

PASTORS, WE CAN HELP YOU



For months past we have noted a great need. Pastors have asked us frequently, "Can't you send us a man for a week or two of Bible teaching and Evangelism?" Their idea was that such a man, coming from us, would ably present the Jewish question as well as deeper Scriptural truths along dispensational lines.

WE HAVE THE MAN

Through a providential leading, we believe God has sent us the Rev. Geo. W. Hunter, for six years Extension Secretary for the Bible Institute of Los Angeles. Up and down the Pacific coast he conducted Bible Classes during that time, and his ministry was honored and richly blessed of the Lord.

He is now at your service. You can have him for a day, a week, or a month. The terms will be absolutely within your ability and the ability of your Church. Write us at once if you contemplate needing him any time within the year, as we are making his engagements as far ahead as that.

But—WRITE NOW.

Williamsburg Mission to the Jews

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Williamsburg Mission to the Jews

(INCORPORATED)



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 Monday, Converts' Meeting 8:00 P. M.
 Tuesday, Staff Conference 10:00 A. M.
 Wed., Mothers' Meeting - 2:30 P. M.
 Thursday, Sewing School 3:45 P. M.
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Salutation

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

My dearly beloved friends:—

"The blessing of the Lord be upon you." Ps. 129:8. We thank God daily for your faithful co-operation with us. Although in body you are absent from this missionary sphere, yet in spirit you are very present. In the "book of life" where your names are written there will also be recorded, "there they dwelt with the King for His work." 1 Chron. 4:23.

THE ANNUAL REPORT.

The most ardent and affectionate desire of every disciple of the Lord Jesus Christ is to follow Him closely, listening to His words, "preach the Gospel" and thus be found dwelling with Him in His work. Many of our dear friends have denied themselves by endeavoring to have a share in the Lords work in our hands. They, as well as all the supporters of this mission, are naturally desirous of knowing the visible outcome and effect of their gifts. As Abraham watched his sacrifice so jealously that he drove away the fowls from it, Gen. 15:11, his adopted children by faith will also watch their spiritual sacrifices offered in the form of support to this mission.

On page 14 we give the annual financial statement for 1917 and it was thought best to give you also in these pages a brief account of the spiritual activities of your Jewish mission.

OUR GOSPEL BY MAIL DEPARTMENT

This department has grown to a large extent. Christian friends all over the United States have paid for our gospel by mail literature consisting of six special letters, tracts, and a New Testament, and if desired an Old Testament, and have had them sent to their Jewish friends. Such requests accompanied by the usual charge of fifty cents amounted to 563. Each of these Jewish names received six letters which we mailed at intervals of a week, followed by other literature as occasion required. In some cases we received good news from the recipients, saying that God had blessed the reading of that literature to the conversion of their souls. Of others who were converted, we received word from their Christian friends who ordered the literature sent to them. However, the large majority of these names have remained silent and thus there is no way of telling at present as to the outcome. The individual letters and tracts thus sent numbered 3378.

DISTRIBUTION OF TRACTS.

Large numbers of tracts are given out at our meetings among the local Jews, and besides these we have sent out quantities to other cities where friends volunteered to distribute them among the Jews. Thus we sent, free of charge, 1000 each to St. Paul, Minneapolis, Washington, D. C., Milwaukee, and Portland, Oregon; and 1000 in all to Camp Wadsworth, Spartanburg, S. C., Camp Upton, Yaphank, N. Y., and Houston, Texas. Besides we have sent out to many volunteers, dozens and scores of tracts of which we have not kept a

count. More than 3000 tracts were distributed at the Billy Sunday meetings. We have heard from a number of readers of the tracts who have been greatly benefited and brought to believe in the Lord Jesus Christ.

DISPENSARY.

Our dispensary is a large work in itself. We have had during the year 5781 patients. Most of these patients have been visited by the workers who have given them tracts and conversed personally with them.

OUR GOSPEL MEETINGS.

The audiences of the Friday and Sunday evening meetings have been largely attended by respectable Jews of an inquiring spirit. Both Gentile and Jewish Christians who have witnessed our meetings have expressed great surprise over both the quantity and quality of the gatherings, and we thank God for His blessing on this department of the Mission.

MONDAY EVENING MEETINGS.

Our Church assembly which is held every Monday evening for prayer and testimony has been somewhat decreased in numbers. Five of our converts are in the army. A number of them have been scattered over the States. One couple moved to Cleveland, another couple to Newark. One of our members has been engaged in Jewish mission work in Philadelphia under the Episcopal Church. Two of our members are studying in the Moody Bible Institute, also doing Jewish mission work in their spare time, one moved to Canada and another located in Jamestown, N. Y., while a number of converts have not notified us of their whereabouts. Some of the converts have joined churches in this city and find it hard to attend both church services and these meetings. Thus while we feel the temporary loss, we can thank God that our little church bears the imprint and mark that distinguished the early church when, "They that were scattered abroad went everywhere preaching the Word." Acts 8:4. You would be interested to read the letters we receive from these brethren who are putting forth heroic efforts to reach their brethren in various towns.

The most interesting and inspiring meeting of our home Church is that of the Lords' supper on the first Sunday of every month. Not once have we left the Lord's table without feeling that the Holy Spirit has been in our midst. The attitude and temper of mind suitable for the sacred ordinance evinced by those present at once gives evidence to a sense filled with awe and reverence. The bracing testimonies and brief explanations of Scripture, and the fervent prayers offered by the different members, are simply wonderful and cannot be described in language. Two inquiring Jewish women asked Miss Sussdorff to allow them to stay in the room one Sunday while we partook of Bread and Wine. They wanted to see what is being done before they made a public confession of their faith in Christ. One of them told me just a few days ago when she came for further instruction on baptism that she and her friend felt some strange sensation which caused them to shudder out of awe and reverence while witnessing the performance of the Lord's Supper by the converts. "We felt," she said, "out of place, not being worthy of sitting under the same roof with such true children of God. We wanted to leave several times for fear that when our sinfulness would be compared with their purity something would come down from the skies and strike us dead." This also reminds us of the primitive church concerning whom it is said, "And fear came upon every soul." We also have a number of new converts waiting for baptism who have had to be delayed this season owing to the coal famine and inclement weather which caused freezing of gas and water so that we could not use our baptistry.

I hope that this condensed report will cause you to give thanks unto God for the seal of His approval upon this your Jewish mission, which He has blest so signally during another year.

Yours most sincerely,

LEOPOLD COHN.

EDITORIAL

The Fulness of the Gentiles. What is meant by the Fulness of the Gentiles? Is there a Gentile Church? Has the Jew been set aside until the "Gentile Church" be completed? What is the Church?

It is our conviction that we are living in the closing days of the Church dispensation; because of this, we expect the devil to be busy in a final superhuman effort to deceive all whom he can. We are not surprised, therefore, to note a confusion among some Christian people as to the place which God has given the Jew in the present dispensation. It is asserted, for instance, by several otherwise able teachers that these are the times of the Gentiles; that the Jews are set aside for the present, and that God is calling out a people from among the Gentiles for His name. One expositor goes so far as to talk of the "Gentile Church," forgetting that there is not in the whole Bible such an expression as the "Gentile Church"! It is amazing to see how, through the teaching of Rome, a whole Christian Church has been twisted in its Bible interpretation. Rome taught that the Jews are cast off now, and in doing so she served the devil admirably, for thus she put a check to Jewish mission work; the devil knows that Jewish work is in some way closely connected with our Lord's return, and of course he is anxious to put that off as long as he can.

Let us now study this question thoroughly, and while we do so, earnestly seek the Lord's guidance. Suppose we start with the question, "What is the Church?" After that we can, step by step, reach an understanding of the other questions. The word "Church" is the Greek word Ecclesia, a called out assembly of believers in the Lord Jesus Christ; the Bible explicitly teaches, that in the Church there is neither Jew nor Greek, but it is composed of individuals from

among all nations,—Englishmen, Americans, Chinamen, Japanese, Jews, all sharing equally in the body of Christ; thus we speak of a Chinese Christian, a Hindu Christian, a Jewish Christian, etc. Ephesians 2: 14-18, Acts 15: 7-9. The early disciples taught this by preaching to both Jew and Gentile, thus ruling out the idea of establishing a Church composed of Gentiles only. They followed still more closely the Divine order, for they always preached "To the Jew First" in each town where they went, and then after having given to the Jew first their testimony, they turned to the Gentiles. This is the only Scriptural method of preaching that God ever has authorized. Every other method which leaves out God's order "To the Jew First" is destined to failure.

Later, Rome arose in her satanic power and sought a way to vent her diabolic hatred upon the Jew; she misused the Scriptures in her effort to secure Bible authority for her wicked practices. Accordingly there came to the Jews a very flood of torture that has been continued up to the present day; and while we have shaken from ourselves much of the Romish wickedness, we still retain a few remaining dregs of her vile cup. To bolster herself up in this doctrine of Jewish rejection, Rome took such passages as Acts 15: 14, Romans 11: 25, and twisted them to mean that this was a Gentile age. Acts 15: 14 reads like this: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name." Romans 11: 25 reads: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in." There is here not a shred of authority for the Romish heresy. Acts 15: 14, rendered freely from the original, reads:—"God for the first time did visit the Gentiles to take out of them a people for His

name." It does not say that God did visit the Gentiles exclusively. Acts 10: 45 will throw light on this matter, for we read, "And they of the circumcision which believed (Jewish believers) were astonished * * * * because that on the Gentiles *also* was poured out the gift of the Holy Spirit." In Acts 15: 14, the noteworthy point is not that the Gentiles were to be made exclusive believers in Christ, but, on the contrary, that for the first time in history Gentiles *also* were to become partakers with Jews in the gift of the Holy Spirit.

Now let us examine the passage in Romans 11: 25, "Blindness *in part* is happened to Israel, until the fulness of the Gentiles be come in." It is strange how Bible students seem to skip the words "in part." This verse teaches that a part of the Jews are to be blinded, while another part, the remnant, will receive the Gospel gladly. But the Bible teaches the very same thing about the Gentiles; only a small remnant of Gentiles will receive the Gospel, while the great majority will reject Christ. Is it not true then that the Church is composed of a remnant from among all nations? Why, then, continue teaching a false doctrine that the Jews are set aside during the present age?

We think we know just how this vicious error crept in; when Jerusalem was destroyed by Titus, the Romish Church greedily seized upon that as final proof that the Jews were cast off.

What then is meant by "the fulness of the Gentiles?" It certainly cannot mean what so many Christians have tried to make it mean, the "completion of the Gentile Church." We have just proven the impossibility of such an interpretation. What, then, does it mean?

Perhaps we can reach a better understanding by going back to God's covenant with Abraham. God's purpose in calling out Abraham and his

seed was that through Israel He would be glorified among all the nations. In other words, the Jews were called out by God to be missionaries among the Gentiles. The penalty for failing to do this was temporary expulsion from the land, the giving over of the land into Gentile hands until such time as the Jews would return again to God.

Sad to say, the Jewish nation became a failure in God's sight; they refused to go out among the Gentiles. So extreme had they become that our Lord was compelled to denounce them in scathing rebukes, and they cursed Him. What was the result? The *nation* was driven out of the land and God gave over the temporary jurisdiction of the land and the Jews into Gentile hands unto this day. This is what is meant by the expression "The times of the Gentiles." From that time on the Jews were to be deprived of Palestine; the Abrahamic covenant, dealing with the possession of the land was put aside "Until the fulness of the Gentiles be come in," that is until the day of the Gentiles' testing shall be finished. If you will read carefully Romans 11: 11, you will see that the reason why God brought salvation unto the Gentiles was that through the Gentiles He might win the Jew back to Him by causing the Gentiles to provoke them, the Jews, to jealousy. In other words, God called out Gentiles to become members of the Church, His body, in order that these Gentiles shall preach to the Jews, bring Jews back to Christ and in this way make possible the early return of Christ to this earth as conditionally promised in Matt. 23: 39, that whenever the Jews will believe in Christ He will come.

But what has happened? These Gentiles whom God called out to be partakers with the Jews in the spiritual blessings of the Church have become not partakers, but *monopolizers*,

and have persuaded themselves that only to the Gentiles shall the Gospel be preached! This presents to us a second phase of Gentile failure; not only have the Christ-rejecting world powers abused the Jews and blasphemed God in the treading down of His Holy City of Jerusalem, but the Gentiles who have been followers of God have also failed, having neglected God's command to preach to the Jews; and soon will be fulfilled the prophecy of Revelation 3: 16, "I will spue thee out of my mouth." Why was the Jew driven out of Palestine? Because he refused to testify to the Gentiles. Why will God spue the Gentiles out of His mouth? Because they refused to testify to the Jews.

In other words, the "fulness of the Gentiles" simply means that when the measure of Gentile iniquity and opportunity is full, then God will again turn to the Jewish nation and carry out through them His program for the world's destiny. For illustration, read a passage like Genesis 15: 16, "For the iniquity of the Amorites is not yet full." That is, God gave the Amorites a full opportunity, so that when He passed judgment upon them, their iniquity was "full"; another passage will throw light on this interpretation, Daniel 8: 23, "and in the latter time of their Kingdom, when the transgressors are come to the full, a King of fierce countenance—shall stand up." Again we have the expression "full" meaning the full measure of sins.

What does it all mean? It means that there is being written by the Gentiles themselves across the pages of their history the laconic word "full." Why is the world clutching at its own throat in the most bloody war of history? Because the "fulness" of the Gentiles is about to come in; *all* Gentiles have failed.

In these days of darkness, churches and ministers are being swept into

the ocean of confusion and world turmoil; never has there been such open defiance of God in Christian pulpits as there is today; we are mortified when we read the sermons of so-called Christian ministers. The Bible is now being pushed to the background and we are facing the most serious days that the Church has ever seen. It is saddening to see how Christian churches are being carried away with worldly charities, sentimental funds, but are forgetting God and God's work. Why are people so excited? Why not instead, let us have a humbling of ourselves before God and an earnest desire to learn wherein we have sinned, and to start afresh to carry out His divine purposes for us? What about you, dear reader, who are now reading these words? Are you willing to keep on in your present worldly connections and be found wanting when He comes. Or are you prepared with all the energy within you to fulfill God's purpose for you by testifying to the Jew in these closing hours of the age, concerning his Messiah? God forbid that you shall allow yourself to believe that any other fund or "appeal" is more important than to do that which God has called you to do; you are being tested by God; will you obey Him or will you follow your own worldly ideas and join with worldly men and women who are denying God?

These are solemn questions, but we are living in solemn days, and if ever there was a time when we needed to examine ourselves anew that time is now. We know what we have writttn is not popular, we know that we shall possibly be made to suffer for it, but we also know that we have a message to deliver from God and that is far more important than whether or not we shall have man's favor. Those who believe God's work will hear us gladly and will follow; the others will turn aside to their own theories. But we have the satisfaction of knowing that we have redeemed our souls. Ezek. 3: 21. The days will grow increasingly darker, of this the Word of God assures us; shall we not get ready quickly for that bright day which may very soon appear on the horizon?

THE STORY OF MICHAEL SELINGER

We are glad to make room in THE CHOSEN PEOPLE of this month for the life history of a Hebrew Christian who was converted through the study of God's Word and whose ruling passion thereafter was to preach Jesus Christ and distribute the Word of God.

Michael Selinger was born in Poland, but at twelve years of age, was sent from home to earn his living, as the family was very poor. After working in different cities he finally married and settled in Constantinople, where, in 1868, he became a Christian through the purchase of a New Testament sold to him by a Bible colporteur. He had bought the Old Testament first, because he could purchase it for one dollar when he knew that the Jewish Publication Society charged eight dollars. At first he thought that the Society selling the Scriptures so

cheaply must be a fraud, but after carefully investigating the book and finding it a complete and accurate copy, he purchased it. The colporteur who sold him the Old Testament shrewdly asked if he would not like to help his business by studying a book translated into different languages. Mr. Selinger at first agreed, but was bitterly opposed to the proposition when he found that the

book he was to study was the New Testament. He was six months in deciding to take up such language work, but finally, just to help him in his business, purchased a half-dozen New Testaments in the different languages.

THE POWER OF THE WORD

After a few months of New Testament study he was converted, and his wife also, and together they be-

came most earnest Bible teachers and distributors for many years. Mr. Selinger sold the Scriptures in his place of business in thirty-three different languages and his store was the center of evangelistic effort, both for the Jews and for many nationalities in Constantinople. He and his wife then moved to San Francisco where for over twenty-five years he lived a self-sacrificing, consecrated, Christian life. He engaged in the commission business. His work took him among the Greek restaurants of the city and so zealous was he for Christ that he would spend hours in the restaurants preaching Jesus. Three or four times he had all of his potatoes stolen from his wagon and in one instance had his complete equipment, his horse and wagon, stolen. But this never slackened his zeal to win his customers to Christ. He was ever ready to help every effort which was made in the city for the conversion of the Jews.



Michael Selinger
A Devoted Hebrew Christian

A SILENT, PERMANENT WITNESS

A few years ago, he made arrangements for a tombstone to be built for his own and his wife's grave—his wife being dead—having on top of the monument an open Bible. This was made of Italian marble, and on one side of the open Bible was inscribed, "Jehovah Our Righteousness" and on the other, "Jesus Our Righteousness." On the front side of the monument he put his own name, leaving a blank space for his age, and his wife's name with her age; and underneath he wrote "Loyal Converts from the Jewish to the Christian faith."

Mr. Selinger was desirous that his grave should preach Christ by an open Bible. He said that the Jews say a man can be a Christian for one hundred years and at last he will be buried in a Jewish Cemetery, and so will be "gathered unto his fathers." Mr. Selinger desired to prove that this was not true of himself and his wife, so a grave was selected in the Cypress Lawn Cemetery, in order that the tombstone might be built near to the low hedge which separated it from the Jewish Cemetery, showing that these converts by their burial in a Christian, rather than in a Jewish Cemetery were to the last true, faithful, and loyal to Christ. He had the monument built near the Jewish Cemetery with the hope that at least some Jews would look over the dividing hedge and see the open Bible and its testimony for Christ. Mr. Selinger was "gathered unto his fathers" and buried in this plot on April 16, 1915.

Before his death he one day stepped into the room of the Pacific Agency depository of the American Bible Society in San Francisco, through whose courtesy we are passing on this remarkable story, and accompanied by his lawyer he placed

in the hands of the Secretary, a deed to all of his property, solemnly delivering it as a trust to the Society. He asked that after his death this property be used for the distribution of Bibles among the Jews throughout the world, stating that he gave the property "In the name of Jehovah the Father, Jehovah the Son, and Jehovah the Holy Ghost."

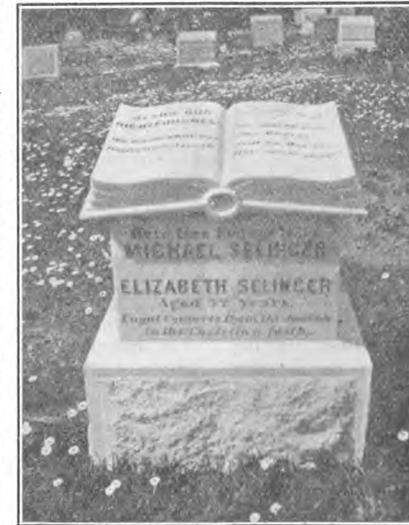
A JEWISH CHRISTIAN CEMETERY

From the above article the reader can catch only a glimpse of the Jewish mind as to a burial place. The Gentile is little concerned as to how

or where the body will be buried, but the Jew is worrying over those things all his life. The ancient rabbis compiled over nine hundred laws concerning the mourning over and burial of the dead.

For many years, the converts have been asking that the Mission provide a special burying place for them. Now we are glad to report to our friends that we have purchased a plot of 48 single graves, the title deed of which is now in our possession. We believe that this will be a strong testimony to the unbelieving

Jews, for the very name that plot will bear, "Machpelah, the Jewish Christian cemetery," will remind the Jews of Christ. It will also silently testify that those Jewish believers in Christ, buried there, refused a grave among Jews who do not believe in the Lord Jesus but preferred to have their bodies deposited in a place over which the blessed name of Christ is mentioned. At one of our recent Church meetings it was decided that we will receive Gentile Christians as well, if desired. Thus in the sense of giving a testimony for the Lord Jesus Christ if we have to lie in the grave, we may repeat Paul's words in Phil. 1: 21, "For to me to live is Christ and to die is gain."



Tombstone of Mr. and Mrs. Selinger

A DAY IN CAMP UPTON

By PHILIP ENGLANDER

For some time I have been desirous of visiting the Jewish boys at Camp Upton, New York, that I might bring them a word of cheer and comfort, especially the blessed news of the Gospel of Christ, and finally Saturday, January 12th, was decided upon. Realizing the difficulties of such a trip, I prayed that God would give me a plan so that I might make the visit without stirring up opposition from the Jewish Welfare League and thus hinder the cause of Christ. While praying, the thought came to me to surprise the boys with food for both spiritual and bodily needs and thus win their friendship. So I packed a valise with sweets, fruits, sandwiches, etc., and also Bible portions and tracts.

When I reached the Camp, in one of the Y. M. C. A. buildings, I found quite a group of Zionists of both factions reading the Jewish papers and periodicals. I sat down near by for a moment, praying again for inspiration, and within a minute's time a very intelligent boy, named B—, came up, asking if I was looking for anybody. "Yes," I said, "even for you." "All right," he exclaimed, "here I am." And although he had had a good lunch yet he gladly took some of my gifts and soon became my sincere friend. In conversation I found he had heard of Beth Sar Shalom before and was very willing to discuss the Messianic prophecies of the Old Testament and the fulfillments in the New, and at my departure he said, "God keep me to return safely and I'll become one of you."

But my valise was still quite full, so Mr. B. introduced me to three of his comrades, one of whom I found to be a very strict Orthodox Jew, who prayed even in Camp, in his phylac-

teries, every morning, and as far as possible was particular about his food. How gladly they accepted my invitation to the open valise especially enjoying the corn bread sandwiches, of which they are very fond, meanwhile listening to the Gospel of the crucified and living Christ. Thus I found myself within a ring of Jewish boys discussing the subject of Christ's free salvation. But one, when he realized the source of the gifts, handed back his sandwich and advised the other fellows to follow his example, but only one listened to his suggestion.

Leaving this building, I went over to another, where fortunately, I heard two boys speaking Yiddish. Introducing myself, I found out that one was a Brooklynite, knowing of our Mission, while the other came from Jamaica, L. I., hearing the Gospel from me for the first time. Then I met another young man who had visited several Missions and had asked a missionary some questions which he had not answered satisfactorily. I, therefore, had a nice talk with him and with God's help, was able to satisfy his many sensible questions.

A number of other soldiers with whom I spoke, seemed very homesick and downhearted, though all said they received good treatment and plenty of food. To each I gave a tract or a word of cheer, but one remarked loudly, "No making of Christians here. Isn't Germany a Christian nation and see what she has brought to the whole world? Shame on such Christians." Giving away the last of my books, I promised to send some more to other men, friends of my first friend, Mr. B., and also to call on his parents in New York, which I did the following day.

The time for the last train drew near, so I left Camp with an empty valise but a heart full of joy and thanksgiving for the glorious opportunity of the day. On the train I sat next to a refined, middle-aged man who proved to be the father of one of the boys I had talked with, for while talking, he said: "Oh, you must be the man who gave this to my son," and he produced one of our tracts. This made a splendid opening for a talk and the man finally agreed that there must be truth in our belief.

JEWISH NOTES.

There are 613 commandments in the Jewish religion compiled by the greatest rabbis of ancient times. These 613 precepts were put in order by the famous learned rabbi Ramban, which name is formed by the initials for Moses the son of Nachman, born in the 12th century. The fourth commandment according to his order, is that God commanded the Jews to possess the land which He promised to their fathers. The Jews therefore are not allowed to leave it unpopulated. One who gave up living in Palestine and moved to another country was regarded by our wise men as an idolater. But long before this great rabbi uttered those words, as early as the first and second century of the Christian era, the great Jewish rabbis taught as follows: "He that lives in Palestine is like one who leads a sinless life." Kesubos 111. "He that walks in Palestine even for one hour only and dies there is sure to have the future." Midrash on Proverbs 17. "Palestine is the place of learning, for its atmosphere makes wise." Baba Bathra 158. These and many similar doctrines of the great rabbis concerning the importance of living in Palestine have caused many Jews from all parts of the globe to exert themselves to the utmost, passing through great difficulties and suffering many things in order to reach that blessed privilege of entering Palestine in their old age that they might die and be buried there. It is therefore no surprise to find a ready response among the Jews all over the world to the call of the Zionists for an exodus of Jews from all parts of the world for Palestine. The strictly orthodox Jews, whether they believe in Zionism or not, are now jubilant over the capture of Jerusalem and the open door made by the British for the Jews to have free entrance into the Holy Land, simply because of believing implicitly in the

sayings of their ancient rabbis as to the merits of residing in Palestine.

* * *

A commission of Jews from America together with one from England by permission of the British government will shortly leave for Palestine. Its mission will be to ascertain the situation and conditions in Palestine. It is not known for a certainty as to the welfare of the Jewish colonies there, what havoc the war has wrought in that land, or what is to be done along the line of taking the first steps toward upbuilding a Jewish national home in the Jewish land. The commission will have to find out all about these things as well as many others and give reliable information to the Jews all over the world. Upon their instructions the Jews will fully rely and will start, it is believed, an extensive movement to enter the promised land. The best mechanics, engineers, designers and in fact the best minds of the Jewish people all over the world are to be engaged in making of Palestine a model state. For this purpose money is being freely contributed by the Zionists to the Palestine restoration fund. For the first time since Moses sent twelve men to spy out the land, (Numbers 13), the Jews will now depend upon the report of this commission sent out from America and England.

* * *

Prof. Georg Brandes of Copenhagen who is considered the greatest Jewish scholar and critic, declared recently that the founding of a Jewish nation was one of the few bright prospects offered by the war. Although Mr. Brandes has always been a liberal idealist who would emphasize that individual freedom, political equality and democracy would wipe out race differences now he declares himself on the side of Zionism and instead of nullifying he accentuates race individuality. The leading Jews

think that his will be the first name proposed for the professorship of comparative literature in the University of Jerusalem which the Zionists are going to found in the near future.

* * * *

The Chief Rabbi of the Spanish and Portuguese Jews of Great Britain has written an article which has been published all over among the Jews. It says: "With the realization of a Jewish commonwealth in Palestine an end will be made to the Jew's duality of existence. A Jew will be a Jew within and without. The feeling of uncertainty will disappear. He will know exactly where he belongs, and a powerful weapon will be placed in his hands in every part of the world against all legal discriminations and all attempts at oppression. Certainly, one cannot blink at the fact that there is a Jewish problem in the world. Nor are Jews blind to the knowledge that they are often made the scapegoat for other people's blunders, or the lightning conductor in political upheavals. We wish to put an end to this state of affairs, and the only way to do it is by the establishment of a Jewish commonwealth in the Holy Land. But not only the Jews will derive a benefit from it; in the larger aspect the benefit to the world and mankind in general will be great. Europe and, for that matter, America are still groaning under the burden bequeathed to them from the Middle Ages. Feudalism has only changed in name; the relation between capital and labor is still regulated on the basis of mediaeval institutions. The government of the State, administration of charity, the care of the sick and the infirm, the taxation of land and the administration of justice must be readjusted. We hope to make a clean sweep of all the shackles of European thraldom, but, on the other hand, all that is based on modern civilization will be carried by the Jews to the East. We are standing on the

threshold of the awakening of the nations of the East, and only the Jew can be the mediator between East and West. He has gained a knowledge of the West, and will win the confidence of the East. What has happened once in Spain, will happen again, reversed. The Jew interpreted the wisdom of the Arabs to Latin Christianity; now he will interpret in return the wisdom of Europe to the wistful sons of Arabia. It is impossible even to contemplate the potentialities of the future without emotion. But all our hopes will prove to be a mere chimera—flickering out like a will-o'-the-wisp—unless the powers that be, know how to keep their hands off and to place Judah on the soil of his fathers as a free man in a free land."

* * *

Please do not ask us to recommend Jewish papers dealing with Zionism, etc. If there is any reliable news on Jewish movements throughout the world, we are in a position to give you such news first hand, and you can depend upon it being printed in these columns. Do not be deceived by sensational articles appearing in some papers who evidently are exploiting recent events for their own advantage. We have been reading such articles ourselves and find many of them greatly exaggerated or entirely without foundation.

ANNUAL MEETING

The Board of Trustees of the Williamsburg Mission to the Jews, held their Annual Meeting in the office of the Mission on January 23, 1918.

The meeting was opened with Scripture reading and prayer followed by the reading of the Minutes for the previous year and interesting reports of the progress of the work in its various branches. Officers were elected and the Budget for 1918 was presented and passed upon.

Many details of the work were discussed and new plans for the coming year considered. With heartfelt thanks to the Lord for His good hand upon us in all the past days, the meeting was then adjourned.

QUESTIONS AND ANSWERS

Question: *In Rev. 11:3 two witnesses are spoken of. Heb. 9:27 "It is appointed unto men once to die," then in Malachi 4:5, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Is not Rev. 11:3 referring to Elijah and Enoch who have not died?*

—BENJAMIN WILSON WOODROW.

Answer: Yes. The peculiar expression about the witnesses, "stand before the Lord" signifies that they had not fallen by death and their bodies had not been lying prostrate in the grave. They were standing in uninterrupted life in the time of John. Thus they were susceptible to bodily death inflicted by the Beast. A similar phrase is used by the Lord Jesus in reference to those saints who will be caught up to meet Him in the air and so escape the tribulation. He said "watch and pray that ye may be counted worthy to escape—and to stand before the Son of man." It is therefore certain that the two witnesses are Enoch and Elijah who were translated without the intervention of death. The word "once" in Heb. 9:27 does not mean "once" and not twice. We are told of a "second death" in Revelation, chapters 20 and 21. Then there are those who were raised up from the dead and died again. The son of the Shunamite was raised by Elisha, Lazarus and others were raised up from the dead by the Lord Jesus Christ. The meaning of Heb. 9:27 is that God, once for all, appointed for men to die, and that cannot be altered or revoked.

* * * *

Question 1: *How could Christ be born of God when He was born of the flesh just like any other man?*

Question 2: *Were Joseph and Mary married under the Jewish law when He was born?*

—MR. WILLIAM MILLER.

Answer 1: The Lord Jesus, who was the God-man was born as a divine human—God the Father who created human beings and holy angels by His word also formed the human part of the child Jesus, which was, "a holy thing." That formation did not come in the ordinary course of nature but by the immediate power of God the Father in order to make that "holy thing" fit to be taken into that mysterious union with the fulness of the Godhead to dwell there bodily. "Without controversy,

great is the mystery of godliness; God was manifest in the flesh." 1 Tim. 3:16. That is the "new thing created in the earth," spoken of by the prophet in Jer. 31:22.

Answer 2: Yes. "Mary was espoused to Joseph." Matt. 1:18. The Jewish ceremony of espousal in those days was similar to that of a wedding. The difference between the two consisted in the fact that in the case of the latter they started to live together immediately upon marriage, while in the former the living together was postponed to a set time in the future. According to the Jewish law the espoused ones could not be free from one another except by a divorce, because they were considered legally married.

* * * *

Question: *The Christian Jew I understand from your paper, is not in sympathy with the Zion movement. If their going back in unbelief is the fulfillment of God's Word, and if this gathering back must take place before they will be converted and Jesus comes back, ought we not to be mightily stirred and thrilled these days? It seems to me, believers should be greatly encouraged and that sinners, and the world as a whole, should be convinced that God's Word is wonderfully true. I would like to understand the Christian Jew's view point; I understand that the greatest thing is to be converted and become a part of the "bride," Jew or Gentile. But won't this movement among the Jews be the means of a great conviction upon the world, and if so, don't you think that we Christians ought to be greatly rejoiced?*

—MRS. N. E. LEWIS.

Answer: It is a misunderstanding. No Jewish Christian who knows and believes the Word of God will be against that movement. However, a feeling similar to the "heaviness and continual sorrow" of Paul, Rom. 9:2, affects the Jewish Christian because of the terrible ordeal there is in store for his kinsmen during the tribulation, following the partial restoration. Jer. 30:7 describes Jacob's trouble as, "that day is great, so that none is like it." Zech. 13:8 says "Two parts shall be cut off and die." How can we rejoice in the face of these and other foreboding scriptures. Our greatest desire is therefore to see many of our brethren converted in order that they may escape the great calamity.

Twenty-Third Audited Statement, Williamsburg Mission to the Jews

(Receipts that have been acknowledged from month to month, and disbursements for the twelve months, beginning January 1st, 1917, and ended December 31st, 1917.)

RECEIPTS		DISBURSEMENTS	
General Fund:		General Fund:	
Balance January 1st, 1917.....	\$1,072.33	Salaries and expenses of L. Cohn, P. Englander, Miss A. Sussdorff, M. Maisel, Ruth Smith, part salary Harry Burgan.....	\$6,648.21
Income from all sources.....	23,499.95	Joseph Cohn, Field Secretary, salary and expenses; salary and expenses of assistants, E. Zimmerman, E. S. Davidson, Mrs. M. Grupe, M. Zutrau, Miss L. Haifley; expenses, Winona Lake Conference.....	7,551.06
Literature Fund:		Literature Fund:	
Balance, January 1st, 1917.....	478.03	Salaries: Stenographers, organists, special musicians, temporary and part-time workers, legal expenses	2,805.45
Income from all sources (including Merriam Fund)	1,569.54	Maintenance of Mission building, janitor, gas, coal, electricity, telephones, postage, stationery, office furniture, repairs, special replacement fund appropriation.....	4,211.47
The Chosen People:		The Chosen People:	
Balance, January 1st, 1917.....	160.26	Printing, Advertising and Mailing.	2,807.37
Income during year.....	3,259.18	Relief to Poor:	
Relief to the Poor		By payments of rents, board, purchase of clothing, food and by cash gifts	
Balance, January 1st, 1917.....	242.47	917.95	
Contributions for regular and special cases	1,351.15	Work Among Children:	
Work Among the Children:		Sewing supplies, socials, outings..	
Balance, January 1st, 1917.....	447.09	183.64	
Contributions for Outings, Christmas Entertainment and Sewing Supplies	64.25	Education Fund:	
Education Fund:		Part of expenses: Morris Zutrau at Park College; Martha Lustgarten at Moody Bible Institute.....	
Contributions received during year	30.50	26.12	
Building Fund:		Building Fund:	
Contributions during year.....	202.92	By payments	
Dispensary Account:		77.41	
Received from Dispensary Patients	499.29	Sar Shalom Dispensary:	
Reading Room:		Maintenance expenses, salaries: Drs. F. H. Richardson, James A. Cooley, Willis M. Gardner and other physicians; purchases of drugs, etc.	
Balance, January 1st, 1917.....	422.39	1,026.25	
Special contributions for year.....	750.00	Reading Room:	
Total Receipts for the Year..\$34,049.35		Equipment, maintenance expenses, part salaries of Morris Maisel and Harry Burgan	
		759.95	
		Total Disbursements..\$29,496.65	

We hereby certify that we have examined the books and securities of the WILLIAMSBURG MISSION TO THE JEWS, as to Cash Receipts and Disbursements for the twelve (12) months ended December 31st, 1917, and our report with reference thereto is annexed hereto contained in the following schedules:

SCHEDULE

- I. Statement of receipts.
- II. Statement of disbursements—pages 2, 3.

We further certify that the Cash balance appearing thereon is correct and agrees with the pass book which we have examined.

We further certify that the vouchers for the expenditures were audited by us and found correct. Respectfully submitted,

THE MERCHANTS' AUDIT AND ACCOUNTING COMPANY, INC.

By W. G. ARCHER, President.

Balances Forwarded for 1918:

General Fund as per adjustment sheet	\$1,562.13	
Chosen People	612.07	
Poor Fund	675.67	
Literature Fund	832.80	
Children's Work Fund	327.70	
Reading Room	412.44	
Education	4.38	
Building	125.51	4,552.70
Total.....		\$34,049.35

HITHERTO

On the preceding page appears our annual financial report. In presenting to you an account of our stewardship for the year 1917, we do it with a song on our lips; and the burden of the chant can be well expressed by a verse in I Samuel 7: 12, "Hitherto hath the Lord helped us."

Hitherto; away back from the beginning, now twenty-three years ago, in those dark days of sacrifice and deprivation, days that shone bright in the dark because He was brooding over us. Hitherto; the years went by swiftly, and brought new trials and new problems; but still His care was over us, and the need was met, and the problem solved. Hitherto; there arose enemies, bitter and resolute, bent desperately upon destroying the root and fruit of the years of patient toil; but again God was there, and He revealed His mighty arm of deliverance, and set us upon the Rock. Hitherto; the sky darkened, a world war was on, men sprang to the colors, everywhere was distress of nations, the seas roaring, the peoples troubled, until at last our own land was caught in the ever widening whirlpool of bloodshed. Could God help in such an hour? The best answer is the Annual Report opposite; for it bears testimony to the largest year's income for general purposes in our history. The same God who called Abraham out of Ur,

and cared for Abraham and his seed, is our God, the God of Israel who neither slumbers nor sleeps. Many a time in the year gone by when earthly friends failed, God sent us the needed funds from totally unexpected and sometimes unknown sources.

This Mission is a testimony to God's ability to provide without resorting to the usual worldly methods of appeal. We depend on God that He will continue to move upon the hearts of His stewards to give. So this Mission stands as a miracle before unbelieving and unspiritual people. And then, too, there has come to us all, a fellowship and comradeship in His work, that is beyond value. All of you have been knit together, as it were, with us, so that we are in deed and in truth, one body articulating for the one purpose of spreading the gospel in these last days among His everlasting people, Israel.

We have not made here any detailed explanations of the items in the account, as we feel the account will speak for itself. But, as you all know so well, you are freely welcome to any fact you may wish, and our books are always open to the inspection of any friend. We have nothing to hide.

For the year 1918, we go forward with faith and hope. We must be busy "till He come." And if before the year shall close, He shall come, that, to all of us, will certainly be the greater gain.

SUMMARY OF CONTRIBUTIONS RECEIVED FROM JANUARY 1st to JANUARY 31st, 1918

Covering Receipt Numbers 30814 to 31534 Inclusive

For the General Expense Fund	\$2,948.48
For the Relief to the Poor Fund	284.00
For the Literature (Bibles and Tracts) Fund.....	167.59
For the Building Fund	75.00
For The Chosen People (subscriptions)	352.55
Dispensary Income a/c	53.25

Total for all purposes.....\$3,880.37