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The Chosen People

Vol. XXII. JANUARY, 1917. No. FOUR

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

THE
WILLIAMSBURG MISSION
TO THE JEWS

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

Williamsburg Mission to the Jews

(INCORPORATED)



Headquarters: Beth Sar Shalom
(House of the Prince of Peace)
27 THROOP AVENUE,
Corner of Walton St., Brooklyn, N. Y.

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THE CHOSEN PEOPLE

Appears Monthly
October to May Inclusive

LEOPOLD COHN
EDITOR

Subscription Price
50c per Annum

Vol. XXII

JANUARY, 1917

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Salutation

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

My dearly beloved friends:—

Having entered a New Year, I salute you with a prayer for new blessings from "God my King of old, working salvation in the midst of the earth." Psa. 74: 12.

THE OLD YEAR NOT LOST

This verse refers to the Lord Jesus who is the "King of old." Micah 5 also assures us that He is the "Ruler—whose goings forth have been from of old, from everlasting." The terms rendered "of old, from everlasting" convey the strongest expression of infinite duration of which the Hebrew language is capable. From the divine standpoint of this great King, "There is nothing new under the sun," but from the human standpoint there is the Old Year and again the New Year. The old year has been discarded, and the new one has taken its place. Yet in the sight of our eternal King the old year will live for credit or debit forever in the lives of those who used it. Those who have employed the time of the old year to form true friendship with the "King of old" by keeping the things which He commanded (John 15: 14) have thus become linked with the Eternal One. For such the old year is still alive, it has not been cast aside, neither will it ever be forgotten in His mind, for through its right use the human measurement called year has become part and parcel of the endless circle of eternity from whose height His children were foreknown and predestinated by the Eternal King from eternity to eternity. Rom. 8: 29; Eph. 1: 5.

THE KING'S MANNER

When Israel demanded a King, God, through Samuel, instructed the people in reference to the rights of the King. "This will be the manner of the King—he shall take your sons—your daughters—your fields—your vineyards," etc. I Sam. 8: 9-18. The Hebrew for "manner" is "law." They were told that the law of Kingship is absolute obedience. The Lord Jesus was born with the title King and was nailed to the cross under that title. Like Samuel, Mary faithfully delivered God's mind as to the rights, laws, or manners of King Jesus, before the miracle at Cana, saying, "Whatsoever He saith unto you, do it." John 2: 1-10. During His earthly career, the Lord Jesus reiterated that law and made it very plain that those that expect Christ's favors must observe His orders with implicit obedience. To call Jesus King and fail to obey Him, causes the Lord Himself to exclaim in great wonder, "Why do ye call me Lord, and do not the things which I say?"

THE THINGS HE COMMANDED

Our King Jesus strictly commanded that the preaching of His Gospel should begin at Jerusalem. Luke 24: 47. Acts 1: 8. The idea latent in the minds of some people that the Gospel was offered to the Jews first by Christ and therefore they had their chance, is not according to the Scriptures. The Jew of today has not had his chance until the Gospel is offered him, not in letter simply, but in a ministry clothed with the power of the Holy Spirit. This command of the King was repeated through His servant Paul by a divine order, "To the Jew first." Rom. 1: 16. This divine order was carefully observed by Paul, at the hazard of his life, in the ministry of his preaching to the Gentiles, for which he was chosen specially. If we read the book of Acts with some ob-

servation, following him from city to city we find that in every instance, Paul the special apostle to the Gentiles, entered the synagogue or sought out the Jews and preached "To the Jew first." Acts 9: 20; 14: 1; 17: 1-16; 19: 8; 28: 17. This he did despite repeated rejections, for the Jews of one town cannot be condemned for the neglect of those in another city. How much less can we lay upon the present generation the blame of the rejection by the Jews of two thousand years ago. As long therefore as the Gospel is to be preached to every creature, the distinctive order "to the Jew first and also to the Gentile" must be carried out faithfully in every country and in every generation even until our King comes the second time.

THE ORDER REVERSED

But Christendom has reversed the divine order. Missionaries by thousands have been sent to many different nationalities but not to the Jews. Millions of dollars have been readily spent for educational and philanthropic purposes among the Gentiles. Hospitals, libraries, schools, nurseries, shelters for the friendless, lodging houses, industrial and training schools and other large and costly institutions have been established in connection with mission work among the Gentiles, but nothing of the kind among the Jews. The Williamsburg Mission for twenty-two years has been pleading for a large building in which we could accommodate a large audience, and also have a training school and some other facilities, but so far, no such thing has been realized. An appeal for a shelter for destitute cats and dogs would have long ago brought liberal responses from some of the philanthropists. Those that use their money for such purposes are placing more value upon their own opinion than on that of the King Jesus. They believe in Christianity and in the Bible, but only according to their own interpretation.

Christendom has interpreted Jerusalem, Israel and Zion to refer to the Church. "To the Jew first" meant at that particular time only, it is asserted. These and many other wrong interpretations of God's Word have set an example to Christian kings and rulers. They have relegated King Jesus and His peace to the celestial regions, they must rule with the sword in their dominion on earth. The principles of the Prince of Peace do not apply to the governments on earth. This is the prevailing opinion, hence the terrible war in Europe.

RESULT OF DISOBEDIENCE

How can we account for the great catastrophe that has been permitted to sweep down upon the nations of Europe? Is it not because the law of the King of kings has been trampled under their feet that the Lord brought this disastrous war in order to remind them that they must honor and respect His Word and not lean on their own opinions? Disregard for the King's ruling must result in punishment. The Jews have to suffer unto this very day on account of "lightly esteeming the rock of His salvation." Deut. 32: 15. Likewise the Gentiles who, under the New Testament dispensation have been appointed to be the channels through which to minister salvation to the Jews must suffer the consequences in case of failure to obey the King.

We must pray very much for our beloved country that it may not continue impenitent and treasure up unto itself wrath. Some people's measure of sin fills slowly. Of the Amorites God said to Abraham that their iniquity was not yet full. Gen. 15: 16. Sodom filled the measure of sin quickly. So did the Jews in the time of the Lord Jesus Christ. Europe is an old sinner and its measure has been long brim full, while America is only in its teens, so to speak, having not reached the fulness and that may be the reason for its being kept out of the European catastrophe.

May this new year be the right starting point for America's philanthropists to turn a new leaf, obeying the great King Jesus instead of their own opinions. May they concentrate all their efforts in saving souls through the Gospel only, observing the divine order and then you dear friends who have denied yourselves in supporting this mission may yet realize the large building before the end of this year.

We have on hand a building fund of about three thousand dollars most of which came in small contributions. Our friends will concur with us in the idea that the general fund would greatly suffer if the contributions intended for it were diverted to the building fund. We need for the building two hundred and fifty thousand dollars as explained in previous issues. This amount can be realized humanly-speaking, only by large gifts. The small contributions are highly appreciated, but they are needed immediately for the current expenses. This is the reason why we ask your prayers for the conversion of the great philanthropists.

Yours most sincerely,

LEOPOLD COHN.

INCIDENTS IN THE WORK

A Learned Jew Converted

The subject of this article is a young man of twenty-four, who came here from Austria thirteen years ago. He has been through public school and has also been educated along Jewish lines and though Americanized, yet he knows Hebrew fairly well, and has a good knowledge of the Bible, and knows something of the Talmud. He once visited our Friday evening meeting and became so interested that he then frequented our Reading Room which is opposite Beth Sar Shalom. One evening I came into the Reading Room and found him there. He started to ask me questions about our tracts which he had read and I at once noticed in him a sincere spirit of inquiry and was ready to listen to all that he had to say.

HIS DIFFICULTY

In order to understand the main stumbling block of this young brother in the way of his acceptance of Christ let me first tell you something about the conditions obtaining now among the Jews in general. They have always liked to imitate the world. You remember that when they were a people under the direct rule of God they rebelled and said, "we want a king to rule over us like the other nations." 1st Samuel 8: 5. God had intended that the Jewish people should be governed by Himself and be different from other nations, but this they did not wish. Therein lay their sin which provoked the Lord so that he complained that the people, in doing so, had rejected Him. Now the same spirit is manifested among them, especially in the Jews of this country, at the present time. Zionism has made great progress during the last two and a half years since the European war began to rage. The reason for this progress is the spirit of the times dominating so many small nationalities all the world over, even the spirit of nation-

alism which is the latest movement among the Gentiles. The advocates of Zionism have quickly grasped this passionate desire on the part of small countries to obtain national glory and power, holding it out to the Jews of this country for an example. They have written and preached, "Why shouldn't we Jews find our place in the sun? Are we worse than Serbia which is striving for independence? Why, are we not as good as the Belgians who are so ambitious to redeem and possess their own country? Even the Poles have now received their independence. Why cannot we incorporate into our promised land the many millions of our persecuted brethren from Russia, and thus have our own tongue of our own race to the glory and honor of our nation?" Jewish Zionism means Gentile nationalism. This kind of pleading, having for its background the war-crazed nations fighting desperately for a place of their own, has done its work in a remarkable way. It exploded like some gigantic dynamite factory, tearing down all the structures of Jewish anarchy, socialism and indifference. The worst anarchist among the Jews will shout himself hoarse for Zionism which means nothing else to him than nationalism, simply because other nations are heroically fighting for the same idea. There was a time when Jewish writers, poets and financiers advocated for Jews the "melting pot," a phrase which was coined by the Jewish poet, Israel Zangwill. In other words, they advocated assimilation. Why? Simply because it was the sentiment of the Gentile nations. They went even so far as to dream of one language through which all people on earth should be united and be one world-nation. Some have already invented the one language for all the peoples and it reminds one of the time when the whole earth was of one language and of one speech and they went about to build a tower whose top should reach to heaven. Gen. 11: 1-10.

So the Jews then imitated the Gentiles in the melting pot affair, for the idea among the Gentiles was so strong that little principalities like the different ones under the Austrian empire or those in Germany and Russia were greatly oppressed, so much so, that if children spoke their national language, especially the Poles under the different governments, they were punished. Suddenly all this was changed. The melting pot now lies in ruins and upon its debris a new castle has been built, the foundation of which is separatism, each race and nation with its own culture, its own language and its own customs. Nationalism therefore is the motto of the Jews in America, who are consistent enough to imitate the worldly Gentiles.

THE WAY OUT OF IT

Like all those Jews who have been swept away by the subtle sentiment of nationality, this young man argued, saying, "How can I be a Christian? The minute I take that step I cut myself off from my nation and I want to be a nationalist. I want to help my race to upbuild and establish a home and a government of its own. I may be an anarchist or a socialist or an atheist, but I am still a Jew. To become a Christian means to turn traitor to your own people and that I would never do." After having listened to all his various arguments I showed him first of all the evil aspect of nationalism. It has a tendency to exalt self and create hatred of others. For instance, naturally speaking, how did the oppression of the Jews in Egypt come to pass? In reply I quoted Exod. 1: 8-10, which shows that the over-anxiety for nationalism was the underlying reason. Again what was the argument on which Haman based his plea that the King of Persia should utterly destroy the Jews? It was extreme nationalism producing hatred for others that appealed to the King. Haman told him, "There is a certain people—their laws are diverse from all people—neither keep they the King's

laws (or customs)." Also most of the persecution in Spain at the time of Ferdinand and Isabella, came from a sense of nationalism which filled the people with pride and caused them to think that they were the only ones worthy of living in the world. Again look at Russia, who is proud of her Pan-slavism and therefore utterly detests the Jew who has different customs and habits than her own. Last of all is not this terrible tragedy of the European war the result of foolish exaltation of nationalism? "But," I continued, "we do not want to take an example from the world and its evanescent ideals and changeable notions. We want to go to the Word of God, which shows us plainly that we stand condemned before God on account of our sins. On the other hand it also tells us plainly that God so loved us that He gave His only begotten Son, through whom if we believe we are saved. Now this message is from God, but this wave of nationalism is from man." I read to him from Isa. 8: 12, "Say ye not, a confederacy, to all that this people shall say, A confederacy; neither fear ye their fear, nor be afraid." "If those Jewish believers in Zionism or nationalism were a godly people believing in the Word of God, how could they approve of and associate with godless Jews like anarchists and atheists? Now on whose side shall we be, on that of God or on the side of godless men? Those who believe in the Lord Jesus Christ according to the Word of God, do not rely on their own wisdom, and are not afraid of men who are without God for as the disciples said, 'We ought to obey God rather than man.'" Acts 5: 29. Then I read to him from Ezekiel 34: 11-24 where it is repeatedly said, "I will gather my sheep—I will bring them in to the land, I will set up a shepherd for them—my servant David" meaning the Lord Jesus Christ. "But with your national idea you want to do everything by yourself

go to Jerusalem by yourself, put up the Temple, etc., all without God." Then I read to him Psa. 127: 1, "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." "People tell us not to believe in Jesus, but God tells us to believe and accept Him as our Saviour. 'To the law and to the Testimony: if they speak not according to this word, it is because there is no light in them.' Isa. 8: 20. It is true that God will allow the Jews to go to Jerusalem in unbelief, but in order to go through that great trouble, which was prophesied by Jeremiah 30: 7, 'Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; and from it, (or through it) he shall be saved.' The Lord Jesus will save them through and from this great trouble, (Zech. 14: 4), and He will bring about their real and lasting restoration. Yet God is pleased that we study His Word, that we may be enlightened and escape that time of great trouble. Daniel 12: 1 tells us 'there shall be a time of trouble such as never was since there was a nation—thy people shall be delivered, every one that shall be found written in the book.' And again in the same chapter, 10th verse it says, 'And none of the wicked shall understand, but the wise shall understand.' Now then," I concluded, "God has given you two ways; one to go with the godless not understanding the Word of God and having to pass through the time of tribulation, the other to be wise and understand the Word of God, and be found written in His book and thus escape that terrible time. Which one do you choose? God has appointed the Lord Jesus Christ to be the king of the Jews as well as of the whole world. He alone will bring about their possession of the land, but any other movement which God Himself has not declared is to be shunned by the child of God."

HE WRITES A LETTER

We parted that evening in peace, and a few days later a letter in the Hebrew tongue was delivered to me, part of which is as follows:—"Since you talked with me a new thought came to my mind. As I told you I have always been a nationalist, because I would like to see my people helped. Now it makes me think that you are right, that the Jews can be helped only through belief in Christ. It may be that through faith in Jesus of Nazareth, my people may be built up and the daughter of my nation will be helped. I therefore would like very much to get nearer to the followers of the Nazarene, in order to learn the wisdom of God through Christian theology. I cannot say to you that I believe already with all my heart, but I feel that faith in Jesus is drawing me more than faith in Judaism. I would like to have a personal talk with you. Could you send me to a Christian theological seminary?"

Consequently we met again by appointment, and for an hour and a half I explained to him the Scriptures concerning the first coming of the suffering Christ, His death for the atonement for our sin, His resurrection and His ascension and His coming again for the saints in order that they might escape the tribulation, and return when He comes to rule as the king of the whole universe. The Old Testament which he had known before now became a new book to him. He was thrilled with every striking passage from the prophets concerning the Lord Jesus. He became somewhat beside himself. His face was lit up, and he several times repeated, "This is wonderful; I could never have understood it this way if it had not been explained to me." He then confessed whole-hearted faith in the Lord Jesus Christ. Let us remember this brother in prayer to God.

"Understandest thou what thou readeest? And he said, how can I, except some man should guide me." Acts 8: 30, 31.

In the Reading Room

By PHILIP ENGLANDER

The Reading Room door at 38 Throop Avenue, is quite busy, swinging all day long for visitors of all kinds asking advice and material as well as spiritual help. Thank God for His grace which makes it possible for us to respond to all appeals and inquiries.

Here is a broken-hearted father, with a boy who has been misled, asking me to influence and direct his son to a better course of life before the Gerry Society gets on his track. But instead of doing a partial job, I began with the father who is also misled by unbelief and prejudice against Christ. I tell of Christ, the only living way, to both the father and son.

Here comes quite a young woman with her face full of wrinkles, and her hair turning gray because of anxiety and trouble. Her husband, who had always been a good one had begun to drink, and mistreated her and her little ones. She asked me to see him, and to make him a steady visitor of the mission instead of the saloon. In this case also I begin first with telling her of the glorious Messiah who invites and welcomes everyone, saying, "Come unto Me" Matt. 11: 28. At another time comes a discouraged man a long time out of work, applying for coal and food for the little ones, to such we give material and spiritual bread. John 8: 12. Another man has in his hands a dispossess warrant which his landlord had sent to him and having no money, he came to us asking, "Would you help a brother of Jesus, not to be thrown out on the street?" After an investigation, I find him the father of six children and deserving to be helped, which we gladly do. Others come to ask for a job, a meal, or a night's lodging and all appeal in the name of the love of Christ. Praise His Holy name for the many tears that He enables us to dry and for the joy of the gospel which we bring to the needy sheep of the house of Israel.

We are also permitted to deal with a better class of people, some business as well as literary men. Here comes a Real Estate dealer offering us some property "cheap." Before he leaves our office, we offer him in return something far more valuable than his real estate, an estate with a sound foundation according to Isa. 28: 16. Another Jew calls, whose business is to marry couples, but mainly to circumcise boys on the eighth day of their birth. He demands why I compete with him and turn Jews into Gentiles through belief in Christ. Before long it is made clear to him what Judaism is by circumcision, and the true Israel in Christ. Romans 2: 25. Here again, is a young Jew who with his parents became Catholics several years ago, but got tired of that religion. He wishes to know of true Christianity. The Bible is strange to him as well as to all others of that sort, and Oh, what a joy he finds in that new-old book. Another intelligent looking man, who officiates in a synagogue as preacher, comes in trying to show us our mistake in Christ, boasting of his Judaism and quoting to me Mal. 1: 2-3. ". . . Was not Esau Jacob's brother? . . . yet I loved Jacob and I hated Esau." He urges, "Why not become a Jacob?" To him I make clear how the old Jacob is transformed into a modern Esau and the old Esau into a true Israelite, and what Christ means to the Jews.

Now and then comes in a philosopher wishing me to climb with him on his ladder of learning as do the Socialist and the Zionist visitors. All these poor sheep begin to think differently when they leave the Reading Room. Let me also say that there are some Nicodemuses who wouldn't go to the mission for fear of the Jews, but to the Reading Room they come in a truly hidden way even at dark to learn of the glorious Messiah, the King of the Jews.

News From Morris Zutrau

You will remember the interesting story of the conversion of Morris Zutrau, which we printed several years ago. This young man was converted as a result of some meetings held by Mr. Joseph Cohn, and shortly afterwards, this Mission, through the help of various friends of the work, undertook the support of Morris, in his preparation for the Ministry; we sent him to Park College, in Parkville, Mo. and have of course kept in close touch with him throughout these years. We feel now, however, that you dear friends, who have helped this young boy in preparing for his life work to serve the Lord, will be greatly encouraged and cheered to have a few words of report concerning Morris. So satisfactory was his progress in the school and so impressed were they with the sterling character of the boy, that last fall the Presbyterian Board of Education undertook to help him to the extent of \$150.00 a year, thus cutting down the expense to us, so that now we need only give him a nominal sum every few months. Regarding his progress in school, we quote from a last letter of his:—"Two weeks ago I happened to win first place unanimously, in a debate in our club, judged by three members of the faculty. . . . May God bless you for the part you played in bringing me to the babe of Bethlehem. . . . If you can do it in the near future, will you in some way bring the truth to my folks. Father and mother created a scene on the street some few days back. They were talking to another Jew about me and soon father began to cry before some onlookers. I pray daily for them, and I can hardly wait for the time when they may come to the light." The father and mother of Morris live in New York, and we are now visiting the home regularly; will not our friends join us in prayer, that the Lord may in some marvelous way bring this entire family to the feet of our Lord Jesus Christ.

We are praying and believing that the Lord will use Morris Zutrau in the future for His glory; even now while he is still in school, he is much in demand at Missions and Churches, and manifests an untiring zeal for the lost.

Friends Who Have Died

Mr. Edward Bennett, subscriber since 1910; Mrs. Sam Unkenholz, subscriber since 1914; Mr. S. M. Runyan, a contributor since 1915; Dr. L. W. Hendershott, has been contributing since 1906; Mr. L. W. Crouch, has been supporting this mission since 1913. His wife writes: "He loved your work and had hoped to help you more than he did, so I am sending you this for him." H. H. Miller, subscriber since 1916. Mrs. Miller in a letter says of him: "Mr. Miller was one of your staunch friends. Often would he take THE CHOSEN PEOPLE to prayer meeting and read some article of special interest to him. He was one of God's children." We shall miss these friends greatly, and express our deep sympathy for their bereaved ones.

Holiday Gatherings

The happy holiday season has passed quickly by leaving the memory of pleasant gatherings at Beth Sar Shalom and comfort given in the homes in the name of Jesus Christ.

Our festivities were simple ones this year but especially enjoyable for that reason. The girls of the Sewing School had the first entertainment, meeting on December 26. The following day the mothers and little children gathered for their good time and finally the older girls, on Thursday evening, January fourth.

Each group commenced their exercises with singing and an appropriate Bible lesson and then the children gave various Christmas recitations. A few jolly games closed two of the services and boxes of candy were given to all, the regular attendants receiving an additional present. We pray that the Lord, will bless what was done in His name and that the love shown may be a means of winning others to Him.

EXTRACTS FROM LETTERS

Our friends are making gratifying progress in the Scriptural truth of preaching the Gospel to the Jew. They are doing personal work in addition to giving their support to this Mission. It will interest our readers to see a few extracts from many of the encouraging letters which we are receiving daily:

This morning the Lord allowed one of God's chosen people (a junk dealer) to come to my door. I was just waiting for an opportunity to speak a word for Jesus, when God opened the way so wonderfully. He seemed hungry and listened for more. And when I told him how I loved the Jew and felt I could say with Paul, "I could lay down my life or be accused myself if it would cause them to believe," it just gripped him. He said, "Well, pray for me." I told him I would like to send him some reading matter and he said, "Here is my card with my address." Enclosed you will find 50c., the same piece of money he gave to me in payment for the junk he bought. I can't use a penny of it for anything else.—Mrs. B. L. A.

* * * *

Another one writes:

One day a Jew came to my door, and in the course of the conversation he made a remarkable admission to me. I said to him, "Supposing, just supposing, I should be right about Jesus, where would you stand?" "On mighty marshy ground," was the very serious reply.—J. R.

* * * *

Another set of letters from which we make brief excerpts will show the self-sacrificing spirit of some true servants of the Lord Jesus Christ, who are heroically helping this Mission:

I did not have any money at all when I received the first copy of "The Chosen People," but said aloud with joy, I would certainly send the first dollar I got to the support of the Williamsburg Mission. And now, yesterday and today God gave me a little job, distributing circulars for a firm; so I earned the dollar, for which find an enclosed P. O. Money Order. It is not much, but I am now a partner in God's concern. I want to have a hand and a share in this Heavenly work.—P. A. J.

I remember so well that morning washing dishes and I was alone, and I said aloud, "Oh, Lord if I only had some money I could send"; and then I said, "If I only had a dollar, (you see my faith was small) I would give it." This was Friday morning; Saturday afternoon, on getting my satchel, I discovered in the pocket a new crisp Two Dollar bill. I touched it reverently for I knew the dear Lord had put it there. I said: "Lord I longed for some money to help, if it was only a dollar, and you have given me two." And I could not change that but sent it on to you in the name and care of the Lord Jesus. I have felt led to tell you this as I believe our Heavenly Father has your work before Him and that His great heart of love yearns over the Jewish people.—Mrs. E. A. L.

* * * *

I have a small Bible class of six persons which meets at my home every Friday evening. I suggested that we start a fund to help Jewish work. So we placed a mite box on the table; and though every member is poor, the women crab pickers and the husbands hard working watermen, still there has always been something every time for the mite box. You will receive from our secretary our largest offering yet (\$10.00). Last evening was our Missionary night and we read from "The Chosen People," and gave out a set of typewritten questions to be answered about the work of Beth Sar Shalom at our next meeting. We mean to keep in touch with your work through prayer for it and knowledge about it.—Mrs. I. P. H.

* * * *

And this last one, from an honored Jewish Christian brother, a Presbyterian pastor, is especially cheering and helpful; it is an echo of the Special Investigating Committee's report printed in November, which brought us hundreds of letters of congratulations and thanksgivings:

Dear Brother (both in the flesh and the spirit); I have wanted to write you, especially since the report of the Committee investigating the affairs of your Mission was published. It is food for joy that the first investigation of a Hebrew-Christian Mission, made by a committee of representative men has proven, to say the least, that not every Hebrew-Christian Missionary is actuated by mercenary motives. The Lord bless you and your work.—Rev. E. L.

JEWISH NOTES

With the beginning of the present European war, the discussion on Zionism among English Jews, became very interesting. Until that time, the Jews, in England were very quiet with reference to this subject, but the turning point came with the resignation of Sir Francis Montefiore from the Zionist organization. He did not stop there, but denounced Zionism as a movement made in Germany. This denunciation was welcomed and applauded by Anti-Zionist Jews, while the advocates, in order to offset the effect of the antis, started a strong, wide propaganda by distributing more books and pamphlets on Zionism than ever before. The leader of the Anti-Zionists, is Mr. Lucien Wolf, who is very prominent in English Jewry. He published an article in *The Fortnightly Review*, in which the intention to destroy the hopes of Jews as regards Palestine is apparent. Jewish writers express the hope that Hebrews the world over will condemn this article and that Zionism will gain interest among men who are high in the councils of the British Empire.

* * * *

Mr. Israel Zangwill, the well-known English author and Zionist leader, in an article on Jewish problems and the possible restoration to Palestine after the war in Europe is settled, comes to the following conclusion, "No, the only solution at once attractive and practicable is the establishment if even by gradual steps—of a full Jewish state, where the race that gave the world the Bible, may continue its prophetic career. Surely a Jewish guard round the tomb of Christ would have more historic significance than the Turkish soldiery to whom it is now entrusted, and whose replacement by Israel has always been one of the awaited sequels of Armageddon."

* * * *

On November 30th, over 12,000 Jews, natives of Austria-Hungary, gathered at Cooper Union Hall, New York, to

seph, Emperor of Austria and King of Hungary, who died recently. But as that hall does not seat more than 3,000 about 9,000 had to forego the privilege of witnessing the memorial exercises. The square near the hall was packed with Jews and it took a squad of police to control the masses of people, persistently moving towards the door. Never before in this country has such an impressive Jewish meeting taken place. All the Galacian rabbis of Greater New York were there. There were also present representatives of the Austro-Hungarian Embassy, in Washington, and a large number of Hungarian rabbis and some Jewish judges. A number of speeches were made by the leaders eulogizing the personality, the graciousness, and goodness of Francis Joseph, the dead king. Francis Joseph showed much kindness and consideration for the Jews, and several times quelled anti-semiticism in Vienna. The well-known anti-semite, Mr. Lueger, was once elected Mayor of Vienna, on a anti-semitic ticket, but Francis Joseph refused to recognize and endorse his election. When, however, Lueger was elected again the Emperor sent for him and demanded his pledge not to enact laws, or raise ill feelings against the Jews.

QUESTIONS AND ANSWERS

Question. *Please explain Isa. 57: 1-2.*
—MISS AMELIA HEYENBROCK.

Answer. The original of Isa. 57: 1-2 is as follows: "The righteous has been lost and there is no man laying it to heart, and men of grace have been gathered, with none understanding that because of the evil the righteous was gathered. He shall enter into peace, they shall rest upon their beds (biers) walking in His presence." Its primary reference is to some righteous men like Gedaliah and others (Jer. 40) and Josiah (2 Chron. 35) of whom it says in verse 26 that he did "good deeds." (the same word as grace). In the violent or untimely death of the righteous the wicked could see both God's punishment by taking away their righteous usefulness from the places where they lived, and a warning. "If they do these things in a green tree, what shall be done in the dry?" Luke 23: 31. Yet the people neither considered the punishment nor took to heart the warning. The alternation of the singular and plural indicates a collective person. The word "gathered" is used for death which is not sleeping or oblivion. (Gen. 49: 29, Num. 20: 26, Judges 2: 10), but a conscious trip to conscious people or

verse therefore gives an additional description of the righteous. He will enter into peace, his body will rest in the grave until resurrection, but he, his soul, will walk in God's presence. The same word is used in Judges 18: 6, "before the Lord." Verse 3 contrasts the wicked and resumes the reproof of the preceding chapter. The original (Hebrew) sets forth this view most strikingly. In a typical sense it is a forecast of the vicarious death of Christ, for the one Hebrew word for "the righteous" signifies, "that certain righteous one" which can refer to no other person more fittingly than the Lord Jesus who alone is called "my righteous servant." Isa. 53. "Men of grace" in the first verse refers to the disciples of Christ who have been martyred so cruelly. The Hebrew word for "grace" is the same as in Isa. 55: 3, "the sure mercies of David," which refers to the covenant of the grace of our Lord Jesus Christ and is variously interpreted, goodness, mercy, loving kindness, and grace. In this sense, the lying of the body in the grave applies only to the "men of grace" or followers of Christ, for Christ's body was raised up on the third day.

Question 1. *In what period of the life of the sinner does the Holy Spirit reprove-convince-convict of sin by which the sinner might believe and be saved?* John 15: 8-11.

Question 2. *Could the people in Matt. 27: 39-43 have believed all that was necessary concerning Christ if they had been so disposed? If not, why not?*

—MR. JOHN THOMPSON.

Answer 1. At the age in which the mind is capable of discerning between sin and righteousness, and of understanding that he is responsible for his own conduct.

Answer 2. Yes. The Lord Jesus warned the children of Jerusalem against their stubborn unwillingness to be gathered under His wings. "But ye would not" (Matt. 23: 37) was Christ's pitiful lamentation. There is nothing between sinners and eternal life and happiness, but their proud, carnal and obstinate unbelief.

Question 1. *Do you understand the resurrection of the "Valley of dry bones" to take place before the rapture of the saints?*

Question 2. *What does the woman represent in Rev. 12, also the man child?*

—R. L. SMALLWOOD.

Answer 1. No mention is made in the Bible of any resurrection before the

rapture of the risen and the then living saints.

Answer 2. The woman represents the visible Church of God, and the unborn child, the invisible, which lies concealed in the visible body. The Church is meant for the work of begetting and bearing saints. She is clothed with the sun, referring to "the children of light," Luke 16: 8, "the moon under her feet" signifies her victory over darkness, for the moon is the queen of night. The dragon is said in verse 9 to be "the old serpent, the devil, and Satan" whose object is to devour the child, with whom the Church travails, that they, the blessed and holy who have part in the first resurrection, may be brought safely to birth and manifestation as the sons of God. They are called "male" because of the manly courage of self-denial, heroism and martyrdom. The birth of the child occurs when the Lord descends "With the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them."

Question 1. *Do you understand Luke 16: 19-20 to be a parable or a real thing, and take it as a fact?*

Question 2. *Give an exegesis of Rev. 11: 3-4. Who are the two witnesses there?*

—G. T. TAYLOR.

Answer 1. Yes, I take it as a fact.

Answer 2. I agree with those Bible students who teach that the two witnesses are Enoch and Elijah, who are the only Saints who never tasted death and are therefore susceptible of death, unlike all other saints whose lot was "once to die," be resurrected, put on immortality, and who therefore cannot be killed (as in verse 7) by the "beast." The Angel speaking to John and saying, "my witnesses," is Christ, not as sinbearer, but as the mighty King and Judge who is about to end the present world by bringing upon it extraordinary judgments. Likewise do these two witnesses come in that character, witnesses of judgment, of the avenger of His elect, and of the avalanche of destruction. Elijah and Enoch were from the beginning the prophets of judgment. (James 5: 17 and Jude 14). Like the Lord Jesus Christ, Elijah has two advents, one in spirit, as John the Baptist, and the second in person, see Mal. 4: 5. After John's death, the Lord said; "Elias truly shall first come," Matt. 17: 11.

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.

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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 of New York and the United States. It was started in 1894, by Leopold Cohn, in obedience to the call of God. With no friends to back him, he placed reliance on the Lord, Who through His children, has sent the necessary funds. Although our activities have steadily grown until at present our needs are about \$25,000 annually, the Lord has always supplied them.

Meetings are held for adults, and for children. A Medical Department is maintained to assist the 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 himself which have been used of God to the conversion of many. A complete schedule of all the varied activities of the Mission, of which the foregoing is but suggestive, will be found on page 2.

Our method is that of Paul, "To the Jew I became as a Jew." Our testimony is that of *Jews to Jews*. Mr. Cohn himself was formerly a Rabbi. Under God's wonderful guidance and mercy, the Williamsburg Mission to the Jews has grown and developed in a remarkable way. We earnestly covet your prayers and your sympathy, and we invite you to cast in your lot with us,

taking fellowship with us in this corner of the Master's vineyard, and we pledge you the faithful administration of what funds you place at our disposal. "Come thou with us and we will do thee good." It is a peculiar work among a peculiar people. Pray for us. "Pray for the peace of Jerusalem; they shall prosper that love thee."

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; and I hereby direct that the receipt of the treasurer for the time being shall be a sufficient discharge for the said legacy."

The Jew in Your Town. Through our Gospel by Mail Department, you can reach the Jews in your own city. Simply send us their names. With each name, send 50c. We will write them a letter, and send our nine special tracts for Jews; we will also offer them a New Testament free, in any language they wish. When a Jew shows a spirit of inquiry, we will inform you.

Gifts of Clothing, Etc. Should be sent by express, and marked plainly, No. 27 Throop Avenue.

Extension Work. To help our friends tell other Christians about this Mission, we issue special leaflets, at 25c. a dozen, assorted. Also we have prepared a program for missionary meetings whereby an afternoon or evening can be devoted to the Jewish work. We will furnish this program at \$1.00 the complete copy, or send it free if the society will, at the close of the meeting, take a collection for our work. We have also attractive Mite Boxes, which we will gladly send free to anyone wishing to use them.

Contributions. Are acknowledged promptly by an official numbered receipt and appear in connection with the same number in THE CHOSEN PEOPLE. Under no circumstances is the name of any contributor made public.

Investigation Department. To avoid regrets, we urge our friends not to give money to any alleged Jewish Missionary until they have thoroughly investigated his claims. Frauds abound in all Christian work; we are doing our best to eliminate them from the Jewish mission field; we need your help and we ask you to send us any appeals you may get; we will investigate and report to you. We promise you absolutely unbiased and frank information.

