hundreds of such quotations and references are given, so that no room is left in the mind for a single doubt, or misgiving, or possible misunderstanding.

Just to take one instance; we will quote from page 92 of the book:—

"In this work of transforming Christian churches and institutions, Unitarians are depending on the co-operation of crypto-Unitarians in evangelical churches. 'A good many Unitarians,' says Dr. J. W. Day, a leading Unitarian minister, 'are doing more good where they are than they could do anywhere else. They are undoubtedly capturing strongholds that we could never carry by direct attack. They are the modernists of Protestantism who are working from within the fold . . . We want more of them and we want them where they are.'"

"In No. 223 of the official tracts of the American Unitarian Association, the Rev. W. S. Morgan describes his passage to Unitarianism. 'A liberal brother from a neighboring town came to see me. He had said some radical things from his pulpit to which objections had been made. Don't label your heresy, was my advice. Do as I do. Give them heresy in such a fashion that the very saints will not suspect it. 'Bad ethics,' you say. I say, 'Very bad!' But this is the only way in which hundreds of orthodox pulpits can be held. When it was whispered abroad that in my ministry of three years I had not preached a sermon on the blood of Jesus cleansing us from all sin, I saw clearly that I was discovered.' Mr. Morgan was a Baptist minister educated at the Yale Divinity School."

No comment is needed, we are sure. The chapter entitled "The Looting of Andover", is not only illuminating, but it presents an indictment against the destroyers of God's word, that must even shame them, if indeed, they have any shame.

The book has made a profound impression upon us. We confess that we had been until now, inclined to be lenient and charitable to those who have been sowing the seeds of destruc-

tion; we really thought they were honest doubters, and that somehow, sooner or later, their very honesty would result in the Holy Spirit bringing them back again to the firm foundation of the Lord Jesus Christ. But all that leniency has been dissipated, and we are made to realize that the Church is at death-grapples with Satan himself! And it has got to be a genuine fight to the finish.

The defense of the Gospel is at stake. The time for soft-heartedness has gone. There comes a time in every cycle of apostasy when heroic measures must be taken. Such a time came one day when our Lord made a whip of cords and lashed the hypocrites of that day out of the House of God.

Today we cannot whip them out of God's House. But we *can* withhold our money—God's money—from their treacherous hands! It is your money, they want, it is your money that makes possible their follies and their blasphemies. In order to deceive you, they use the language of orthodoxy with which to clothe their vaporings of infidelities.

The cure is at your fingers' ends. Just shut off the sinews of war, and they will soon slink away in the recesses where they belong. The issue is clear. You have no right as a child of God to lend your resources for the Devil's propaganda! Let the devil do his own financing. What little money God's people have, belongs to God's work. And if you are in doubt, *stop* until you know positively that your dollar is going to do 100 cents worth of work for the Lord Jesus Christ.

Some of our readers won't like this. And some will turn from us, to walk with us no more. But we have counted the cost, and we are writing these lines deliberately. Loyalty to the Lord Jesus Christ who bought us with His own precious blood, demands that we

do no less. The results we leave with Him, Who has cared for us these thirty-two years, and Who, we are persuaded, will not fail us now. Some day you too, who may now turn from us, will have your eyes opened, and then you will thank us.

Money! More Money! It is pathetic to read the almost desperate appeals from some of the large denominational Boards for money. Unless millions are forthcoming immediately, we are told, nothing less than calamity must ensue. And, furthermore, they repeatedly tell us, the whole world is watching this and that particular denomination to see if it will "Measure up to the challenge of the century". The word "challenge" plays up strongly and frequently in their vocabulary. Everything is a "challenge". Another favorite word is "crisis". We seem to be always in a "crisis". And always *money* will help them out.

Now if those "challenge" criers would only stop talking long enough to think, we would like to present for their meditation a few fallacies in their reasonings!

First. Why don't you honestly discover the reasons for the alarming decreases in the contributions from your people? Are you quite sure you have not lost their confidence? When they ask you, many times, "Are your missionaries all sound in the Faith?" do you give them a clear-cut "Yes"? Or are you evasive? If evasive, can you really expect them to keep on giving you money, when they are not sure how it will be spent? For instance, when the Northern Baptist Convention put on its \$100,000,000—five year program, was it true that large sums were to be arbitrarily given to schools disloyal to the Word of God? Listen to this indictment in Mr. Gordon's book, *The Leaven of the Sadducees*:—

"It should be noticed that at the very time that Newton Institution was

entering upon these relationships, American Baptists were being called on to raise one hundred millions for church purposes, the gigantic slice of \$800,000 being assigned to the *Lilliputian School on Newton Hill*. What protection is there against the Andoverization of these endowments in the next generation? The *Christian Register* (rabidly Unitarian) already lists Newton as 'scientific', one of the few seminaries in the country with 'the new atmosphere in which religious teachings are given by men who are thoroughly open-minded', putting it in brackets with Harvard, Union, and that hearth of piety, the Divinity School of the University of Chicago."

Second. Who told you to make up a "Program"? Is that God's way of doing His work?

Third. Where did you get the idea that it takes money, and millions of it, to carry on God's work? Certainly not in God's Word. Do you realize that the Church of Christ was mightiest when it was poorest? Might it not be, instead of a "calamity", a real blessing if you should go bankrupt? Perhaps then God could bring you to your knees in humiliation and consecration; and perhaps then a mighty era of true Holy Ghost salvation would come to the Church!

Personally we are not half so much worried over a possible "calamity" of financial bankruptcy, as we are over the impending catastrophe of spiritual bankruptcy. What use are all your millions if the Lord Jesus Christ is dishonored?

Nor can God's people evade this issue by saying, "Well, we specify our gifts, and our money goes only for those whom we know to be sound". No, dear friend, that is specious sophistry; your "specified" gifts only release that much more from the General Funds to be used for "liberal" missionaries. So you see, you are still responsible. It is time to take the bit

in the teeth. How much would these "liberals" give to orthodox missions? Not a dollar! And yet when an orthodox Christian withholds money from the "liberals", the dictionary hardly holds words enough for their epithets.

The Jewish Mission is an excellent testing acid for these "liberals". And here is our own experience, given for what it is worth:—We have never received from a so-called "liberal" Christian or a "liberal" Church, an offering for our work! Not only that, but we cannot gain a hearing in a "liberal" pulpit for the Jewish work! And further, we have had some of these "liberal" leaders (to spare them we won't mention names) actually tell us, "The Jews are a good religious people: let them alone!"

Need more be said?

To Our Friends in Texas. Our Field Representative for the State of Texas is Mr. A. A. Ochse, a Jewish Christian brother who has been for several years speaking in various churches throughout Texas in behalf of Jewish work. He has been acceptably received wherever he has gone, and the Lord has blessed his testimony to Jews and Christians alike. If you can arrange for him to speak in your church will you not write him as to dates and other arrangements? He has on many occasions spent a week or two in one church, combining evangelism, Bible exposition of the Jewish question and Dispensational truth, and the appeal for Jewish Mission work. Address him as follows, Mr. A. A. Ochse, Robstown, Texas.

Thanksgiving. As the season advances we are reminded that Thanksgiving Day will soon be with us. We are planning to have our usual gathering for dinner at that time and invite any who would like to have fellowship with us in providing this happy occasion for our Hebrew Christian friends, to send in their gifts soon.

INCIDENTS IN THE WORK

"The Shepherd of Israel"

"The Shepherd of Israel" continues its remarkable work of enlightening minds and of winning souls to the Lord Jesus Christ. There is no way of really estimating the value of this paper and the extent to which the Lord has used its testimony to the Jews throughout all the civilized world. From Russia there continue to come letters telling how eagerly the "Shepherd of Israel" is looked for each month, and so from Poland, and from Jerusalem, and from England. Think what it means that a missionary in Poland, for example, writes to us begging for 500 copies of "The Shepherd of Israel" each month, and faithfully promises that every copy will be put into the hands of some interested Jew. And the same thing is happening in Jerusalem, and in the other countries of the world. Not long ago the following letter (which we have translated) was received from a young Jew in West Poland, which will give you an idea of how the little paper reaches individual hearts even there:—

"I, as an unknown young man, take the courage to turn to you with my writing.

"Last week I was in Brody and became acquainted with an elderly person who gave me 'The Shepherd of Israel.' I read it through. My hands and feet began to tremble, for I have seen that it is verily true. I brought the copy of 'The Shepherd of Israel' into our city. All the youth in town were greatly surprised. They read and re-read 'The Shepherd of Israel' perhaps 100 times, and they absorbed with pleasure every word. In the evening when we came to the Rabbinical College to study the Talmud, I showed them 'The Shepherd of Israel' and after many arguments, we all have been convinced that it is true and then every one of us went to his home, and when I reached home I decided to write you immediately asking you to kindly send me the following: The New Testament, and 'Behold a Virgin,' and all the other tracts which are

given in 'The Shepherd of Israel.' Please send them right away, because we are anxiously waiting for them. I will be every day at the post office looking for the literature."

—Rysiel Bodek.

From Rev. Peter Gorodishz, Superintendent for Eastern Poland, from the Barbican Mission to the Jews comes a letter from which we take the following extracts:—

"We were delighted with your beautiful tracts and also 'The Shepherd of Israel.' It has helped many Jews to understand better the teaching of our Messiah. I am very thankful to you for being willing to send us every month 500 copies of 'The Shepherd of Israel.' They will be distributed here gratis. I beg you to send as much as you can. We can distribute them very easily among our Jewish brethren.

From a Jew in Kansas City, comes the following:—

"Dear Friends:—

"By accident your paper, 'The Shepherd of Israel' fell into my hands, in which I read an article of the conversion of Rev. Dr. Spolnick. How great was my joy to read of his conversion. He who was a student in the Lomzer Academy, where I was, out of which great Rabbis had been developed. That bothered my conscience in behalf of Jesus Christ. Please send me your monthly 'Shepherd of Israel' and other books of Christianity for which I will be very thankful. I arrived not long ago from Russia, where I went through lots of trouble."

Respectfully yours,

These stirring happenings are surely causes for thanksgiving to our Heavenly Father; He has certainly added His seal of Divine approval to our united labors and plans for the extension of the knowledge of the Lord Jesus Christ among the Jews of the world. We know of no finer or more efficient method for reaching every Jew in his own home with the Gospel message than through this little monthly publication. Let us continue faithfully in prayer and in practical support to claim God's rich blessing upon its ministry in the days and years to come.

Seeking Other Sheep

BY PHILIP ENGLANDER

During my vacation this summer I had the pleasure of visiting in the Southwest and helping with work among the Jews in that section. May I pass along to you dear readers a brief report of my trip?

I first went to St. Louis, Mo., where Mr. and Mrs. Duff are located. Mr. Duff and I visited many Jewish homes and business places and had some interesting conversations concerning faith in the Lord Jesus. The people were impressed to meet a fellow Jew who is a believer in the Lord Jesus Christ and I sincerely believe that the Lord in His grace used me in opening the eyes of several to the meaning of the prophecies concerning the Messiah in the Old Testament. Many of the Jews were friendly, but others were bitter.

On one of our visits we entered a Hebrew book store which Mr. Duff had visited before. I found the proprietor a very religious Jew and although he tolerated Mr. Duff's visit, he was furious because I was a Hebrew Christian. He said Christ was all right for the Gentiles; let all the Gentiles believe in Him and through Him love the Jews. "But you, a Jew, how do you come to such a strange belief? The audacity that you a Jew should come to me, another Jew, with a Christian belief! Shame on you!" But as soon as I quoted him some prophecies fulfilled in the Lord Jesus Christ, he lost his anger and became friendly and was willing to listen to further arguments.

Visiting a shoe store I found in the proprietor the demon himself. He could not even hear the mention of the name Christ. If I ever saw Satan, it was in that man's eyes. It seemed that our work here was in vain. Yet, we believe that "what is impossible with men, is possible with God," for

he took literature from us and even changed his terrible expression.

A merchant and his wife I found very religious, waiting every day for the Messiah to come, saying in their daily prayers, "I believe with perfect faith that the Messiah will come, although he tarries yet I am waiting for Him every day to come." Mr. and Mrs. Duff had already brought to them the plan of salvation, but it rejoiced them to hear from one of their own race the Word of Life. Christ became to them more real than ever before, and after a good hour's conversation, they begged me over and over again to be sure to come in again.

I also took part in some open air meetings; as soon as I raised my voice in the Yiddish language, men and women gathered together; some listened attentively, while others gnashed their teeth. Some of them were truly of that type which took part at the crucifixion. If it had not been for their fear of the law our life would have been worthless, but we were conscious of the fact that the Lord was with us and protected us. After my talk, they gathered around us for conversations and questions, and I praised God for the seed sown in those corners of the vineyard. I pray that it may bring forth fruit to life eternal.

Leaving St. Louis, I joined our Brother Gartenhouse, who was baptized here in our own Mission, and who is now a Jewish missionary under the Southern Baptist Convention, whose guest I was. I rejoice in the response we found in Oklahoma City as well as in Tulsa, Oklahoma, for we spent a week in each city among the Jews. Another Jewish Christian brother, Jacob Peltz, was also with us. Special efforts were made to reach the Jews of these two cities and I visited many in their homes and stores. A goodly number attended our public meetings held each evening in a Baptist Church of each city.

At one of the meetings there were about 75 Jews present, who listened with interest to our message. The

Christian people gave us great encouragement and help.

Many visits were also made in these two cities and we found as usual, some with us and others against us. One religious Jew, a storekeeper, was fairly frantic when I approached him. A Christian who had been to our meeting the night before, passed by at that moment, and tried to quiet him, but he also got his share of abusive language. Truly, the disciple is not greater than the Master. But we did not lose courage because of such individual attacks; we just went straight forward, and I praised God for the good response that we found in other homes. One Jewish family was particularly faithful in attendance at our meetings and they invited us to their home for dinner. It was a real feast which they prepared for us, and how glad they were for our coming there to bring to Jew and Gentile alike, something that they never heard before.

In general, although weary and tired from the strain in the different cities, yet I look back with thanksgiving and praise to God for the work we were permitted to do amongst many Jews who had never heard the Gospel before.

I hope our friends will join us in prayer that the ministers who follow up that work may see the fruit of our labors.

At the Plaza

BY FRANK GORDON

Our Plaza Branch is situated right in the business center of Williamsburg, the Little Jerusalem of New York. On every side Jews, going to and from New York, pass our Branch, and not a few step in to receive our literature. Many come with their different problems and doubts and many an opportunity we have of witnessing for our Messiah.

One day while distributing invitations to our Plaza meetings, a man who had heard my message in the open air some two years ago, stopped me and asked if I was not mistaken in thinking that Jesus was a Son of God? I answered him with assurance that I knew for a fact that He is the Son of God. This opened a discussion. He argued for a while and said, "Jesus could not be the Messiah, or else the Jews in general would have recognized Him." After saying all he wished to, I pinned him down to ad-

mitting that it was significant that Israel has not had a Prophet with whom God could speak since the days of Christ; and that Christ is the last one whom the Jews accept as a prophet. Also I brought forth the claims of Christ upon the human heart. He said that one must admit that the great impression Christ has made upon this world, could not be simply human, but from some power from above. He finally admitted that sometimes he really wonders if Jesus could really be the Messiah.

I do hope and pray that he may see Him as The One. We do not know what impression we leave after such a conversation, but trust to God that He may quicken the understanding and open their eyes to the truth in Christ Jesus.

Then there is the more orthodox class, the class that is prejudiced because of oppression and persecution, by the so-called Christians. I am thinking of one man in particular. One day while sweeping the sidewalk of the Mission an elderly Jew came by and asked about the sign in the window, "What is His Name and what is His Son's Name, if thou canst tell?" He asked, "Has God a Son?" I explained God's plan to Him and coming inside of the Mission he said, "This is the first time I have ever been to a Mission." I opened the Scriptures, and pointed him to the various passages in the Old Testament referring to the Son of God. It is amusing, yet sad, to see an old Orthodox Jew trying to explain away the Bible and putting in its stead man's wisdom. I listened rather attentively, so as to find some point from his own argument regarding the Messiah and I showed him, according to Gen. 49: 10, when He must come. Finally, he said, "I must go, but before I do, tell me why have we suffered so." I explained that through Israel's rejection of the Messiah, we will suffer until we accept Jesus Christ as the Sin Bearer. Many times he interrupted and asked me to explain what I meant. I gave him some of our tracts, praying that God may open his eyes to the truth.

The only way of ever winning a Jew into the Kingdom is by praying him in, and I do hope and pray that the dear folks who read this article will pray for the salvation of those to whom I speak.

JEWISH NOTES

The Marquis of Reading, Sir Alfred Mond, Sir Hugo Hirst and James de Rothschild have joined the Board of Directors of the Palestine Electric Corporation. For a long time the hope for the electrification of Palestine through the plan of Rutenberg has been deferred on account of funds. Now there is every reason to believe that the Rutenberg Scheme will be carried to completion for the capital has been fully subscribed. Lord Plummer, the British High Commissioner in Palestine has also signed a two million pound concession for the production of electric power and irrigation of the Jordan valley.

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The Hadassah Womans Organization and the Committee of Jewish physicians of America have started a movement to raise a fund of one million dollars to build new hospitals in Jerusalem with the latest modern improvements. One of these new hospitals will be in connection with the Hebrew University and will be a part of the medical department of the University. It is understood that the greatest need for hospitals is in the valley of Jezreel, the present center of Jewish colonization. It is also planned to build a sanatorium for tuberculous patients.

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It has been reported that during the last Jewish year ending with the tenth of September, New Years Day, the total immigration to Palestine amounted to 21,280, a monthly average of about 2,000. The monthly average for the preceding year was 2,600.

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The women of the Jewish community of Cologne, Germany were granted full rights in Jewish communal affairs in Cologne. The decision was taken at a plenary meeting of the communal

board which decided to give women full voting rights and the power to hold office in the Jewish synagogue.

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The Honorable Lilly Montague, a sister of Lord Swaithling, was the first Jewish woman in England to deliver a sermon in the synagogue on the Day of Atonement. These things go to show that the Jews have taken another step in their imitating of the Christians. The Jewish law absolutely forbids a woman not only to occupy any office in the synagogue but to join the men in their worship. In the synagogue there are separate apartments for women and for men. The Reformed synagogues have done away with these traditional laws and have placed the women on an equality with the men so that they can have equal rights even in the synagogue.

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At the National Catholic Congress held in Manchester, England, on the first of October, Protestants and Jews alike were accused of causing the war between the Church and State in Mexico. Father Ricardo addressed the National Catholic Congress in which he referred to Soviet Russia as inspiring the attack on the Catholic Church in Mexico. He said further that President Calles imported into Mexico 10,400 Russian and Jewish Communists to stimulate the persecution. He declared further that American Protestantism was also responsible for inciting persecution.

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The admission of Germany to full membership in the League of Nations and to a permanent seat in the League Council has created great interest in Zionist circles in Germany. Zionist leaders in America consider the entry of Germany into the League as an event of great importance for the Palestine movement. By virtue of its

membership in the League Council Germany will become one of the guarantors of the Palestine Mandate and will probably become a member of the permanent commission of the League, the duty of which is to oversee the administration of Palestine. The leaders emphasized the duty of the German Zionists to enlighten German public opinion and the government for the purpose of instilling a better understanding of the Zionist aims in Germany.

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The report has come from Posen, now under Poland, that there were in Pomerania Anti-Jewish riots a few days before and after the Jewish New Year Day. Particularly serious were those excesses in the city of Bromberg where many Jewish passersby in the street were beaten and insulted. The police did not interfere. Again in the town of Rowicz the authorities refused to permit the local synagogue to be opened for the Rosh Hashonah services. The result was that the entire Jewish population and 16 Jewish soldiers stationed there had no place in which to worship.

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In the district of Waltzburg near Warsaw, Poland, the Jews suffered terrible persecution from the ignorant populace on account of a blood accusation which has repeatedly been brought against them for the last fifteen or sixteen hundred years. This time the originators of the accusation were a band of gypsies who spread rumors among the so-called Christians that the Jews had murdered a gypsy girl for the purpose of extracting the blood to be used for the Jewish Passover. The gypsy girl was found dead in the Jewish cemetery in the town Dobzsin. It was found sometime later that the father of the girl himself dragged her into the Jewish cemetery and killed her there. But in the meantime the rumor spread to a number of towns round about and the Jews were beaten,

terrorized and tortured in all those towns. The police took an indifferent attitude in all those terrible persecutions. Now comes the news that the minister of the Polish government dismissed the governor of the Waltzburg district because he did not stop the agitations and persecutions.

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While the leaders of Zionism have been very careful in keeping from the public any items of news that have a tendency to discourage the activities of their followers, the information has come through private letters that there is at present a crisis in Palestine. In one letter from a son living in one of the colonies in Palestine to his father residing in New York, reference is made to the very bad times in that country. There is no employment. Many thousands of Jews who would like to find work are going around idle. Another one writes that owing to lack of employment more than eight hundred Jews emigrated from Palestine during the last month. However the Zionists here refuse to be daunted in their desire for the upbuilding of the homeland for the Jews. They say that the Rutenberg Electric Plant will soon be started and give employment to many hundreds of people.

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A Jew from Vienna whose name is Max Delfiner, some time ago went to Palestine with the object of investing a large amount of money there. He opened the first silk factory there but on account of the difficulties which the British government raised in respect to import duties Mr. Delfiner closed his factory, notwithstanding the many orders coming in. Now it has been reported that Mr. Delfiner is going to reopen his business. He has been on a visit to New York trying to make arrangements for the export of silk from Palestine. The Zionists of Greater New York gave him a luncheon at which Judge Rosenblatt made a speech in which he praised Mr. Delfiner for having been courageous enough to risk his own capital. He thought that this example should provoke the American Jews to emulation. There are enough wealthy Jews in America who might by the investment of capital help to upbuild Palestine.

QUESTIONS AND ANSWERS

Question 1. *In our Sunday School lesson lately we were studying about Cain and Abel, and we read that God had respect to Abel's offering and not Cain's. Can you tell me how Cain knew that he was rejected and Abel accepted? Do you think God talked with them?*

Question 2. *I notice in the curse Cain said, "My punishment is greater than I can bear, and from the face of the earth, and from thy face shall I be hid." Did God talk with them face to face?*

—MRS. EDWARDS, SR.

Answer 1. A fire came down from heaven and consumed the offering, The Bible tells us in many other instances that God's approval and acceptance of a sacrifice was indicated by a fire from heaven which consumed it. Upon God's covenant with Abraham, a fire passed through the divided pieces of the sacrifice, and consumed them. Gen. 15:17. Again a fire fell upon the sacrifice of Moses, at the dedication of the tabernacle. Lev. 9:24. We also find the same approbation of God upon the sacrifice of Manoah, Judges 13:19-20, and upon the offering of Solomon, at the dedication of the Temple. 2 Chron. 7:1. The same indication was given to Elijah at Mount Carmel. 1 Kings 18:38. When we are told that "Cain was very wrath" we certainly understand that God had respect to Abel by consuming his victim by fire from heaven which Cain saw and therefore he became very wrath.

Answer 2. We are told "and the Lord said unto Cain". There is therefore no doubt that God talked with him. In the matter of talking with God face to face we cannot definitely state either in the negative or affirmative. Even in the case of Moses, the greatest Old Testament prophet, concerning whom God declared plainly that He spoke with him "face to face" we are told "the similitude of the Lord does he behold". Numbers 12:8. Thus the expression "face to face" may not imply our human conception of the expression.

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Question: *I want your opinion on the 12th chapter of Revelation. "And there was war in heaven and Satan was cast out." Has that war been or is it yet to come?*

—J. N. STORY.

Answer: It will take place when the saints of the Lord Jesus will reach that for which every believer in Christ is looking, when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed". 1 Cor. 15:52. The woman, the Church of Christ, has labored to bring forth all the saints destined to rule all nations. The devil, noticing the manifestation of the sons of God, their birth into immortality by resurrection and translation, stirs up all his emissaries, all his power and subtlety to prevent it and causes this commotion in heaven.

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Question: *I would like you to explain how we may reconcile David's attitude in the Psalms towards his enemies with his spirit of love for God. It has always troubled me and many others.*

—E. S. S.

Answer: The so called imprecations of the psalms can be satisfactorily settled only by detailed interpretation of the passages concerned. There are also those who are troubled over the death of Ananias and Sapphira, an instance of severity following the instances of mercy and goodness. But that severe punishment was mercy to vast numbers. Even so we can understand all the imprecatory psalms.

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Question: *Recently some one asked me the origin of the Jewish race. I thought I knew until I began to study into the matter. I wonder if, in your little paper which I enjoy very much, you could sometime write a little article on that subject.*

—RUTH WAILES.

Answer: The Jewish race came of Shem, through Abraham, Isaac and Jacob. Read Gen. 11:10 to Gen. 30. Among the twelve sons of Jacob there was one by the name Judah. For a long time the entire race was surnamed Israel because God had blessed Jacob by putting upon him a perpetual mark of honor by changing his name from Jacob to Israel. When the people were divided into two kingdoms (1 Kings 12) about 950 B. C., the Northern Kingdom comprising ten tribes was called Israel, and the Southern Kingdom consisting chiefly of the two tribes, Benjamin and Judah was called Judah. The name Jew is a historical eponym of the tribe of

**ACTIVITIES AT
WILLIAMSBURG MISSION TO
THE JEWS
27 Throop Avenue
Corner of Walton St., Brooklyn, N. Y.**

Daily Except Sundays
General Office, open all day.
Consultation Hours: 10 to 12 A. M.
Sar Shalom Dispensary, 2 to 4 P. M.

- Sunday, Gospel Service - 8:00 P. M.
- Monday, Boys' Club - 3:30 P. M.
- " Yiddish Class - 7:00 P. M.
- " Gospel Meeting - 8:00 P. M.
- Tuesday, Staff Conference, 11:00 A. M.
- " Girls Scouts - 3:30 P. M.
- Wed., Mothers' Meeting - 2:30 P. M.
- Thursday, Sewing School - 3:45 P. M.
- Friday, Yiddish Class - 7:00 P. M.
- " Gospel Service - 8:00 P. M.
- " Young Women's Class - 8:00 P. M.

**ACTIVITIES AT
PLAZA MISSION TO THE JEWS
235 South 4th Street
On Williamsburg Bridge Plaza**

- Monday, Sewing School - 3:30 P. M.
- Saturday, Gospel Service - 8:00 P. M.
- Reading Room Open Afternoons and Evenings Except Saturday and Sunday

Judah, from whom descended the royal family of David and the greatest of all kings, the Lord Jesus Christ. The first time the adjective name "Jews" appears is in Jer. 43:9. However, in 2 Kings 16:3, the appellation Israel is applied to all the twelve tribes. In Isa. 9:7, Isa. 40:27, the name of Jacob as well as that of Israel is used to designate the whole nation.

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Question: *Can it be proven by the Bible that the Israelites left Egypt on the weekly Sabbath? See Numbers 33:3.*

—MRS. J. A. HOWARD.

Answer: No. That verse tells us that they left Egypt right after the Pass-over celebration.

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Question: *Will you explain Hebrews 11:40.*

—MRS. R. J. C.

Answer: The ancient Church, to which the preceding verses refer and which had anticipatory faith in the Lamb of God, did not realize the promise of His coming. God provided for us a better thing, viz., that the Old Testament saints, the apostles and all the succeeding believers, Jew and Gentile should be united at His second coming in a perfect or complete Church to the honor of the Lord Jesus. If they had realized it in their time and had become perfect or complete without us we would have been left out.

**SUMMARY OF CONTRIBUTIONS RECEIVED FROM
SEPTEMBER 1st to SEPTEMBER 30th, 1926
Covering Receipt Numbers 12,882 to 13,221 Inclusive**

For General Fund	\$1,786.90
For Relief to the Poor	39.90
For Literature Fund (Bibles and Tracts)	28.50
"The Chosen People" (subscriptions)	107.70
Dispensary Income Account	88.90
For Work Among the Children	15.12
For "The Shepherd of Israel"	205.75
For Plaza Branch Account	21.75

Total for All Purposes -----\$2,294.52