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Williamsburg Mission to the Jews

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EDITOR

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No. 4

Salutation

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

My dearly beloved friends:—

I salute you and pray that "the eyes of the Lord may be upon you from the beginning of the year even unto the end of the year."—Deut. 11: 12.

"LET JERUSALEM COME TO YOUR MIND." JER. 51: 50.

As surmised in the last issue of THE CHOSEN PEOPLE, the Holy City was wrested from the cruel grip of Turkey, just as the paper came from the press. The large headlines in the newspapers, "Jerusalem Taken by the British," was a great surprise to the world, and thrilled the Christians with a sudden delight. Since then nearly all the letters from our dear readers have contained remarks on the subject, and inquiries as to its significance and consequence. "What is your opinion?" "What will follow the capture of Jerusalem, as you understand prophecy?" From these and many similar expressions, I felt the impatient throbs and longings of the writer's soul that pants and reaches after the sequel in God's order of events in the future of Jerusalem and her dispersed people of the house of Jacob. In this way the prophet's appeal, "Let Jerusalem come to your mind" has been in a measure responded to by many, though indirectly.

IN THE LIGHT OF PROPHECY.

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." Amos 3: 7. The gist of God's purpose for the Jews in time to come is written in prophecy which every child of God must study carefully and prayerfully. In order to answer all these inquiries it was thought best to give here a brief and condensed outline of a Scriptural message delivered to my Jewish audience at a recent Friday evening service in Beth Sar Shalom. My text was, "Behold thy King shall come (literal) unto thee,—and He shall speak peace unto the nations, (literal)—and His dominion shall be—even to the ends of the earth." Zech. 9: 9-10. In the Psalms 2 and 72 and other passages, Isa. 9 and 11, Jer. 23, Ezek. 37 and other prophecies, the God of Israel intimated the coming of the great King, the Messiah, Son of David. The fact that in each instance there was a king over the Jewish nation at the time of the announcement, shows that all those kings were nothing more than a mere forecast of the great King Jesus. In Him God the Father was "well pleased," but He was not pleased with all those kings, although descendants of David. To this agree the Scriptures in Ezek. 21: 25-27, where God calls the Jewish king of that time "thou profane wicked king of Israel,—I will overturn, over-turn-over-turn it, and it shall be no more, until He come whose right it is, and I will give it to Him."

JEHOVAH AND KING JESUS IDENTIFIED.

This great King, the Messiah Jesus, is truly one with Jehovah. In Zechariah 2: 10-11, Zion is to sing and rejoice because Jehovah is to come and dwell in it and "many nations shall be joined to the Lord." Again in Zech. 9: 9-10 quoted above, about the same expressions are used in reference to the coming King, the Christ. It is therefore evident that Jehovah Himself in the person of the Lord Jesus in whom dwelleth the fulness of the Godhead bodily, Col. 2: 9, comes as King to rule and reign, not only in Zion but over the nations, who will be found then in warfare and turbulence, and He who said to the raging waves of the sea, "peace be still" will also "speak peace to the nations." Although this same Jehovah Jesus dwelt once before among the

people, in the sanctuary, yet because of their sins He had to depart from them, as it were, sorrowfully. In Ezek. 10: 4, 18 and 11: 23, we are told that Jehovah first "went up from the Cherub" and stood over the threshold, thence He departed and went *over* the cherubims. Finally He left the city and went to the mountain. How grievous it was for Him to depart from His people can only be imagined by the repeatedly hesitating stops He made. Later on, when Jehovah came in the person of Jesus the Lord, that Jehovah grief was expressed in the Lord Jesus' tears when He wept over Jerusalem.

THE TRIBULATION.

But that departure was not to last forever. In Hosea 5: 15, He refers to the same departure saying, "I will go and return to my place, *till* they acknowledge their offence, and seek my *face*"; (referring to Christ who is "the angel of His face" in Isa. 63:9 as pointed out in the last issue) in their affliction they will seek me early." Here is the first direct proclamation of the great tribulation spoken of in Jer. 30: 5-7, and Daniel 12: 1. The Hebrew word for "affliction" in Hosea is the same as that for great trouble or great tribulation. At the same time that the "affliction" or tribulation is announced, God also assures us that they will seek His face meaning the Lord Jesus, who told them in Jerusalem once for all "ye shall not see me henceforth *till* ye shall say, blessed is He that cometh." Matt. 23: 39. Undoubtedly He referred to the great tribulation which will humble them, break down their pride and cause them to cry out to God to send to them His only begotten Son whom they once rejected but welcome now. Thus the tribulation will be the means of converting them as a nation. This is plainly set forth in Jer. 30:7 in the original for "but he shall be saved out of it" is put in two words, viz., "Umumennah Yivosha" which means, from it, or, through it, that is, through the tribulation, Jacob will be saved, by being greatly afflicted and humbled and driven to cry out and seek after the Lord Jesus their Messiah.

TIME AND PLACE OF TRIBULATION

After a careful reading of Jer. 30: 3-9 we find that there is a sudden break in the restoration of Israel. Verse 3 which reads "I will bring again the captivity of my people Israel and Judah, etc." is abruptly stopped and followed by the great tribulation, verses 5 to 7, and then in verse 8 the restoration is resumed again adding in verse 9 "But they shall serve the Lord their God, and David their King" even the Lord Jesus Christ. This break in the promise of restoration seems to indicate that the tribulation will come after a partial or preliminary restoration. In Ezek. 22: 19-20 we read "Therefore thus saith the Lord God, because ye are all become dross, behold, therefore I will gather you into Jerusalem . . . I will leave you there and melt you." Read also verse 21-22. Again in Ezek. 20: 35-39 it says "And I will bring you into the wilderness of the nations (literal) and there will I plead with you—And will cause you to pass through the rod, and will bring you into the bond of the covenant." This prophecy applies to the preliminary restoration and the tribulation in Jerusalem, which was made waste like a wilderness by the many different nations. Thus "Jerusalem" of 22:19 is the same with the "wilderness of the nations" of 20:35. These and many other Old Testament prophecies were quoted showing that a large portion of the Jews will be allowed to return to Jerusalem but only to pass through the great tribulation. This opening for the Jews to enter Palestine through the victory and promise of the British kingdom and efforts of Zionism is only a preliminary restoration which will be completed by the Lord Jesus Christ after the great tribulation.

ORTHODOX RABBI'S OPINION.

When I ended and the meeting closed, a Jew came to me and remarked, "Some of our best rabbis teach the same as you do only they do not mention Jesus." He referred to a rabbi's open letter published in a Jewish daily, which reads in Yiddish, "For years I have studied Zionism. If I found that it does away with the Messiah I would reject Zionism, though it is my ideal. There never was and never will be the gathering of the dispersed Jews without the Messiah. For Jews to live in the Holy Land is a service to God, and a beginning of the gathering of the scattered ones, but no complete redemption of Israel will ever be accomplished without the Messiah." This the pious rabbi wrote as a protest against those who say that Zionists do not be-

lieve in the Messiah's coming to bring about the restoration of Judah and Israel.

These rabbis in their half belief and "blindness in part" do not see God's purpose in this beginning of gathering, of bringing about the time of Jacob's trouble, but have a strange feeling that this cannot be a full and final restoration.

FROM A POLITICAL VIEWPOINT.

Among the many different Jewish views and opinions published on the subject of making Palestine their homeland is one written in English by a Jewish editor. It is remarkable that the editor does not make any attempt to base his predictions on Scripture, yet coincides with prophecy in the one point, viz., that the sequel of the entrance of the Jews to Palestine is bound to be a portentous catastrophe. The editor writes as follows:—"Why should Palestine be the one officially recognized homeland under a new nationalism? Jews cannot appropriate Palestine as exclusively their own. Palestine is lying between the East and the West; it is the buffer between the old civilization and the new. When the British plans in Mesopotamia mature, and railroads line the Holy Land as the caravan routes did in ancient times, Palestine will be a prize tempting for the greatest world-power or for the greatest combination of powers. We must not be deluded by any guarantee of neutrality or independence. Belgium's neutrality was guaranteed by all the great powers of the world and we know the story of Belgium. Palestine, because it is sacred to Christendom, because it holds forth great economic possibilities, is even now of vaster importance than Belgium. In course of time, Palestine will totter and the Jews who had hoped for a country of their own will find themselves once more homeless and the dispersion history of the Jews will repeat itself. And what an appalling price Jews all over the world would pay for it in the meantime. Once a Jewish nation is established and the homeland fixed in Palestine, the position of the Jews elsewhere even in our own American democracy is forthwith jeopardized if not forfeited. That is what Mr. Balfour meant when in declaring that the British Government views favorably the establishment in Palestine of the homeland for the Jewish people, he made the carefully worded provision, 'it being understood that nothing shall be done which may prejudice the rights and political status enjoyed by Jews in any other country.' Mr. Balfour knows full well the inevitable consequences."

ITS SIGNIFICATION TO CHRISTIANS.

The above direct references and implications as to the Jews re-occupying Jerusalem and their passing through the great tribulation are Old Testament teaching only. But we find more light on the subject in the New Testament. One of the many passages to that effect is Rev. 11. In the midst of the terrible judgments the temple is to be measured. It implies the rebuilding of the temple and naturally the re-occupation of Jerusalem. The rule with which to measure it is a reed like to a rod, the rod of chastisement, indicating the tribulation. Already under the sixth seal, in the seventh chapter, 144,000 Jews were marked as the Lord's saints. They protest against and denounce the Anti-christ. They preach and testify to the truth of the gospel of the Lord Jesus Christ. They still live among men when the period of Rev. 11 is reached. Only in the 14th chapter we find them with the Lamb in glory, after having been martyred. The court of the Gentiles is not to be measured but is rejected. Under the gospel dispensation God has given the Gentiles the opportunity to accept Christ and preach Him to the Jew first in order to provoke the Jew to emulation. Rom. 11. But then that opportunity is lost to the Gentile. The Gospel dispensation began with the Jew and the new order on earth is likewise to begin with Jews exclusively. It is therefore imperative upon the Church of Christ to hasten and give the gospel to the Jew right now. Jerusalem taken and assigned to the Jews by the British indicates that the opportunity is nearly gone. Will you not exert yourselves and improve the opportunity and thereby have a share in either converting some now or preparing the 144,000 true witnesses with the strong faith which they will need to testify to the Lord Jesus Christ in the face of that enemy Anti-christ?

Yours very sincerely,

LEOPOLD COHN.

EDITORIAL

To the Jew First. May we urge again God's plan for the Jews? If the Bible be true, and if words mean what they say, then it is inevitably true that every true Christian must give the gospel "to the Jew first." Our Lord's own parting words were, "Beginning at Jerusalem." We resent any perverted interpretation of this phrase as meaning "begin in your home field." It does not mean that; it means just what it says—begin with the Jewish people. We resent further, the absurd avoidance of the issue by the assertion that "the Jews had it first." The mere fact that Jews were given the gospel 1900 years ago will never excuse you for neglecting the Jew of today, of this very hour, of this very generation. It is outrageously unfair to judge the Jew of the present day because of what did or did not happen 2,000 years ago.

The truth is, that God's plan for world evangelization has never been changed; that plan was and now is, that we as believers in the Lord Jesus Christ shall make known His salvation to all the earth, "*To the Jew First*"; this means that in every generation we are to preach the gospel to the Jew first. It means further, that in your church, in your Sunday School, in your Missionary Society, you are faithfully to follow this divine plan, and you are to set aside unto Him the first part of your offering for Missions, to be used in giving the gospel literally "to the Jew first."

And then the wonderful thing about all this is that the Lord does add His blessing, and He somehow makes the rest of your money accomplish much more in other missionary work than it would have done if you had not given your first offering "to the Jew first." We cannot understand this, nor can we explain it, but we have seen with our own eyes, and we have heard with our own ears, over and

over again, that God has blessed in a remarkable way those Christians who have followed this plan. We have in our files innumerable letters from friends, all testifying to the miraculous fact that since they began to give "to the Jew first" the Lord has poured into their lives a new blessing and a new joy. And how could it be otherwise? This people is a peculiar people, a people in a very special sense, God's people; how then can you expect that God should not exercise some special care over them? Is it not a natural and a logical thing that if you bless this people God must bless you?

Be it said, with profound thanksgiving, that year after year the Lord is permitting us to witness an increasing number of Christian people who are awaking to this long forgotten teaching, and even as we go to press we are receiving scores of letters, all of them telling us in effect, "I am sending you my first offering of the New Year, because I want to give this contribution "*To the Jew first*."

Dear friend, will you not join such a company? Will you not put God to the test for this year, 1918? This law of giving the gospel to the Jew first is just as workable and provable a law as is the law of the Tithe, "Prove me . . . saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10. We urge you to put God to the test. Will you try it?

A Valuable Chart. We have received a very interesting and helpful chart portraying the history of this world from creation through all the various ages until we reach The Great White Throne, Judgment, and a New Heaven and a New Earth. This illuminating chart has been prepared by our friend and brother, Rev. S. A. Case, 2137 Capitol Ave., Des Moines, Iowa. The price of the chart is 25c. and orders may be sent to Brother Case direct.

INCIDENTS IN THE WORK

By Miss A. E. Sussdorff

One of the results of our Thanksgiving Dinner was reported when I visited a mother and she said as I entered her home, "Oh, Miss Sussdorff, I am so glad to see you, because I have had such a wonderful answer to prayer. You know how badly I wanted to go to the Thanksgiving Dinner, not for the food, but to be with so many Jews that believe, and to hear Mr. Cohn speak, but when my husband came in that evening, he said, 'Oh, I don't want to go.' When he said that, I went to my bedroom, closed the door and prayed, 'Oh, God, in Messiah's name, change my husband and grant that he will go with me to the Mission.' (Mrs. P— is a believer, but her husband is not). I came out of my room, a knock sounded on the door, and three relatives came to visit us. Then Satan whispered, 'Now you never can go,' but I prayed quietly, and when it came time, I said boldly, 'I am going to the Mission, are you?' To my surprise my husband and the visitors all went to the Mission, and enjoyed everything."

On the way home, one of the women said to her husband, "It must be true, that this is our Messiah. I certainly liked what Mr. Cohn said." Mrs. P. was walking with her daughter, Katie, and the little girl said to her mother, "Mother, you and I are saved, because we believe in the Messiah, but papa will be lost." The next evening the mother and daughter came to the meeting, for the dinner had influenced her husband for good and he was willing to stay at home with the baby so Mrs. P. might listen quietly to the sermon. Before going to the meeting, Katie said to her father, "Papa don't you see, we can't go to heaven if we don't believe in the Messiah, because when Adam and Eve sinned, they made clothes of leaves. But what good was that? The

leaves would wither and dry up and then they would be naked again. But God made a dress for them, by killing a lamb, and that was strong and covered them. So Jesus covers up our sins and God does not see them." Mr. Cohn's sermon that evening was on the sin of Adam and Eve. Katie was overjoyed. "Mother, didn't I tell papa the right way? Why can't he believe?" Pray for this man, dear readers, and I will be glad to tell you when our prayers are answered. "Prayer changes things."

* * *

As I go about visiting, I often give tracts to people I meet on the street, and I gave one to a Jewess standing by her door. She took it, not caring what the book contained, carried it to her room and tried to read, but could not see the words, as she was suffering intense pain in her eyes. Sunday she felt better and read the tract but could not understand it as she had never heard of this teaching. A circular enclosed told of our meetings and dispensary. This woman was like the one whom our Lord healed. She had spent all on doctors, and was not well. Now she said to herself, "Perhaps this is a messenger from God, and I may find a doctor in the Missionary's dispensary, who will heal me." She came to our meeting on Sunday evening and was much impressed, for she cried and said, "Oh those words that the Rabbi spoke were wonderful." Mr. Englander's singing touched her too. I gave her a Testament and since then at our Monday evening meeting, she has said she believed in Jesus Christ. She is a regular attendant at our meetings and we know she will come out fully into the Light.

Thus the Lord is blessing the tracts which are distributed.

Incidents by Philip Englander

I visited a very religious family where the householder is well versed

in the Talmud, yet likes to discuss the Messianic question for he asked me to come again, saying, "Mr. Englander, I love your visits, not that you should try to convert me, but that I may convince you that you are wrong. If you are right, it would mean that we are wrong and can you imagine that we, the whole nation, are wrong, and are making a mistake?" "Yes, Sir," I answered, "this is not the first mistake the nation has made. Was it not a mistake to persecute all the true prophets of God, as Isaiah, Jeremiah, even Moses himself, who said, 'what shall I do unto this people; they be almost ready to stone me.' (Ex. 17:4). And was it not a mistake to worship the molten calf saying 'These be thy gods, O Israel' (Ex. 32:8). And was it not a mistake to believe false prophets as Bar Kochba, Jacob Frank, Shabse Z'wi and others? So here is another mistake, rejecting the true Messiah of God," "For God's sake, how can you prove it," he shouted. Then I began to bring him proofs from the various prophecies, as Is. 53, Ps. 2, and also that of Micah 5:1-3. "But if we as a nation would believe in Him (Christ)" the man suggested, "there would be no more Jews. And isn't it a fact that God kept us from destruction by Pharaoh, Haman and others, so that we might be preserved?" I then explained to him the plan of God with this nation, that they should become true Israelites, under a new name according to Is. 62:6. This conversation took place in his store, where others listened too. When leaving and shaking hands he said, "You spoiled my whole plan. I cannot convert you back to Judaism because you know what you are talking about."

A few days later, on a Saturday evening, he and another learned Jew came to visit me in my home, discussing anew the plan of God in the Messiah and he said, "I have some-

how no rest lately, having some questions to ask." Indeed, they had lots to ask and very sensible questions, too, and through the help of God and by the Holy Spirit, I answered them all to their satisfaction.

* * *

I visited Mrs. G., whose father is a Rabbi and grandfather a Rabbi and her brother a Rabbi and she herself acquainted with the Talmud and well versed in the Scriptures. At the beginning when I asked her whether she had also learned of the Messiah, she answered, "Yes, He is our Hope. He will surely not disappoint us." But when told that He had not disappointed us at His first coming, she knew immediately whom I referred to, and began to be angry. She wondered how I dare make her such unjewish propositions and looked at the door as if to get rid of me, but I, instead of going, sat down, quoting Micah 5:2. "But thou Bethlehem Ephrathah . . . yet out of thee shall he come forth unto me . . . to be ruler in Israel," asking her, "Is that also unjewish?" explaining who came from Bethlehem and who is the ruler, and again Gen. 49:10: "The scepter shall not depart from Judah . . . until Shiloh come and unto him shall the gathering of the people be," asking her, "Is that also unjewish?" Here she became calm and sat down too, discussing and listening and telling me that she heard the story of Christ misrepresented to her by enemies, in an absurd way, but now she will know better.

Dear Christian friends, I can't describe that ignorant face at the beginning and the sudden change into that eager willingness. God help her and will you friends pray for her.

* * *

Often, while calling, I find only women at home as the men are at work, and not every woman cares to discuss religion, and so Mrs. N. when

I visited her, upon all my questions to her only answered "No time." On inviting her to meetings—"No time"; asking her to read a tract, again "No time." Finally I asked her, "Mrs, will you have time to die?" Her face changed, the eyes filled with tears and her mouth opened, for she was hopeless and comfortless on account of a death in the family. I then gave her the words of Christ for comfort and hope. Poor woman, she swallowed every word and said that if she would only be sure to meet her son yonder, she would not only believe, but give her life for Christ. I made clear to her that Christ gave His life for us according to Is. 53. While reading the same, her brother came in. At the first look in his keen eyes, I surely thought there would be war between us, but he was also interested in the subject, which he heard once before some years ago and I had a very blessed time with them.

* * *

I visited a family who a few years ago escaped a sure death at a massacre in Russia, being saved by good Christians whom they praised highly. They cannot understand yet, how a Gentile had so much courage and love toward a Jew as to put himself in danger for one whom he always hated. "I'll tell you how that is possible," I said, "While he was a Gentile, it was natural that he should hate the Jew, but when he became a Christian he obeys the command of Christ, 'Love thy neighbor.'" "Why," she exclaimed, "that is Moses' command before Christ ever came and yet even the Jew doesn't obey it. And how much less can the Gentile obey it, because that was an autocratic command." I said, "But that was not so with Christ, who was full of love to both Jew and Gentile." "No wonder they killed him," she said, "Poor Messiah had to undergo the cruel massacre which we almost went under. O, how cruel." I then told them

(her grown daughter was present) why God permitted all that, quoting Is. 53:4, 5, 6. This was a new revelation to them and they looked at each other and shook their heads as if to say, "Amen."

* * *

On my tour I visited an orthodox Jew and after a few minutes' talk with him, he understood my aim. He stood up and very gently asked me not to speak any further on that subject and not to molest him with visits any more, because this would disturb the peace in the house. I challenged him to say truly whether he has any peace. (Jer. 6:14) "I came in the name of the Prince of Peace," I continued, "for no other purpose but to show you whence peace comes. The Messiah says, 'Peace I leave with you, my peace I give unto you,' (John 14:27), but if it is not desired, I shall leave immediately." While addressing him, he sized me up, and requested me to be seated, asking why, if I meant to be true, did I not go to Gentiles to offer them that peace and if they (Gentiles) would let the Jews alone, there would be peace anyhow." "Not at all," I said, "even if the Gentiles will leave them in peace, they will strive among themselves as in olden times Judah against Israel, and in our day Orthodox against Reformed Jews. But if Christ is amongst us, strife disappears, and unity and peace takes its place." The poor man became very quiet and promised to read the tract given to him.

* * * *

OUR CHRISTMAS FESTIVALS

We can only inform you briefly concerning the Christmas gatherings. We had most blessed meetings, and thanks to your generosity we were able to give our children their usual boxes of candy. Inasmuch as these poor families have no sugar whatever, we feel that we were not indulging in luxury but in an act of mercy in the name of our Lord.

JEWISH NOTES

On the first day of Chanucah (Feast of Dedication) came the surprising announcement that Jerusalem had been captured by the British army. The Feast of Dedication was instituted by the Jewish doctors headed by Judas Maccabeus in 165 B. C. to be celebrated annually with joy for eight days as a memorial of the dedication of the altar. Antiochus Epiphanes had introduced a heathen altar in Jerusalem on which sacrifices were to be offered to his idol. For three years loyal Jews fought against the invading army which they finally conquered. Ever since that victory the Jews all over the world have been celebrating that event by lighting little wax candles for eight days, beginning with the 25th day of the Jewish month Kislev, which fell this year on the 10th of December. When the first lighted candle reminded the Jews of the rededication of the temple and the restoration of the homeland to Jewish rule, with this came the news of the fall of Jerusalem, bringing joy to many Jews throughout the world. Having had, several weeks before, the declaration of the British government to hand over Palestine to the Jews, the fall of Jerusalem meant an almost realized restoration. The most jubilant people were the Zionists. But to the Reformed Jews it was unpleasant news, for they are opposed to the nationalistic idea of the Zionists and keenly resent their attempt of re-establishing the Jews as a nation in their own country. The very strict orthodox Jews in the old country and a good many of them in this country have not yet joined the Zionists in their activities, but not for the same reasons as Reformed Jews. The latter oppose Zionism because they do not believe in the coming of the Messiah, while the former do believe and pray daily for the coming of the son of David to gather them to Pal-

estine and rule over them. The reason for the orthodox Jews standing aloof from Zionism is that they have been waiting for God Himself to blow the great trumpet by which they would know that the Messiah is being introduced. Rabbi Jonathan of the 17th Century taught that if the Jews went to Palestine without miracles confirming God's hand in it they were sure to have trouble again in the Promised Land but if God Himself condescends to do miracles by which to show them the way there they would be sure to have rest forever. For 2,000 years have these orthodox Jews hoped and patiently suffered in all the storms and tornados that have swept over them, they have never lost courage and still are waiting to see signs from God through some prophet. How then, could they join the Zionistic movement, which has neither been started by prophets nor given any signs that the dawn is coming. But now, upon hearing this news many of these orthodox Jews became almost bewildered and dazed, not knowing which way to turn. Consequently about 200, of more than a thousand orthodox rabbis in the United States, held a conference in New York and decided to co-labor with the Zionistic movement.

The name of Jerusalem means in Hebrew the city of peace, but no other city in the world has ever been so often besieged by enemies or has suffered so much at the hands of warriors as Jerusalem. The first siege was noted in the Tel-el-amarna tablets to have been 700 years before the building of Rome. Those tablets contained a report written to the Egyptian monarch that Urusalim and the country round about was invaded by a war-like tribe. Some scholars think that that referred to the Israelites of the Biblical Exodus. The second siege is found in Judges as the siege of the city of Jebus. David took first the lower city and then the citadel.

This was about 1,000 B. C. Then after the death of Solomon came a third siege by Shishak, the king of Egypt. Then it is easy to follow up the other sieges and falls of Jerusalem down to the present one. According to history we find Jerusalem has been besieged and taken twenty-eight times.

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On December 16th a remarkable conference of Zionists was held in Baltimore. Louis D. Brandeis, Justice of the Supreme Court, delivered a most thrilling address. While Mr. Brandeis was addressing the conference, churches nearby chimed out the Jewish national song called "Hatikvah." All present were deeply touched by this surprising honor thus conferred by the churches upon the Zionistic conference. The object of the conference was not to consider the emancipation of the suffering Jews in Russia, for they are already set free, not to consider the making of a plea for the equal rights of the Jews, for they already have equal rights. But the main purpose of this great and historic conference was to consider how to accomplish or help forward the restoration of the Jews, which has already begun with the English governmental promise and fall of Jerusalem. The Jews considered this the greatest conference because for the first time in the history of the Zionists they convened for the purpose of raising a fund sufficient to build up Palestine in order to restore the Jews there. One hundred million dollars was voted to be raised speedily. The hope was expressed that this appeal would rouse every Jew and Jewess in this country. At this very conference the first corner-stone of the new Palestine was laid by contributions amounting to one million dollars. Thus the liberation of Jerusalem has proven a dramatic event of great historic importance. It has brought about a welding of Zionist forces as never before.

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The well-known playwright and poet, Israel Zangwill, of London, has lost a great deal of his popularity among the Orthodox Jews all over the world. He was invited by the Jewish students of America to address the Quinquennial convention of the Menorah Association of New York. In reply he expressed regret for not being able to comply with their request and took occasion to make a proposition that the Jews make Sunday their Sabbath. He based his proposed new doctrine on the fact that the difference between London and Auckland time is eleven hours and thirty-nine minutes. Accordingly, in New Zealand the whole Sabbath is kept by Orthodox Jewry at the wrong time. He therefore urges that Orthodox services should be introduced into the Synagogue on Sunday and make that day a real Orthodox Sabbath. He also remarks in that message that Catholicism nowhere runs against the stream of general life as Judaism does by its Saturday Sabbath and a Palestine Jewry. This message has acted upon the Orthodox rabbis of this country as if 100 volts of electricity had been fired into them. They have no good word for Zangwill. One of the Jewish editors remarks that if Jews in their spiritual concept had not run against the general stream of life they would have long ago ceased to exist and there would be no need of a Jewish homeland at this day.

* * * *

From a Jewish editorial I gather the following: "What attitude will the Jews take toward the sacred Christian places in Jerusalem when occupied by them? Nothing but a kind and respectful one. We have nothing against Jesus, the Jewish martyr. If the world would have persecuted us in the name of Moses we would have refused to like even Moses. Now that Christians have ceased to persecute us we have no quarrel with them and we will have respect for their sacred places in Palestine"

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.

Subscription Price, fifty cents yearly. Sample copies gladly sent to your friends. Efficient agents can materially help the cause by soliciting friends for the paper. 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.

Address all communications to Leopold Cohn, Box 10, Station A, Brooklyn, N. Y.

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 one letter a week for six weeks, send them our tracts, and offer them a New Testament free, in any language desired. 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.

QUESTIONS AND ANSWERS

Question: *What is your belief concerning the great tribulation spoken of in Daniel 12:1, and Rev. 7:14, and Matt. 24:21? Do you think the church of Christ will go through this or will it be removed first?*

—MRS. W. A. BERRIDGE.

Answer: I firmly believe in the great tribulation as foretold in the passages of Scripture you refer to, also in Jer. 30: 7 and elsewhere in the Bible. The horrors of the great tribulation will take place during the time of the terrible reign of Antichrist, "The Man of Sin," spoken of in 2nd Thess. 2: 3. That Man of Sin will not be revealed while the Holy Spirit is dwelling in the Church of Christ here on earth; for He restraineth, "withholdeth" or "leteth" the manifestation of Antichrist. 2nd Thess. 2: 6-8. The Holy Spirit, while here, is holding in check, by various agencies, the full development of the lawless one. Then since the Lord promised that the Holy Spirit should never leave the members of the Church therefore the Church of Christ will be caught up to meet Christ in the air before the Man of Sin is revealed. 1st Thess. 4: 16-18. Then, with the Church, the Holy Spirit also will "be taken out of the way." Thus the church will escape the tribulation. The Lord Jesus promised to the watchful and praying ones that they should escape the great tribulation. "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36. In the message to Philadelphia He says, "Because thou hast kept the word of my patience, (patiently waiting for the fulfillment of His word of promise to come again) I also will keep thee from the hour of temptation, which shall come upon all the world." Rev. 3: 10. The very fact that this message is placed immediately before the Laodicean, the last phase of the Church's history, denotes the taking away of the true church, while others are left behind. This is the first stage of His second coming, viz., to gather all His own, asleep or alive, to meet Him in the air. The second stage of His coming takes place about the end of the tribulation, when He comes forth to the earth with all His saints. Zech. 14: 5, Rev. 19: 14.

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Question: *Is the dividing of the Mount of Olives to occur literally or is it symbolic? Zech. 14:4.*

—OLAF JOHANSEN.

Answer: It is literal. The following verse indicates that the dividing of Mount Olivet is affected by an earthquake. This is in harmony with Rev. 16: 18, "And there was a great earthquake" and verse 19, "and the great city was divided into three parts." The "Three parts" may refer to Zech. 13: 8-9 "Two parts therein shall be cut off and die, but the third shall be left." This is toward the climax of the great tribulation which follows the outpouring of the seventh vial. It affects not only the great city Jerusalem which is then occupied by Jews under Antichrist, but also the whole earth.

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Question: *Premillennialists claim that the first resurrection is a resurrection of the bodies. It seems to me that Christ and His apostles taught that the first resurrection is a spiritual one. What is your view?*

—JAMES C. WATSON.

Answer: In Rev. 20: 6 we are told that those saints having part in the first resurrection "shall be priests . . . And reign with Him a thousand years." This cannot be applied to a spiritual or symbolic resurrection, but a real and literal resurrection. As the second resurrection is literal, as stated plainly in the succeeding verses in Rev. 20, so must also the first resurrection be, for both are placed in the same category. The word resurrection is used in the Bible over forty times, but not once in the sense of a spiritual rising. It is contrary to Scripture to manufacture such an unthinkable opinion.

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Question 1: *Does Jer. 30: 5, 7, 10, 11 refer to the present war?*

Question 2: *Rev. 10-11. The seventh day adventists claim that this verse means their bringing to the world their doctrine.*

Question 3: *Rev. 13: 10-17. What do these verses mean?*

Question 4: *Rev. 14: 12. What does this verse mean? Are these the ten*

commandments or what 1 John 3: 23 refers to?

Question 5: Did the "falling away" occur before the Dark ages of which Paul speaks, and have we been living in the time of judgment since 1844?

Question 6: When will the next Feast of Trumpets of the Jews occur?

—MRS. LENA MAY.

Answer 1: It refers to the great tribulation the Jews have to go through after they enter Palestine in unbelief.

Answer 2: The Angel was talking to John in whom was represented the whole Church of Christ.

Answer 3: Verse 10 refers to the conditions that will obtain under the rule of the Beast, the Antichrist. The persecution will be so terrible and his power so strong that there will be no deliverance. The only alternative for a convert to Christ will be to go into captivity, flee to the mountains or wilderness or caves. To lift a sword against the Beast will mean to be killed by the sword. Then will be tried the patience of the saints, as never before. The Church is caught up long before this, but among those left there will be some converted who will become martyrs. From verse eleven to seventeen, the work of the false prophet, the agent of the Beast is given. The Dragon, the Devil, who is that old serpent, institutes an almost complete imitation of the Holy Trinity, in order to become the effectual Anti-Christ and Anti-God. In his own hidden person the dragon is the father. The ten horned beast is "the son of Perdition" begotten of his father, the Devil. The third person is the two horned beast, proceeding from the two, and effecting the Satanic principle of both the son and the father. This false prophet deceives the people by miracles and by pointing out that the first beast was wounded to death, but is alive again, being thus a copy of Christ who rose from the dead. In this way the people are induced to worship the beast as well as his image set up by this agent to the adoration of Antichrist.

Answer 4: I John 3: 23 "And this is His commandment, that we should believe on the name of His Son" is paramount, for it also embraces all other commandments.

Answer 5. The "falling away" or the mystery of lawlessness had already begun to work in the apostles' time, but it has been restrained until the removal of the Church when the consummation and manifestation of the lawless one will take place, preceded by a great "falling away." 1 Thess. 2: 3-12. The judgment or the great tribulation begins with the reign of Antichrist, the lawless one.

Answer 6: Saturday, September 21, 1918.

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Question 1. A friend of mine is somewhat disturbed about the passage John 12: 32. Will you please explain this? "And I, if I be lifted up from the earth, will draw all men unto me." Does that mean all men are to be saved?

Question 2: Please also explain John 6: 44.

—MRS. M. H. HAMILTON.

Answer 1. The "all men" refers to the Gentiles, not the Jews only. The Lord Jesus was requested by Philip and Andrew to receive certain Greeks (see verse 22). That elicited this whole discourse at the end of which He answers that after He would "be lifted up" meaning the sacrificial death on the cross "from the earth" alluding to the ascension to heaven, "I will draw all men" even the Greeks. Until then "He came to His own," "Sent to the lost sheep of the house of Israel." The word draw does not mean by force, see Hos. 11: 4 and Jer. 31: 3, neither does it imply irresistibility on the part of men, it simply refers to the drawing through the preaching of the gospel to all men, and the conviction of the Holy Spirit accompanying the preaching. If the sinner does not resist this drawing and believes in the Lord Jesus only then will he be saved.

Answer 2. Observe the parallelism and correlation between "the Father who sent me" and the word "draw." It is Christ who is the arm of the Lord through whom the Father is drawing. The Father sent the Son and draws men to the Son, but since the Son is the drawing power it is He who draws. The Father initiates and the Son completes by receiving the sinner, keeping him even to the last day of resurrection.

* * * *

Question 1. Why do Jews keep their hats on in their services in the synagogue?

Question 2: The relation between the Jewish tribes which settled on the east of Jordan and those on the west side, seem so strange to me. Has it any special significance?

Question 3: What about Matt. 24:24, has any of that prophecy been fulfilled, or is it all yet to come?

—REV. W. R. NORDOS.

Answer 1. Based upon Ex. 19: 6, "And ye shall be unto me a kingdom of priests" the Jews have considered themselves, in a measure, as priests, and the priests were commanded, "uncover not your heads." Lev. 10: 6. Another reason is that as Moses hid his face at the burning bush, Ex. 3: 6, showing reverence and awe in the presence of God, hence to approach Him in prayer with uncovered head shows insolence. Still another reason which was given by a great rabbi in the 17th century is that the prohibition against uncovering the head was based upon an old religious law, in opposition to the Christian mode of worship. The Talmudic interpretation of Lev. 18: 3, "neither shall ye walk in their ordinances" bears out his decision. It is also customary among the Orthodox Jews to always have their heads covered. The Zoar, the originator of Cabala, says: "because the Shekina is above him, it is forbidden for the son of a man to walk four cubits with uncovered head."

Answer 2. I do not know of any important significance.

Answer 3. It refers to Antichrist and his agent, the false prophet, see above, the 3d answer to Mrs. May's

questions. There have been false men, claiming to be the Messiah, (Christ) and misleading the Jews at various epochs. Over 20 pseudo Messiahs have arisen among the Jews, beginning with the first century A. D., and ending with the 18th century. In this way Matt. 24: 24 was fulfilled but in part only. The consummation of all of them and of "the mystery of iniquity" which already worked in Paul's time, 2nd Thess. 2: 7, will be in the "lawless one."

A REAL NEED.

We most gratefully acknowledge the receipt of the various articles noted below but venture to tell our friends that we are still in need of others. With the intense cold prevailing this winter, suffering has been very terrible and warm clothes a great necessity. We need especially men's clothes and shoes and would ask any friends who have warm garments if they will send them to us at once. We will thankfully pass them on and assure you that they will be delightfully received.

ARTICLES RECEIVED.

Men's clothing, Dr. Roe; 9 children's petticoats, Mrs. Snelling; 100 new garments from the Flatbush Branch of the Needlework Guild; Garments, Mary L. Wilder; Barrel of quilts and clothing, value \$64.45 from Mt. Zion Baptist Missionary Society; Package from Mrs. E. C. Baack; Overcoats, shoes and apples from E. H. Sheedon; Clothing and mittens from Mrs. A. L. Toogood; Child's suit from N. R. Leader; Clothing from Mary L. Wilder.

SUMMARY OF CONTRIBUTIONS RECEIVED FROM NOVEMBER 1st to DECEMBER 31st, 1917

Covering Receipt Numbers 29295 to 30813 Inclusive.

For the General Expense Fund	\$ 5,215.44
For the Relief to the Poor Fund	338.50
For the Literature (Bibles and Tracts) Fund	151.57
For the Work among the Children	11.25
For the Education Fund	4.50
For the Building Fund	2.50
For the Chosen People (subscriptions)	879.55
Dispensary Income a/c	77.28

Total for all purposes \$ 6,680.59