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This is what we are doing for the Jewish people through the medium of our new Yiddish-English Monthly, THE SHEPHERD OF ISRAEL. Under God's guidance and help we purpose through its pages to give American Jews a true knowledge of the Lord Jesus Christ their Saviour. Already 10,000 copies are being mailed each month to 10,000 Jewish families and correspondence is being received showing the forceful effect the paper is having on the Jewish mind.

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Williamsburg Mission to the Jews

Box 10, Station A,
Brooklyn, N. Y.

Vol. XXVI

FEBRUARY, 1921

No. 5

THE CHOSEN PEOPLE

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



• LEOPOLD COHN •
Editor and Publisher
Station A, Box 10
Brooklyn,
N.Y.

Published monthly, October to May only, as a
medium of information concerning Israel, and the Work of the

WILLIAMSBURG MISSION TO THE JEWS.

10 cents a copy

50 cents a year

Williamsburg Mission to the Jews

(INCORPORATED)

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THE CHOSEN PEOPLE

Appears Monthly
October to May Inclusive

EDITORIAL STAFF

LEOPOLD COHN
MISS ELLA T. MARSTON
JOSEPH H. COHN

Subscription Price
50c per Annum

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My dearly beloved friends:

I salute you and pray for God's blessing upon you. May you be greatly cheered by the thought that you are co-laborers with the Lord Jesus Christ, the greatest King. May your names be recorded, with honor and distinction, in the book of the Lamb, saying, "They dwelt with the King for His work." 1 Chron. 4:23.

THE YEARLY ACCOUNT

From month to month during the year we, the workers of this your Jewish mission, have been informing you of what the Lord has been doing through us in the field of Gospel work. This time we are giving you the report of what the Lord has accomplished through you with regard to His work and its maintenance.

On another page you will find our 26th annual audited statement of receipts and disbursements. Please read the account, notice the certificate of accredited Public Accountants, and then join us in giving thanks to our Lord and Saviour. The reading of the mere figures in the account may appear of no interest yet they speak loudly and show that the Lord has again cared for this mission in a special manner. They reveal the fact that the Lord has treated this mission and its workers as the "sheep of His hand." Psa. 95:7. He has directed the dear friends to increase their gifts for the maintenance of the mission in accordance with the high cost of these days. And these figures also show that these friends in sending their voluntary contributions by the Holy Spirit's direction, are a class of people who are willing to obey God's word speaking to their hearts. Like the prophet of old they say, "Speak, Lord, for thy servant heareth." 1 Samuel 3:9.

EACH ESPECIALLY COMMISSIONED

The Lord Jesus has given each one of us a special commission. None of His people should be unemployed. Those who are not qualified for one service may be useful for another. Some can glorify Him with a large portion of their substance, others magnify His Holy name by their time and strength, but none of His can ever be useless. All are dwelling with Him for His work. And though we may all be employed, all useful and helpful in the work of His Gospel, we must be dwelling with Him. We cannot do anything thoroughly and effectively without Him.

While we give thanks unto God upon every remembrance of you, dear friends, and your co-working with Him in the past, we cannot refrain from urging you to larger activities in the future. You remember the words of the Lord Jesus Christ, in connection with the unjust steward, "for the children of this world are in their generation wiser than the children of light." Luke 16:8. Consider the tendencies of this generation. Wordly men have a great passion for largeness in every direction. They have the ambition of erecting the tallest buildings, the longest railroads, the swiftest ships and trains, etc., etc. Why not turn these superlatives into spiritual channels and endeavor to show that the preaching of the Cross of Our Lord is the greatest subject in the world and is worthy of our greatest effort in its behalf?

If worldly men are so ambitious and active in respect to their present interests, how much more persevering and active should the people of God be respecting eternal concerns?

Yours, in His service,

LEOPOLD COHN.

EDITORIALS

Will the Jews Return to Palestine?

Recently a number of our readers put to us the above question. They referred to an article in a Seventh Day Adventist paper (a copy of which they mailed us) in which the promise of God to restore Judah to the Holy Land was refuted. Hence the above query. Now, it is impossible to read the Bible without being arrested by God's many promises to bring back His people to Zion. Why the Seventh Day Adventists deny these promises is a question to which there are many answers. We will bear them up in prayer to God who alone can make them conscious of the great danger in which they find themselves by taking such a position toward the word of God.

Our readers have already been made acquainted with some of the striking passages of prophecy concerning the restoration of the Jews to their own country. It seems that in anticipating the doubts of the Gentiles concerning the Lord's promises to Judah and Israel, He addresses them directly saying, "Hear the Word of the Lord, Oh ye Gentiles (literal) he that scattered Israel will gather them for the Lord will redeem Jacob." Jere. 31:10, 11. So strongly did God emphasize His promise with regard to their restoration that He uttered those wonderful words, saying, "Thus says the Lord which giveth the sun for a light by day, and the ordinances of the moon, and of the stars, for a light by night if these ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me forever." Jere. 32:35, 36. The same striking words are repeated in Jere. 33:20, 21. Again read Jere. 33:16 where it refers to the gathering of Israel and Judah through the branch of David, the Lord Jesus Christ, and we are told that in those days Judah

shall be saved and Jerusalem shall dwell safely and the name wherewith Jerusalem shall be called will be "the Lord our Righteousness." This has never been fulfilled yet and the word of God cannot be broken until every jot and tittle, every word of prophecy, shall come true. Again we read Isa. 11:12, "and He shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." Has this promise ever been fulfilled? These passages are only as a drop in the bucket, for they are iterated and reiterated numerous times throughout the whole Bible.

IN PROCESS OF BEING FULFILLED

It is hard to understand how people can be so blind as not to know the events of the day which must thrill the hearts of every man and woman who has watched the developments of Zionism during the last few years. It seems to us that it does not require keen perception or profound knowledge of the Scriptures or high education in order to be convinced of the correctness of God's Word, with regard to the return of the Jews to Palestine, if only one does not shut his eyes to the recent occurrences in the history of the Zionist's movements and their wonderful achievements. First of all, unexpectedly, just like a thunderbolt from a clear sky there came the news of the Balfour Declaration in November, 1917, that Palestine was given to the Jews to there establish their homeland. Then in April, 1920, the League of Nations at their conference in San Remo gave to Great Britain the Mandate over Palestine. On top of all this, last May, Sir Herbert Samuel, a Jew, was appointed by the British Government as High Commissioner of Palestine. It is estimated that there are now about sixty or seventy thousand Jews in Palestine having their own Jewish government. Is not this a marvelous thing? Are not these facts enough to convince one that

God's Word of promise to the Jews is true and already partly being fulfilled? Only sixty thousand Jews returned to Palestine under the edict of King Cyrus in the time of Ezra, Nehemiah and Zerubbabel. Is it not astonishing then that people with the Bible in their hands can deny the promise of God? It reminds one of the old farmer who for the first time saw a circus marching down the street of the town. Among other extraordinary animals there came along a great big dromedary. The farmer gazed and gazed, transfixed with astonishment until the dromedary had long passed on and still he was gazing. Suddenly he came to himself, and rubbing his eyes, shook his head and sagely remarked, "Shucks, there ain't no such animal." The farmer was either above or below conviction. Even the sight of that living form was not sufficient to convince him that it was there.

HARMING JEWISH MISSION WORK

We have also heard from Jews the following incident. In the Bronx near 120th Street, a Jewish Reformed Synagogue sold out to the Seventh Day Adventists. At their first meeting a sign announced that the subject of the preacher would be the restoration of the Jews to Palestine. The Jews who passed by shook their heads in amazement. They said the Reformed Rabbi never touched on such subjects, as they do not believe in them. Now under Christian occupation the first sermon was to be on the restoration of the Jews. They were puzzled and at-

tracted and some of them decided to attend that meeting in order to hear God's promises repeated by Gentile lips. But how sadly disappointed they were when they heard a direct denial of all those promises. "There you are" they said, "these Christians are Jew haters and they cannot endure the thought of the Jew once more possessing the land of their own ancestors." They also infer from such preaching that Christians do not know the Bible, as they put all in one class.

Those of us who believe what God says, know that many promises have already been fulfilled, and can see many more coming true before our eyes.

A Valuable Book on Missions. We have just received a copy of a pamphlet sent out by the Missionary Helpers' Union, of which O. W. Van Osdel and W. L. Pettingill are members. This pamphlet, which is a booklet of eighty pages, contains data concerning a large number of Faith Missionary Societies which are doing magnificent work for God in every part of the world. It is a mine of information and should be read by every one who is interested in the splendid work of these Societies. Those who have some of the Lord's Missionary money and want to place it wisely, will appreciate this booklet.

A postal card addressed to O. G. Nichols, assistant pastor, First Baptist Church, Elyria, Ohio, will secure a free copy of this booklet.

**SUMMARY OF CONTRIBUTIONS RECEIVED FROM
DECEMBER 1st to DECEMBER 31st, 1920
Covering Receipt Numbers 48,453 to 49,100 Inclusive**

For General Fund.....	\$2,489.72
For Relief to the Poor.....	229.00
For Literature Fund (Bibles and Tracts).....	104.50
"THE CHOSEN PEOPLE" (Subscriptions).....	343.90
Dispensary	109.75
For Work Among the Children.....	25.50
For Publishing Salvation Department.....	773.50
For Plaza Branch Account.....	127.50

Total for All Purposes.....\$4,170.37

INCIDENTS IN THE WORK

By Dr. Zeckhausen

A few days after I started my medical work at the mission dispensary, the Lord gave me another mark of His approval of my being there. On that afternoon I had before me a patient, a young Jewess, married and the mother of two children. From the symptoms given and on examination it was a case for surgery. I usually in such cases make it as easy as possible for the patient when conveying my diagnosis and the possible outcome. While I was looking at the patient she suddenly exclaimed, "Do you not recognize me, Dr. Z? I recognized you by your voice when you called other patients in. I am Sarah I" I literally jumped up from my chair, "Is it you, Sarah I?" On looking more closely I began to make out the features of her face and eyes, but she has grown considerably since I last saw her and become more corpulent and motherly looking. "How do you happen to be here?" I asked her. "I see from your card that you live quite a distance from here, in East New York, Brownsville." "Well, I was looking for Dr. B. . . who has a dispensary in this neighborhood, and on seeing the sign on this building, came in, and on inquiry, found out that I made a mistake and wanted to go away, when I heard your voice and decided to stay." "Sarah," I said, "the Lord directed you here. Now tell me what happened to you since we lost sight of you about ten years ago?"

The story was short. On the eve before she, Sarah, was to confess publicly her faith in her Messiah, Jesus, she was kidnapped by her uncle, a red-headed Jew from Brownsville. He stayed all night in her parents home, and the next morning she was taken by him and her mother to a place which she afterwards found out was the Clara De Hirsch Home for Girls

on 63rd Street, Manhattan. She was kept there for nearly two years, practically a prisoner and had no opportunity to communicate with her friends on the outside. After she was released, she was married to a Jew in Brooklyn, where she has resided since. "And how is your faith, Sarah? You were one of our earnest, believing girls, always faithful and true." "Well my surroundings now, my home, my husband, my children, take up all my time, so I scarcely can think of other things, and besides you see Doctor I am sick." I asked her to come again when I would be able to prescribe more fully for her trouble.

When she left, I at once referred her case to Miss Sussdorff, who faithfully followed it up and visited her in her home. I was immensely glad to see Sarah (Mrs. K.) . . . at our Thanksgiving dinner, so tastefully arranged, at the mission headquarters. It was a memorable evening to see among so many attendants of the mission, a good company of believing Jews, and among them were Sarah and her sister-in-law. I really rejoiced to see them at this gathering, for the testimonies and after-dinner speeches greatly impressed all present, especially those who came for the first time.

About a month ago Mrs. K. underwent a successful operation, and while convalescing at the Long Island College Hospital, Miss Sussdorff and I visited her frequently and prayed for her recovery. She was willing to read the Bible and other literature while there. She is now in her home and I know is thankful to get in touch with Christian friends who were instrumental in pointing her to her Saviour. It is our earnest prayers that this Jewish daughter may soon not only rejoice in her revived faith, but that she may be instrumental in bringing her husband and children to Him Whom to know is life eternal.

By Philip Englander

A short time ago we received a letter from Boston from a young Hebrew girl who had been recently converted, and was now anxious for the salvation of her family living in Brooklyn. Acting on her request, I therefore called to see them and found her mother, grandmother, brother and sister. When I told them that I brought greetings from their daughter in Boston, the mother burst out in a bitter cry, saying, "Why did she leave us? Why did she become a Gentile and bring such shame on the whole family? Why did she cast us off?" and the grandmother added a few more "whys." I finally quieted them down so that I could explain something of what the true religion of the Lord Jesus Christ is and show them that their daughter did **not** become a Gentile, did **not** bring shame on the family, but rather great honor and blessing if they too would accept the same blessed truth.

The old lady objected to all I said, remarking, "We were born Jews and as such we will die." I then repeated that the Messiah Himself and the early disciples were all Jews and that faith in Christ is based on the prophecies in the Old Testament scriptures given by Jewish prophets and I quoted some portions therefrom. At this I saw the mother's face change and the burden seemed to be lifting, but there was another point which she wanted made clear. She feared that her daughter in being baptized was branded on her hand or arm with a cross. At that I quickly rolled up my sleeves and showed her my hands free from any crosses. How thankful she was at that and she praised God for sending me to remove her foolish fears. Before I left she asked when I would come again and she promised to read the tracts I left with her.

A week later I visited them again and we had a happy conversation.

A letter had come meantime from the daughter in Boston, in which she again told them of Jesus Christ her Saviour. The mother was rejoicing and the grandmother was more willing to listen to the truth than she had been. We had a long talk to which they listened earnestly asking for explanations on different subjects which I gave them to their satisfaction. A number of times I noticed that they nodded their heads as if to admit the truth of my saying.

May God bless the words spoken to them so that daughter and family may be united in enjoying salvation and happiness in the Lord Jesus Christ. * * * *

On a visiting tour I passed a store from which the proprietor Mr. C. . . . ran out, shouting after me to stop. Coming with a copy of the Shepherd of Israel in his hands he said, "Take this back please, you sent it to me just a day ago, I don't want it, don't send it any more." "Why, have you read it?" I asked him. "No," he said, "neither do I care to read it." "If you haven't read it, how do you know that you don't want it?" I asked again. "Maybe it is good and you will want it." At this, another man came near and Mr. C. . . . insisted I should take it back. When I took it from him the other fellow asked for it, but Mr. C. . . . tried to discourage him from taking it, telling him that it is a Missionary paper which is misleading the Jews. "Nonsense," the other man said, "I have been to their meetings many times and never heard anything of the kind." These remarks were rather loudly spoken and attracted others to come near, each one wanting a copy of The Shepherd of Israel, and so Mr. C. . . . asked for his copy again. I gave them a thorough explanation as to what The Shepherd of Israel and missions in general stand for, and in spite of two men who were rather a nuisance the others listened to my quotations from

the Bible referring to the Messiah, the Lord Jesus Christ. Two of the men I noticed at the following Friday evening meeting.

By Miss A. E. Sussdorff

On the first Wednesday of the New Year we had a specially blessed Mothers' Meeting, the testimonies being so helpful to all. My heart rejoiced to see that some of the women were growing in grace and in the knowledge of our Lord Jesus Christ.

Mrs. K.... testified that she is so thankful to God for showing her the Light in Christ, for she believes in Christ with her whole heart, and her children do also. But her husband does not. "On New Year's eve" she said, "my daughter Lena asked permission to stay up with me and see the old year out, and I allowed her to do so. My six other children had been tucked away for the night, and Lena and I sat by the table. I was reading my New Testament and Lena was singing all the songs she had learned in the Mission. Finally we sang together, 'While shepherds watched their flocks by night', I sang in Yiddish, Lena in English. Just then my husband came in and Lena stopped singing. 'Why don't you finish singing, Lena?' he asked. 'Because you will hit me,' she said. 'No, I will not, you finish the song' her father said. Just then the whistles began to blow, and we all wished each other a Happy New Year, but my husband turned to Lena and said: 'Happy New Year, Lena, now what do you wish for most?' 'I wish my father was a believer,' the child replied." Mrs. K.... broke down and cried, as she got to this part of her narrative.

Since then Mrs. K.... told me, she has put her husband to a test, as he ridicules her for praying and believing in Christ. He is out of employment and the other day they had no money and nothing for the children to eat.

So she said, "Louis, let's pray." "Oh nonsense, prayer doesn't help." "All right, I won't pray either, and we will see how things go." Mrs. K.... went out and returned at noon. The children came home from school, but there was no lunch to give them. Her husband said to her, "Have you nothing for them to eat?" "Why no, you did not give me money did you? I will not ask the grocer to trust me again and you said, prayer is nonsense." "Well Helen, you pray," he said. "No," she said, "If you won't pray with me, we will do without food." He went in the front room, stood by the window and came back. "I prayed," he said. "That's not prayer; we must kneel and pray the right way." "All right I will, and we will see what prayer will do," he replied. So they knelt in prayer, and Mrs. K.... did the praying, he repeating the words after her and then she said, "Now you go to the grocer and ask him to trust us for bread and milk." He went, and on the street he met a man from Philadelphia he had not seen for ten years. The K's were married in Philadelphia and this man was a neighbor at that time, and one of the wedding guests. He was pleased to see Mr. K...., asked about his family and was he working. Then the husband told him of his troubles. "My," said this man, "No money and seven little children! Here is \$10.00. When you have work, pay it back." The husband came back to the house with his arms full of groceries and told of the man he had met. Then she said, "Now do you believe God for Christ's sake answers prayers?" "Yes I do." This man called at their home the next day and they find he attends a Mission to Jews in Philadelphia and is so pleased that Mrs. K.... and the children go to a Mission. He told Lena to stick to the Bible.

Mrs. J.... came in to the meeting a little later that same day and as soon

as she entered she said, "I don't want to sew today. Let's have our Prayer meeting, and let's sing No. 28 in our hymn book." This hymn is "I need thee every hour" (We sing in Yiddish). We did sing this hymn first, and a number of other hymns, and then we had prayer and to my surprise Mrs. J.... knelt by her chair, which she had never done before. After Mrs. R.... prayed, I said, "Mrs. J.... do you want to pray?" and she did, thanking God for taking care of her children that day and saving them from danger.

When the testimonies were given, she jumped up. "I must tell you how wonderfully God protected my three little ones today. I had to go to the store this morning to buy something for the older girls lunch, and so I had to leave Jessie and the two babies alone for a few minutes. As I went out I thought of what you told us last week Miss Sussdorff, that we do not have to kneel at our beds to pray, but we can pray any time and anywhere, and as I went down stairs I just prayed, 'O God, take care of my babies. In Jesus' name I ask.' When I came back, I saw the kitchen floor was wet and burnt paper was all about. I said, 'Why Jessie, what's this?' 'Why, mama, Abie got a match and set fire to all that paper, and it was blazing up, so I ran to the sink and with a glass poured water on the fire until it was all out'. (Jessie is seven years old). Then I just praised God for answered prayer and oh, how wonderfully He took care of my little ones; Jessie's little dress might have caught fire trying to put out the flames." She finished her testimony by saying, "The best thing is to trust God through Jesus." This woman kneels during prayer every Wednesday since then.

Another Mother testified, "Do you know my children have been coming to this Mission for years, and I never cared about this place? They learned to sew and that was all I cared for,

but now I see since I have been coming these few weeks that my children have been with fine people and I never knew it. I am surprised. I like it here. I never thought it was so fine."

I ask an interest in your prayers, dear readers of THE CHOSEN PEOPLE, that these Mothers who believe will come out for baptism, and those who have not accepted Christ will accept Him now. Pray for me.

THE POOR AND NEEDY

The Lord has been most graciously supplying, to a certain extent, our needs in cases of misery and suffering among our poor Jewish brethren in the mission field. Occasionally we have observed how wonderfully the Holy Spirit has been leading some of our dear friends who have been sending us of their means for the Poor Fund. The one who sends such a contribution may not be conscious at the time, of the fact that God had spoken to him in His still small voice to make a remittance, but by the time it reaches us we can see plainly the Lord's leading in it at both ends.

A few weeks ago one of our converts, a man of about 45 who has become friendless and penniless, but having the spirit of Christ within him, had to undergo an operation. At the time of discharge from the hospital he did not know whither to go as he actually had no place where to lay his head. Just the day before his leaving the hospital, a contribution came to us designated for the Poor Fund, an amount sufficient to take care of him for a week or two. At once Mr. Englander went and took him out of the hospital and rented a room for him and we have been taking care of him since. A good many similar cases have recently come to our observation and certainly they are conducive of strengthening our faith in His loving care for us and showing us fresh proofs that the Holy Spirit does dwell in the hearts of men, talking to them on behalf of this Mission and then talking to us of the love of the Lord Jesus Christ who is with us alway, feeling for us in everything.

JEWISH NOTES

Sir Alfred Mond, the English Minister of Finance, together with Dr. Weitzman are visiting Palestine. Mr. Lloyd George, has commissioned Sir Mond to take up with Sir Herbert Samuel certain important financial plans for the upbuilding of Palestine. In an interview with the Reuter Telegraph Agency Sir Mond stated that Palestine must be equipped for millions of Jewish immigrants as money for that purpose is beginning to come in. He further declared that the majority of noted Jewish capitalists in England are now connected with the Jewish financiers of America, France and other European countries for the purpose of forming large financial enterprises in Palestine.

* * * *

The Zionist Organization of America has received a report that a modern harbor will be begun at the end of the winter in Jaffa. A well known European harbor building company has negotiated for the contract. The harbor will be of such dimensions as to accommodate ten vessels of 5,000 tons each and when necessity demands, the plans will allow of enlargement.

* * * *

Major James de Rothschild arrived in New York early in January. He is the son of Baron Edmund de Rothschild whose great gifts made possible Jewish Colonization in Palestine. He was major in the Jewish legion where he served under General Allenby in the conquest of Palestine. Major de Rothschild seems to be heart and soul in the Jewish national cause. He is a Zionist and has come over to America in order to interest wealthy American Jews whose sympathy the Zionists have not yet succeeded in enlisting. A royal welcome was given him and his wife by the Zionist Organization of America at the Hotel Astor. This is regarded by the Jews as an event of

great interest. The major is a comparatively young man. Other members of this distinguished family have visited America, but their object was pleasure. But this young man, perhaps one of the wealthiest men in the world, came here for the purpose of helping his people, to insure in Palestine a homeland for his oppressed brethren. Never before in the history of the Rothschilds has there been such an interest and activity displayed on behalf of the Jewish people as at this time. The Jews of America who once were poor and miserable, always applied to the Rothschilds for help, but now the Rothschilds come to these once poor Jews for help, in order to benefit all the sons of Abraham.

* * * *

A protest against anti-semitism has been issued, signed by prominent statesmen, clergymen, teachers and editors headed by Woodrow Wilson and William Howard Taft. The originator of this protest was Mr. John Spargo, the noted author and social worker. In this statement all the recent anti-Jewish publications in books or in magazines are strongly condemned as anti-American and lawless and brutal. The signers believe that a protest of this nature should not be left to men and women of Jewish faith, but that it is in a very special sense the duty of citizens who are not Jews by ancestry or faith, to fight this evil. They declare an earnest protest against this vicious propaganda. They call upon their fellow citizens of Gentile birth and Christian faith to unite their efforts to theirs to the end that it may be crushed. The signatures number over one hundred and fifty.

* * * *

The appointment of Lord Reading, Chief Justice of England as Viceroy of British India, is another blow to Anti-semites. India was given to Great Britain by a Jew, Benjamin Disraeli, who made Queen Victoria Em-

press of India. Sir Edwin Montague, also a Jew, a cousin of Sir Herbert Samuel, the High Commissioner to Palestine, is the Secretary of State for India. Now a third Jew has been given a position of Viceroy of that large territory. The appointment of Lord Reading has been supported by the most influential papers in London, as they believe him to be the best qualified person among the numerous distinguished men whose names have been proposed. They say that he is a most remarkable man. His qualities as a lawyer have promoted him to the office of Lord Chief Justice and his experience in politics and diplomacy, all stand him in good stead and commend him to the people of India.

* * * *

Some time ago we mentioned in these columns the great discovery that a Jewish scientist by the name of Einstein made. Now comes another remarkable discovery, also by a Jew, Albert A. Michaelson, scientist of Chicago University. This noted professor has invented and perfected a mechanism by which he was enabled to measure the largest star in the skies. He won the Noble Prize for scientific research. He was born in Germany in 1852 and when a young man, immigrated to America. He has a sister who is a noted authoress, a brother who is a journalist, a son who was in the American Consular Service.

* * * *

Luigi Lutsati, ex-premier of Italy, sent a message to the Jews in Palestine. Among other statements it contains the following: "The Jews of the whole world are now turned toward Palestine. They are willing and ready to further the cause of developing the Holy Land." He sincerely believes and is convinced that Palestine has a bright future. He also offers his help and co-operation in whatever way possible.

In a case tried in London before Lord Reading, Chief Justice of England, in which a Jewish money lender was involved, the public prosecutor asked one of the witnesses whether he was a Jew. Upon this Lord Reading took exception on the ground that the question was improper. The prosecutor remarked that he had never objected to a witness being asked whether he was a Scotchman (Lord Reading is a Jew while the prosecutor, Lord Darling, is a Scotchman). Lord Reading then replied that because of the great prejudice against the Jews a question of this kind is intended to throw discredit upon the witness.

* * * *

There is some excavation going on near and around Tiberia, Palestine. This is being conducted by Professor Nahum Slush. While excavating, the synagogue in which Rabbi Meir Ba'al Ha-nes officiated was discovered. This rabbi lived in the second century and was a miracle performing rabbi. His memory is as fresh in the Jewish mind now as if he had lived a year ago. This discovery of the synagogue where he prayed is therefore of the greatest importance to the Jews.

* * * *

The news of a proposed legislation in the United States, which would completely bar all immigration created a panic among the Jews in East European communities. Large numbers of these poor persecuted Jews have been looking anxiously forward to the time when they would be able to save up enough money for their passage to America and thus get rid of the European Gehenna.

QUESTIONS AND ANSWERS

Question 1. *Who were the Nicolaitans mentioned in Rev. 2:6?*

Question 2. *When was or will Ezekiel's temple be built?*

—SADIE M. WHITWORTH.

Answer 1. The followers of a leader by that name, who held and taught that the most impure practices were innocent.

Answer 2. It will be built at the second coming of Christ.

* * *

Question. *Do you believe the Roman Catholic Church is behind the slaughter of Jews by the Poles?*

—L. B. SOUTHWORTH.

Answer. Both the Roman and Greek Catholic religious systems are behind the Jewish persecution.

* * *

Question 1. *I am writing to ask if the translation in Gen. 50:20 (the King James Translation) would not be just as good and true if it had been OVERRULED instead of "MEANT it unto good?"*

Question 2. *And WAS IT NECESSARY for "Elimelech and Naomi" to go down or sojourn in Moab and thus enter into sinful relations that God might provide a way for the Gentile nations to have a part in Christ? Could He not provide a better way than man's ingenuity if we would listen to his voice?*

—D. D. KEELER.

Answer 1. It is the same word as in the preceding clause, "ye thought evil against me." Literally, it should be rendered, "but God thought it unto good."

Answer 2. There was no sinful relation, neither was there man's ingenuity. "There was a famine in the land" is said in the first verse of the book of Ruth. That was the reason why Elimelech went to sojourn in the land of Moab. It was probably in Gideon's time, when the Midianites robbed and destroyed everything in the land of Israel. Judges 6. The famine came as a judgment of God on account of their forsaking the Lord, and serving other gods. These two events, the godlessness of his people and the famine brought no light pressure upon Elimelech that such a man, although having had possession among his brethren, came to the resolution of leaving his country. From what is recorded of Naomi, his wife, we would naturally conclude that Elimelech's was a God-fearing family. It is also evident that the women whom Elimelech's sons took

for wives had forsaken their own gods, and worshipped the God of Israel. In all this we have a sublime example of God's sovereignty in the manner of His executing His purposes. It shows that from the beginning He has "chosen the foolish things of the world, to confound the wise," "the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, has God chosen—that no flesh should glory in His presence." 1 Cor. 1:28-29.

* * *

Question. *Please explain the twenty-third verse in St. John the twentieth chapter.*

—AMELIA HEYENBROCK.

Answer. Remit and retain sins is another way of expressing to loose and to bind, rendered in Matt. 16:19, 18:18. To bind and loose, were terms used among the rabbis then and at present in connection with the laying on of hands when authorizing a man to be rabbi. In Hebrew they are "isser vehetter" meaning bidding and forbidding, granting and refusing, declaring lawful or unlawful, etc. As the Lord Jesus sent out His disciples as His representatives, He gave them the diploma of authority to decide all sorts of religious questions among the Jews, even marriages and divorces, just like the regular rabbis. This He did in order that the Jews should not say: "These men are ignorant and have no authority to teach us." The breaking of any one of the dietary and family purity laws, to which the ancient rabbis added many hundreds of rules and precepts, was and still is considered by the Jews a great sin. But all those sins can be retained or remitted, according to the finding in the law, by one word of the authorized rabbi, "treif" or "kosher," "assur" or "muter."

* * *

Question. *Will you give your interpretation of the following parables. Matthew 13:33, "Leaven which a woman took;" Matthew 13:44, "the kingdom of heaven is like unto a merchant man seeking goodly pearls."*

—D. C. FISK.

Answer. The series of parables in Matt. 13, unfold the relation and condition of the church between the first and second comings of the Lord Jesus Christ. They show that the church during that interval is not called, as some suppose, to bring nations to the feet of Christ, etc., but is to gather out of all peoples, a few—the remnant that will be persuaded by the message of love. The sower was

skilful and the seed was good, but the failure came from the ground on which the seed fell. This means non-receptive hearts. The tares being more than the wheat, refer to the many nominal Christians. Again the mustard tree, although making a show of size, yet within harbors the birds, false doctrines, that pick up the sower's seed of the first parable. The leaven in the three measures of meal foretells the corruption hidden in the church, that is, the false teachings which corrupt the three doctrines of the Father, Son and Holy Ghost. Leaven is always mentioned in an evil sense, Matt. 16:12, while meal was used in the offering of a sweet-savour, Lev. 2:1. The hid treasure and the pearl typify the few—the remnants both of Jew and Gentile who are the true followers of the Lord Jesus Christ, who bought them with His precious blood, 1 Cor. 6:20. Some teach that both refer to Christ, whose identity is hidden in the Bible. "Search the Scriptures, . . . they testify of me." John 5:39. The true believer counts the cost and gives up, sells, as it were, everything that stands in the way, and follows Christ. Buying here is a figurative expression, like "buy wisdom," Prov. 23:23. Then the net that caught good and bad fish represents the separation of the bad from the good when He comes whose right it is to reign forever.

* * *

Question 1. *Please explain Matt. 13:44-48.*

Question 2. *Please explain 1 Cor. 14:34-45. (Is it scriptural for a woman to preach?)*

Question 3. *Is salvation always instantaneous, or could it be received through a gradual process of enlightenment, and one not know the exact time?*

—MRS. T. J. DRINKALL.

Answer 1. See the preceding answer.

Answer 2. In Chapter 11:5-13, the woman is allowed to pray and prophecy at a public meeting. However, the passage in question refers altogether to a different practice which is entirely unbecoming to women. It was customary among the Jews to ask questions of the preacher relating to what he had delivered. In accordance with that custom, our Lord, at twelve years old, sat with the doctors, asking them questions. But it is unsuitable to the modesty of womanhood, that women should debate with men in the public exercises in the church.

Answer 3. The creative act of the Holy Spirit in effecting the new birth, is instantaneous. However, His work of

convicting men of sin and removing the scales as it were, from the eyes of the natural man, who can not see nor understand spiritual truth, is often slow and requires some time.

* * *

Question 1. *The Hebrew word for day in Gen. 1 is "yom." May it indicate any period of time? Does the same word in Psa. 137: 7 refer to the 70 years of captivity? Also is it the same word "yom" in Lev. 23: 24?*

Question 2. *Gen. 1: 2, Prof. Totten says that the word spirit and its participle brooded (in Hebrew) are both in the feminine gender. This shows that Deity has also a feminine aspect. Is it a fact that the letter "h" in the bosom of Eloheynu indicates the feminine gender?*

Question 3. *Rev. 14: 4. May it read "These are they that were not defiled, AMONG women—they were purchased FROM men," etc. Has not the Gr. "mita" (with) everywhere else the sense of "among" when (as here) a gen. pl., and is it not often so translated as in Matt. 13: 49 and Luke 24: 5 and other passages.*

Question 4. *Isa. 52: 15, is it "sprinkle" or "startle"?*

—EMILY T. STANDEFORD.

Answer 1. There are a number of passages in the Scriptures where the word "yom" is used as a period of time, as "the day of judgment." Matt. 10: 15, "the day of the Lord." Isa. 2: 12, Joel 1: 15. But in Genesis we are told very emphatically, "and the evening and the morning were one day (literal) or the first day, in English translation. Therefore it is impossible to make it indicate any other period of time than the regular solar day. Ps. 137: 7 refers to the day when the temple was destroyed. The word "yom" does not appear in Leviticus 23: 24. The English word "day" is in italics. The Hebrew renders it "the first of the month."

Answer 2. Yes, both are in the feminine gender. But there are other passages where "spirit" is masculine. Gen. 6: 3, Numbers 11: 25, Ps. 51: 12. The letter "h" does not indicate femininity. The name "Abraham" and many other masculine words have the "h" in their bosom.

Answer 3. Such construction would take the sense out of the whole verse.

Answer 4. It means both, because it is one of those Hebrew words which have a twofold meaning.

Twenty-Sixth 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, 1920, and ending December 31st, 1920).

RECEIPTS	DISBURSEMENTS
General Fund:	General Fund:
Balance, January 1, 1920..... \$5,992.24	<i>Charges and Expenses of:</i>
Reserve for Mortgage..... 10,000.00	L. Cohn, Philip Englander, M. Le
Income from all sources..... 34,136.33	Vine, O. Hinz, Dr. H. Zechhau-
	sen, Florence Shedd, Esther
	Cohn, A. E. Sussdorff.....\$10,153.57
Literature Fund (Incl. Merriam Fund)	<i>Salaries and Expenses of:</i>
Balance, January 1, 1920..... 1,070.88	Joseph Cohn, Field Secretary, E.
Income from all sources..... 1,810.25	Zimmerman. Other temporary
	field assistants..... 5,733.31
Poor Fund:	Reserve, Replacement Fund..... 3,689.99
Balance, January 1, 1920..... 561.57	
Income from all sources..... 1,649.52	<i>Salaries:</i>
	Stenographers, organist, special
Children's Fund:	musicians, temporary and part
Balance, January 1, 1920..... 0.00	time workers..... 3,603.00
Income from all sources..... 262.00	
Building Fund:	Mortgages on Plaza Branch bldg.... 10,000.00
Balance, January 1, 1920..... 0.00	New Office and Building equipment 777.50
Income from all sources..... 135.00	Maintenance of Mission Building,
	janitor, gas, coal, electricity,
"The Chosen People" Fund:	telephone, postage, stationery,
Balance, January 1, 1920..... 1,172.00	repairs and all items not properly
Income from all sources..... 3,426.34	chargeable to other funds..... 3,621.16
	Literature Fund:
Dispensary Fund:	Hebrew and Yiddish Bibles, New
Balance, January 1, 1920..... 0.00	Testaments, Tracts, Special Mer-
Income from all sources..... 1,161.51	riam Fund, Gospel by Mail
	Department 2,781.98
Plaza Branch Fund:	Relief to the Poor:
Balance, January 1, 1920..... 0.00	Payments of rents, board, food,
Income from all sources..... 1,461.70	purchase of clothing and cash
	gifts 1,885.23
Publishing Salvation Fund:	Work Among the Children:
Balance, January 1, 1920..... 0.00	Sewing supplies, socials, outings,
Income from all sources..... 4,076.75	etc. 676.22
Total Receipts for the year..... \$66,916.09	"The Chosen People"
	Printing, Advertising and Mailing.. 4,090.94
	Dispensary Fund:..... 1,265.02
	Plaza Branch Fund:
	Maintenance of Plaza Branch
	Workers, literature, etc..... 2,358.79
	Publishing Salvation Fund:
	Expenses printing and mailing
	Yiddish and English paper,
	"The Shepherd of Israel"..... 2,026.91
	Total Disbursements..... \$52,663.62
	Balances Forwarded for 1921:
	General Fund, as per ad-
	justment sheet.....\$11,135.22
	Poor Fund..... 325.86
	Literature Fund..... 99.15
	THE CHOSEN PEOPLE Fund 507.40
	Building Fund..... 135.00
	Publishing Salvation..... 2,049.84 14,252.47
	Total \$66,916.09

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 31, 1920, and our report with reference thereto is annexed herewith. 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.

W. G. ARCHER, Certified Public Accountant

THE CHOSEN PEOPLE

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

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

General Information

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

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

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

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

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

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

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

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

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

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

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

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