

Christmas Gift Suggestions

I.



The story of Leopold Cohn's conversion. Written by himself, in a dainty brochure entitled "A Modern Missionary to an Ancient People." Thrilling, inspiring, illuminating.

Price, 25c a copy, mailed to any address in the United States, in time to arrive for Christmas, with a pretty card saying it comes from you.

II.



PRESSED flowers from Jerusalem, the city of God.

Pasted in pretty folder cards with appropriate verses. Four different kinds. Will make excellent gifts for your Sunday School scholars, or members of your church, or your other friends.

Prices, while they last:—

1 card	-	-	-	10c
3 cards, to one address	-			25c
15 " " " "	-			\$1.00
50 " " " "	-			3.00
100 " " " "	-			5.00

But Order NOW—tomorrow may be too late

Williamsburg Mission to the Jews

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

DEVOTED
TO
ISRAEL
PUBLISHED
OCTOBER
TO
MAY
INCLUSIVE

Fifty Cents
a Year

Ten Cents
a Copy

The Chosen People

Vol. XXIII. NOVEMBER, 1917. No. TWO

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

THE

**WILLIAMSBURG MISSION
TO THE JEWS**

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

Williamsburg Mission to the Jews

(INCORPORATED)



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

BOARD OF TRUSTEES

REV. JOHN DONALDSON
DR. CURTIS H. MUNCIE
BENJAMIN F. KNOWLES, ESQ.
PAUL H. GRAEF, ESQ.
MRS. ALMIRA L. OGDEN
MISS CLARA E. MASTERS
President, LEOPOLD COHN
Secretary, MISS ELLA T. MARSTON
Treasurer, JOSEPH COHN

Auditors:—Our books are regularly examined and reports made thereon, by The Merchants Audit and Accounting Company, of New York City.

ADVISORY COUNCIL AND BOARD OF REFEREES

CANON WM. SHEAFE CHASE, D. D., Rector, Christ Episcopal Church, Brooklyn, N. Y.; THE CHRISTIAN HERALD, New York City; REV. HERBERT J. WHITE, D. D., Hartford, Conn.; REV. C. H. IRVING, Cleveland, Ohio; REV. W. H. PIKE, Dean, Practical Bible Training School, Bible School Park, N. Y.; REV. W. C. P. RHOADES, D. D., Pastor, Marcy Avenue Baptist Church, Brooklyn, N. Y.; FRANK H. MARSTON, Esq., 168 Lafayette Avenue, Brooklyn, N. Y.; REV. OLIVER W. VAN OSDEL, D. D., Grand Rapids, Mich.; REV. H. O. HISCOX, D. D., Albany, N. Y.; REV. A. L. ALDRICH, Vestal, N. Y., Traveling Evangelist; REV. W. B. HINSON, D. D., LL. D., Portland, Oregon; REV. W. B. RILEY, D. D., Minneapolis, Minn.; REV. J. O. BUSWELL, D. D., Minneapolis, Minn.

General Staff

LEOPOLD COHN, *Superintendent*
PHILIP ENGLANDER
HARRY BURGAN
JOSEPH COHN, *Field Secretary*

Work Among Women and Children

MISS ELLA T. MARSTON, *Director*
MISS AUGUSTA E. SUSSDORFF
MRS. A. L. OGDEN
MISS ESTHER COHN
MISS CLARA E. MASTERS
MISS ADELE MASTERS
MISS GRACE BIGELOW

Sar Shalom Dispensary:

F. H. RICHARDSON, M.D., *Head Physician*
J. A. COOLEY, M. D.
WILLIS M. GARDNER, M. D.,
Eye Specialist
MISS AUGUSTA E. SUSSDORFF,
Clerk and Matron

Activities at Beth Sar Shalom

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

Sunday, Meeting for Girls 7:00 P. M.
" Gospel Service - 8:00 P. M.
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.
" Working Girl's Class 7:00 P. M.
Friday, Gospel Service - 8:00 P. M.
Saturday, Mothers' Meeting 2:30 P. M.

You are cordially invited to visit the Building at any time. To reach us, take Lorimer Street car to Throop Avenue, or Sumner, Ralph or Broadway cars to Walton Street; or, Broadway Elevated trains to Lorimer Street. From New York, take Broadway-Canarsie subway train at Chambers Street Station, (Municipal Building) and get off at Lorimer Street, Brooklyn.

THE CHOSEN PEOPLE

Appears Monthly
October to May Inclusive

LEOPOLD COHN
EDITOR

Subscription Price
50c per Annum

Vol. XXIII.

NOVEMBER, 1917

No. 2

Salutation

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

My dearly beloved friends:—

It is again my pleasure to greet you and at the same time to suggest to you a motto from the Scriptures. "They that did the King's business helped the Jews." Esther 9:3, R. V.

THE INCIDENT

You will readily recall the setting of these words. The King Ahasuerus had signed a decree allowing his Gentile subjects on an appointed day, to fall upon and kill all the Jews in the kingdom. Later, through God's unforeseen power, he had repented of the rash act, and yet according to the laws of the Medes and Persians, the decree was immutable. But finally a way was found—a new decree was declared, authorizing the Jews to stand for their lives and to destroy all the Gentiles who assaulted them on that day. And then, when the day of massacre came, the Jews boldly defended themselves. And right here are given the wonderful words which form our text: "And—they that did the king's business, *helped the Jews.*" That is, in every hamlet throughout the entire kingdom, wherever Gentiles sought to slay the Jews, not only did the Jew fight for himself, but the king's servants, tax collectors, deputies, and lieutenants, who were all Gentiles, fought with the Jew *against* the Gentile!

This is a marvelous example of an *unnatural* happening. History has always taught us that blood is thicker than water; but here we witness an exact reversal of this truism. Doubtless one of the causes for such an upheaval was the wish on the part of the officers and servants to please their Master, the King. They knew that though the king had previously signed a decree that the Gentiles should kill the Jews, yet in his heart he had a desire that the Jews should come out victorious and as soon as his officers and servants realized this, they too set about the task of accomplishing the king's desire. Indeed, it had probably been this very characteristic of studying how to please the king instead of considering their own advancement, that had secured for them places for doing his business.

THE APPLICATION

And now, may we not for a moment transplant Shushan the palace to America, and see how really modern is the story of Esther? For we have in our midst, conditions and people who find their exact counterpart in the times and peoples of the days of Ahasuerus. Perhaps no one subject is so much talked of today both in the daily press and the pulpit, as the Jews. It seems to be the fascinating topic of the hour. But notice how far astray has gone the discussion from what we have a right to expect it should be. *Our King*, the Lord Jesus Christ, has emphasized beyond all doubt or quibble, His great desire and yearning over the conversion of His kinsmen, the Jews. But the mass of His professed subjects do not seem to be much concerned about this desire, for they show a spirit of indifference to this people. Some of them, indeed, love to talk about how great the Jew is, how much money he has, and how the Lord is going to restore him to Jerusalem soon, and how later he will be the great ruling nation of the earth.

THE GREAT OMISSION

But, where do you find one who presses home the Jew's desperate need of the Gospel? Where do you find one who shall cry aloud to the Church

of Christ to evangelize the Jew, who will soon be thrust into the greatest day of trouble he has ever known? Where do you find one who will say, "Yes, it is true that the Jew is going to be restored some day to the physical Palestine, because God has so promised; but, before he is thus restored he must enter into a period of tribulation the like of which this world never saw, and before he does enter it, it is the Lord's will that many shall be saved to form a part of the great remnant, the Church, the Body of Christ?" Surely they cannot be very close to the King, if they have forgotten that above everything else, it is the King's desire that the Jews shall have the Gospel! Dear friend, if the Word of God be true, it is far more important that the Jew shall have the Gospel now than for us to be telling him how big he is going to be in some future day! How do you know that the Jew to whom you tell this, will be living in the day of Tribulation? And how do you know that he will survive the Tribulation? Do you not see the inconsistency of it all?

All of the above has been prompted by the receipt of a letter from a dear child of God, who has given every evidence that she belongs to the class of the true servants of the King, who are really determined to do His business. Here is the letter:—

"I am writing you this morning because of being deeply interested in your work. I thought perhaps that among the New York troops stationed here in Camp.....there might be some from your mission among the soldiers and that I would like to have the names and their company in order to be able to know them and invite them to our church. If among your literature you have any tracts we could use here among the troops I'd be so glad to have them. This is an opportunity unsurpassed for giving of the Message to large numbers of men for whom Christ died and maybe the only chance some will have again before facing death in the trenches of European battlefields. Oh, that we could enlist some as soldiers of the Cross. Our down town city churches are doing much to entertain and make them have a pleasant and social time while camped here, but oh, there is no food offered their souls. So if any from your mission are stationed here we would be so glad to offer them the fellowship of Christian brethren while here and a place to hear the full gospel message."

Does this not constitute a clarion call to you, dear brother and sister, to bend afresh every effort in these dark hours to bring the gospel to these poor people? Shall we withhold the message which must surely save many Jews yet before it is too late? Ought we not to have at once enlarged resources with which to attempt great things in His name? Ought we not to have thousands of dollars to buy and send tracts to the Jewish boys at the Cantonments throughout all the land? Ought we not to be enabled to establish quickly many branch stations of the work in Greater New York, and throughout the country Ought we not to be able to command the unloosed treasures of God's people to establish training schools for our young people, homes for our little children, to teach them the knowledge and fear of the Lord, so that when He comes in the clouds He shall find many prepared to meet Him? And we, who have been doing here faithfully, the King's business, with what joy will we greet Him, when we can say to Him that we really did the business of the King! And what joy will be ours when the heavenly records are unrolled, and there, in the Book of Life will be the indelible corroboration of our claims, and we shall hear the words of our Master "these indeed, did the King's business, and helped the Jews."

Faithfully yours in His service,

LEOPOLD COHN

P. S.—It seems most fitting that in this number of THE CHOSEN PEOPLE we should be printing the Winona address of Mr. C. H. Irving on this same subject. May this double presentation of the truth impress the thought so firmly in our minds that many more shall become helpers of the Jews."

EDITORIAL

Set for Defense. A pastor was recently praying in his pulpit for this mission; in the course of the prayer he expressed the conviction that we, in laboring among the Jews, are set for the defense of the gospel. The striking truth of this statement becomes apparent after a little thought. We are here set for defense in a threefold capacity:—

First, we stand as Jews, a living testimony to a world of Gentiles who are now in the final fling of a two thousand year God-rejecting debauch. To them we are a daily testimony that God exists and that He has preserved us through all the centuries of persecution, because He has a future to work out through us; this testimony we must give regardless of how many Gentiles accept or reject it; Noah was instructed to give his testimony, and he gave it, faithfully, though nobody accepted it. The point is, however, that in the day of judgment, just as it was in the day of the flood, no Gentile can plead that he did not hear.

In the second place, we are here set in defense of the Gospel before the Jews themselves. They too are in an indescribable caldron of faithlessness to God and of rejection of His Son. To them we bear testimony that the Messiah whom their forefathers rejected is the only One who will bring about a permanent solution to Jewish troubles. To them also we must show that there is a remnant of faithful Israelites who are glad to accept the Christ in these days of unbelief. And we must do all that we can to bring to these Jews a vision of what God would do for them if they would just be obedient and faithful as were Paul, and Peter, and other Jews of old.

And finally we are set for the defense of the Gospel in the presence, and in behalf, of an apostatizing

church and a faithful remnant in the Church. To the apostatizing church we solemnly bear testimony that she is doing wrong in forsaking the foundation truths of the Bible, the blood atonement of our Lord Jesus Christ, the virgin birth, the predictive teachings of prophecy, the call to a separated life, the faithful missionary propaganda both to Jews and to Gentiles, which our Lord has laid upon us as a solemn obligation. In behalf of the faithful remnant in the church we bear witness that God is calling out a remnant from among all peoples unto His name, that this is true both as to the Jewish portion of that remnant as well as to the Gentile portion. In behalf of this faithful remnant we bear witness to a complete Bible, infallible, inspired of God, an all-sufficient guide for every need. Such a testimony removes one of the greatest standing objections to Christ as the Messiah; because it has been argued that if Christ be the real Messiah, why is it that the Jews themselves from whom came this Messiah and through whose leaders He was at first promulgated—why is it that these Jews now repudiate the whole program of New Testament teaching? This, of course, is a strong argument, and our only answer is to show by our existence here, that Jews *do* believe in Christ and Jews *do* accept the New Testament as a part of God's revealed Word.

Thus God is maintaining through this mission a testimony unto all peoples, and you who have rallied so nobly and generously about this standard, are as much a part of this testimony as any one of us here can be. Indeed, it is you who make the testimony possible, and it is to be considered as nothing short of a miracle that God has called you out unto such a task. We are living, as we have said many times before, in solemn days; surely we ought to be busy about our Master's business.

INCIDENTS IN THE WORK

Mr. Englander's Report

(In accordance with our promise of last month, we are now giving you the belated and final reports of our activities in connection with Mr. Sunday's Tabernacle Meetings in New York City last spring. As you will remember, we assigned three of our workers to spend most of their time at the Tabernacle Meetings, for there were many Jews present at the meetings and we felt that they ought to be reached with a more specific Gospel message from a Jewish Christian viewpoint than they could secure otherwise. Mr. Englander's report of experiences at that time follows.)

One day at sunset I noticed three men and one woman standing near the Tabernacle watching the masses of people entering. One of them remarked, "There must be some truth in it, for you cannot fool all the people all the time, and the Tabernacle is overcrowded every day." I went near. "Excuse me," I said, "there is not some truth in it, but the whole truth, because Christ is the truth itself. Jesus said, 'I am the truth.' John 14:6." While I was speaking two others joined us. "But pardon me," one said, "this quotation from the New Testament is not proof enough for us Jews; bring us evidence from the Old Testament." "All right," I said, "In Mal. 2:6 we read: 'The law of truth was in his mouth and iniquity was not found in his lips . . . and did turn many away from iniquity,' showing there plainly that the law of truth was in the Messiah's mouth." Then an elderly man triumphantly took a roll of money from his pocket saying, "This verse is not in our Old Testament and I'm willing to give this whole amount to any charity, even to the 'Sunday' fund if you'll show it to me." "Good, good," all said; "show us if you can, convince us, and win the money." I

went in with them to the nearby Bible Society Room and asked for a Hebrew Old Testament and showed them the verse, word for word. While reading it, the man hastily put the money back into his pocket, and began to argue that this doesn't mean Christ. (I saw then that I was surrounded with about 16 Jews.) But the very words "and did turn many away from iniquity" was like a bone in their throats; none could deny the fact that many sinners did turn through Christ and become noble children of God. Nearly all went in with me to the Tabernacle and it was a remarkable thing that Mr. Sunday also quoted that passage in his sermon, and my friends looked at each other. May God convert them all.

On another occasion I offered a man and woman who were walking around the Tabernacle, tracts to read, but they wouldn't accept them unless I told them beforehand what they were about. I told them, "About our Messiah." "Which one?" he asked. I said, "there is only one." "But who is he?" he asked again. "Jesus Christ," I answered. "Ha! Ha! Ha! don't you know that He is dead and buried long ago?" "Yes, I know that," I said, "But don't you know that He arose long ago, even the third day after His death?" "Is that so," he said, "and where is he?" "Up in Heaven," I said, quoting Ps. 110:1, "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool." He knew that Psalm by heart, but denied that any human being ever went up to Heaven alive. I quoted as an instance 2 Kings 2:11 "and Elijah went up by a whirlwind into Heaven" and of Enoch in Genesis 5:24, "for God took him." "I may believe that Elijah and Enoch went up alive, he replied, "as they were righteous men of God, but—" "And so much more was Jesus," I hastily answered, quoting Isa. 53:11, "by His knowledge shall my righteous

servant justify many." "He has caught you now," his wife said, "you had better take a book and read for yourself." He gladly took the tract I offered him before and even wanted to pay for it. Please pray for this couple.

Again on another occasion I met three Jews near the Tabernacle making all sorts of remarks about the place. When I invited them to go into the service, one said, "Nothing doing. We Jews believe in our own God. The Father is enough for us, why do we need a Son?" "For your sins," I answered, "otherwise you are lost forever," quoting Psa. 2. "Kiss the Son (meaning believe) lest he be angry and ye perish." "And you mean to say that this refers to Jesus? Why, King David said that Jesus had not been born. We read history and are not dunces as you think." I showed them that David spoke in a prophetic way by the Holy Spirit, that when the time will come, 1,000 years later, Christ, this son of God, will come, will die for our sins and we are to believe in Him. "If God wanted us to believe in all that," he said, "He would say in His book once for all, 'believe that Jesus is my Son,' then we would know that God has a Son, and that Jesus is the one." I read with them verses 7 and 8 which are undeniable and they had to admit I was right.

Again on another occasion while talking to a well educated Jew another one hastily stepped up and warned him not to speak with me, saying that missionaries had terribly misled his son. He was snarling and spitting at me and my belief because of his son, who accepted the Lord Jesus Christ. His vehemence brought a few other Jews to the scene, cooling that fellow off. I explained Isa. 53, picturing Jesus as our Redeemer. "But how can I believe that," one said, "Doesn't it say somewhere in the Bible 'the soul which sinneth

shall die?'" "But that would mean a destruction as in the time of Noah, because all sin, and God said in Isa. 18:32. 'For I have no pleasure in the death of him that dieth,' so He gave us One that should die for all." This captured their attention remarkably, and after a long talk on that subject I noticed two were touched by it, following to the Tabernacle meeting and one even hit the Trail.

Miss Sussdorff's Report

One evening I had a talk with a young lady and gentleman after the meeting at the Tabernacle. They were standing around and I went over and asked, "Would you like one of these tracts?" The young man said, "No, I do not read Hebrew." "But it is English also," I said, "and I know you surely read that." "Oh, yes I do," he answered. "Then take it and read it, and find out what the prophets say of your Messiah, something every Jew should know. The Jew honors the Bible but does not know what is written on its pages." "That's true," said the young girl. "How much God has promised the Jews," I replied, "and how soon they would be restored if they would only take the trouble to read the Word." The young man said, "I have forgotten the little my parents taught me, but I have a strong feeling for religion at times." "Don't crush that feeling," I said, "read that tract. Christ is the Messiah."

I had a blessed time another day near the Sunday Tabernacle. Opposite the building in the roadway is a great rock, and benches have been placed about this rock, and a drinking fountain, and it makes a splendid place to rest, and a fine place for the children to play. Many Jewish people go there and take their children and rest there, and I distribute my tracts among them. Two men that have given me black looks ever since I

have been distributing tracts at the Tabernacle, have refused every time but that day one took a tract, and the other said, "Oh, she wants us to believe Jesus Christ came down from Heaven." But his friends hushed him, and I did not wait to talk as I was afraid the other man would not keep the tract, his friend was so bitter.

At this same rest, I had a splendid audience, two fine young Jewesses and a young Jew, who took tracts, and were ready to listen, and asked questions and were hungry for the Word. They said, "Oh, if only all Jews believed that way, and if only all Christians loved the Jews as you do, it would be easier."

On Saturday, June 16th, I had the best day of all, and distributed about 50 tracts. In the Tabernacle the first young man I asked to accept a tract turned to me greatly surprised, "How did you know that I am a Jew?" I answered, "By the mark God gave you, your face." He smiled, "No one ever takes me for a Jew." I said, "Don't be ashamed of it. Read this little book; it will show you what God said through the prophets about our Messiah. Do you believe in a Messiah?" "Well, yes, somewhat, but this is very strange that I should receive this in the Tabernacle." I said, "God led you to come here." "No," he said, "I came out of curiosity." "That is what you think, but God's hand was leading." "Perhaps," he answered. And then I told him of God's plan, and how plain it is in the Torah. So he said he would begin to study and compare the tract, and when he saw me again, he would talk more. I said, "That is just what I want you to do. Read your Bible."

Then I went across from the Tabernacle to the Park, where people sit around the great rock, and just quietly gave the tracts. Some refused but one woman took one, and then followed me, and very loudly denounced me. "It is an insult to us Jews, to

come here and try to convert us; go about your business," she screamed. "That's what I am doing," I said quietly. I was just then talking to four Jewish men, to one of whom I had given a tract over a week ago. He said he read it, and believes some. He said, "I am not narrow. I have two daughters married to Christian men, and I want to read everything and know. My father was a very pious Jew but I am different, I want to know what is in this Christian faith. Jesus was a Jew, wasn't he?" I said, "Yes," but the others then disputed the birth, and I started to talk Yiddish and used the Hebrew terms, when I could, which greatly surprised the four men and they said, "You are a Jewess." I said, "No, I am not." "You have Jewish blood in you." I answered, "I do not know of the fact." "Well," the elder man said, "by golly she knows more than many a Jew." And of the four he was the one that was interested most. "Well," he said, "I can't see why the church has that cross stuck up everywhere. Suppose my brother had been hung and you dangled a rope in front of my eyes every time you saw me, constantly reminding me of the fact, what would my feelings be, do you think?" I told him that was man's mistaken idea of the Cross. He said, "I want to be led to Christ, not forced to Him, and every Jew feels the same." The other Jew tried to convince me that there is no God, that our brains were our God and yet in the next breath he said God never sent Jesus Christ, then again God is a God of love. I said, "Then you do believe in God?" He had to laugh at himself but did not give me a minute to say a word—just talked and talked. Two other men joined the company and two tracts were given to them. The older man of the company said he would come to our meeting. Then at the close of the evening meeting I talked to a man in the Tabernacle who said

little but listened and accepted a tract. Two young men who were hitting the trail accepted a tract and on looking at it became absorbed in reading, forgetting everything else. At the doors at the close of the service, Miss Bigelow and I were giving tracts and a woman who had been to the meeting took one and a short time after came back to me, and showing the back leaf of the tract, said, "Is this Beth Sar Shalom a temple?" I said, "No, that is the name of this building," pointing to the picture on the tract. "Is it missionary?" "Yes." "Well, I don't want it," she said in a loud tone and gave it back and walked away. In the meantime Miss Bigelow was talking to three Jewish gentlemen, so I went to help her. One said he was a correspondent for a newspaper and had been to France and England; another younger man was his son, and the third a man of about 45 years said he was a collector of antique articles, vases, etc. He said he was perfectly satisfied because he believed in God, and if God wanted him to believe in Christ, why did he not feel he should do so. I told him he was hearing this moment of the Messiah, and ought to read God's word on the subject since he made the statement that if he did right, he felt God was a God of love and would not punish him, since he committed no crime. God was Just as well as Loving and Righteous, and He had given us this means of getting Right with Him for our own righteousness would not stand before Him. Another man came and offered another tract, but he preferred ours, and put it in his pocket. The newspaper man did not believe in anything but wanted to talk, and said he would send the tract to his father. He could not believe in myths, which was what the Bible contained, he said. We finally left the Tabernacle at 11 P. M.

THE JEWISH HELPER

"They That Did the King's Business Helped the Jews."

(Condensed report of Winona Conference Address delivered by Rev. Chas. H. Irving, of Cleveland, Ohio.)

After the council of His own will, God revealed Himself to a particular section of the human family, with a distinct understanding that these people would make His character, power and glory, known to all the rest of the earth. Through this nation, the Hebrew, all other peoples were to be blest, but aside from the work done by a few of the early patriarchs this duty was never seriously considered. The Jew as a religious propagandist was a distinct failure. While he was deeply religious, yet he never got outside of his own nation with a missionary message, with the possible exception of Jonah. There were reasons for this. Among those that might be mentioned are: first, the enforced isolation. This was necessary to keep the people from the contamination of other nations, especially idolatry. His dress and his food made him an object lesson. His habits and customs made him often seem discourteous and narrow and grotesque. National laws made him esoteric. There was to be a national defense, but no conquest. With such restrictions and customs, it can easily be seen how there was never much Jewish Missionary enthusiasm. A second reason resulted from a failure to get the Divine vision. Only a few of the leaders ever got hold of God's great plan for the nation and through the nation to the world. The Jew was jealous of his privileges and thus became proud and haughty and dictatorial. This attitude is fully illustrated in the sorrow and disappointment of Jonah. It displeased Jonah exceedingly that God should respond to the repentance of Ninevah. "So he became very angry" and retorted, "Was not this my saying, in my country? Therefore, take away

my life, for it is better that I should die than live." It was hard to give up his own cherished plans and to sink his prejudice into the larger blessing and rejoice at the results.

God's Covenant

A gracious contract was made by God with the founder of the Hebrew nation. It embraces seven distinct features:—

- (1) The nation will become a great one among the families of the earth.
- (2) Great and unusual blessings are pronounced.
- (3) Pre-eminence is assured.
- (4) The nation shall become a fountain of goodness to others.
- (5) Those that help the nation, shall themselves be blessed.
- (6) A certain disaster shall fall upon those that hurt the Jew.
- (7) All other nations on the earth shall receive blessings through the Hebrew nation.

This contract has not been set aside. The greatness of the nation cannot be questioned. After the passage of thousands of years the Hebrews are still numerous and virile. The Jewish influence is felt among all civilized peoples. The Jew is still God's sign. Our study revolves around the fifth and sixth phases of the contract to which we have referred. God says, "I will bless thee, and I will bless those who will bless thee and I will curse those that curse thee," or in other words, they "that did the King's business helped the Jews." Here is a distinct bit of pre-written history. Do the facts of the ages fulfil this statement? Is it a wise thing to help the Jew or suppress him? He is present in all nations. What shall we

Christians do with him? Here are some of the things we can do. (1) We can treat him with indifference, but to ignore him is an impossibility. (2) We may oppose and ridicule him but past experience in many lands shows that this results in accomplishing no desirable end. (3) We may persecute him but somehow he survives dungeons, and flames and continues to thrive. (4) Finally we may love him for Christ's sake and try to win him. Can he be won? Yes.

Jewish Oppression

In order to appreciate the fifth condition of God's contract we must consider first the sixth phase: namely, those who distress, oppose and oppress the Jew, shall reap a corresponding calamity. Do the facts of history confirm this? There can be only one answer. Yes, they do! To be convinced we need only examine the fate of those nations that oppressed the Jew in Bible times. What a long list—Egypt, Assyria, Edom, Philistia, Chaldae, Medo-Persia, Syria and Rome. What was true in the Bible period is equally confirmed by the facts of the modern era. Take the one single case of Spain as an example.

After the destruction of the temple and the dispersion, down to the present day, the history of the Jew is one of pathetic suffering and sorrow. We know the fate of those nations that persecuted the Jew; some of them have already become extinct, some of them are now hastening on to extinction, and all those that are left are engaged in a mortal and deadly combat, the issue of which God alone knows.

Blessing for Blessing

"They that did the King's business helped the Jews." "Them that bless thee I will bless." "They shall prosper that love thee."

The King's business has some stipulations about it. He said, "Carry

My Gospel first to the Jew." "Be sure to begin at Jerusalem." Because this was done at the first we are accustomed to look back on the apostolic period as being almost ideal. The same power that laid low Saul of Tarsus, and changed him into the mighty missionary and evangelist, will work with every person and organization that will comply with the conditions. To evangelize the Jew, to pray for him, to love him, to lay aside all prejudice and give him the gospel, is not only to keep in the divine order, but to bring a reflex blessing upon those who engage in the work and cultivate His spirit. The Keiths, Bonners, and McCheyne were sent from Scotland to investigate the condition of the Jews in Palestine. Can the spiritual influence of these men ever be measured? We think not. All great spiritual leaders in modern times, prayed and labored for the conversion of Israel. Have these men read the Scriptures differently than others or have they read them with the open vision and spiritual anointment? This phase of an important subject is worth considering.

Results

The work among Jews has been necessarily slow. Centuries of ill-treatment and prejudice and misunderstanding cannot be overcome easily or quickly. But intensified prayer accompanied with loving and persistent effort will win many. The same Power that wrought so mightily in Paul's day is accessible still. One mistake the Christian church has made with the Jews has been, "the confounding of individual rejection with national rejection." Because Israel has been temporarily set aside as a nation does not mean that individuals cannot be saved and saved in large and increasing numbers. If the church had gone forward with the fiery enthusiasm of the first century, the Lord doubtless would have come

long ago. Was it not a strange providence that made Nicholas De Lyra a Christian Jew, the means of spiritual illumination to Martin Luther? Or do we wonder that Emanuel Tremellius, another Hebrew Christian was brought to England to aid in the compilation of the Book of Common Prayer? Time would fain me to tell about important men of Jewish extraction who have wrought so nobly and effectively for the spread of the gospel in all nations. Can we forget how a young Jew was led to America and here converted and then went out to China to give a perfect translation of the Scriptures into that difficult Chinese tongue so that millions of the upper classes might read the Holy Scriptures? This was the work of Bishop Schereschewsky. Can we forget Neander and his monumental work for the students of Church history or of Bishop Helmuth for higher education, or of Edith Lucas in her splendid missionary zeal in Central China; of William P. Pelgrave, an Oxford graduate and his quenchless love for the salvation of the British Army officers and soldiers; of Barnard Mimon, who established the first Christian Mission at Bagdad; of Julius Kessler, who worked in Madagascar; or Leon Cachet, who established eight separate missions in South Africa; or of Solomon Ginsburg of Brazil, or of A. D. Salmon, who went out as one of the first missionaries to Tahiti; or of Isadore Loewenthal, who made a translation of the Scriptures for the people of Afghanistan; or of Rabinowitz, who did so much for Jewish evangelization in Southern Russia? What shall I say more about the results of those who helped the Jews? Time certainly fails to tell of Adolph Saphir of London, of David Baron, of Leopold Cohn, and a host of others whose names are in the Book of Life.

JEWISH NOTES

It is interesting to read in the papers of experiences with drafted Jewish soldiers in connection with Jewish laws and traditions. The authorities now have to study some of the peculiar characteristics of the Jewish religion. For instance, a drafted Jew had a long beard which had never been touched by a razor or scissors. He refused to be shaved on account of Lev. 19:27, which says "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." The officers then had to look up the regulations, in which they found that if the beard was neatly trimmed, not necessarily short, their law will be satisfied. When the Jewish soldier was told, with aching heart he had to submit to the law which seemed to him to abrogate the law of Moses. Another instance is that of those Jews whose names are Cohn; they are the descendants of Aaron, who was the first Cohn (Cohn is the Hebrew word for priest). There are certain Levitical laws which have been observed by the Cohns throughout all generations. One of them is, not to come in contact with a dead body, Lev. 21:1. Now, it was thought by the Jews that all the Cohns will have a strong claim for exemption, since they must not touch dead bodies on the battle field. However, there was no decision in the matter until one Jew by the name of Cohn was drafted and appealed to the District Board for exemption on the above grounds. Mr. Louis Marshall, an attorney, and a member of the board, finally gave a decision as follows: In the first place the Maccabees who fought the famous battles against Greece were Cohns, of the priestly family; secondly, Mr. Marshall stated, the chief rabbi of London had ruled that Cohns are allowed to go to the war, not having heeded the law with regard to defilement of dead bodies. Accordingly, no exemption was granted.

* * * *

It is remarkable how perverted the mind of man can become. In our last issue, we told about a Jewish sect in Russia, which had asked that Jewish Christians be admitted as members of the Kehilah. They could have different religious beliefs and still belong to the Jewish nation from a national viewpoint. One of the leading Jewish editors in New York attacks that Jewish sect, called Social Territorialists. He says that those advocates of the Jewish Christians have lost their common sense. "If those apostates," he continues, "would renounce their Christianity, in which they never believed, but which they accepted from personal motives, we could find some justification for them and receive them into the Jewish nation. We could then understand their having deserted their own religion because they were victims of oppressive circumstances. But since they still remain Christians in spite of the equality granted unto all Jews in Russia, no Jew can ever associate with such apostates without violating the very principles of toleration." He attributes the foolish tolerance of that sect to the state of chaos now existing in Russia, which causes them to lose their sense. This editor would make his readers believe that if a Jew becomes a Christian in order to better his position, he is more to be tolerated than a Jew who becomes a Christian out of conviction. He further teaches that "One can be national and entirely irreligious, one can be a good Zionist and never go to the synagogue to pray, but when one changes his religion out of conviction, he thus automatically gives up his people whose religion is not good enough for him." According to this Jewish leader conversion from a corrupt motive is to be rewarded while that from conviction is to be punished. Such are leaders of the Jews in America, such are the advocates of Zionism, and such are the teachings that the Jewish reader receives daily.

THE CHOSEN PEOPLE

Published Monthly, except during the Summer, by LEOPOLD COHN, in connection with the Williamsburg Mission to the Jews of Brooklyn, N. Y.

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

Remittances should be sent by the safest means at your disposal, *cash should be registered*; if stamps are sent, the one cent denomination is preferred.

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

General Information

The Williamsburg Mission to the Jews is a missionary society incorporated under the laws of the State of New York to promulgate the Gospel of the Lord Jesus Christ among the Jews of New York and the United States. It was started in 1894, by Leopold Cohn, in obedience to the call of God. With no friends to back him, he placed reliance on the Lord, Who through His children, has sent the necessary funds. Although our activities have steadily grown until at present our needs are about \$25,000 annually, the Lord has always supplied them.

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

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

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

Form of Bequest. "I give and bequeath to the Williamsburg Mission to the Jews of Brooklyn, N. Y., the sum of \$..... to be used for the purpose of said corporation, as defined in its charter; and I hereby direct that the receipt of the treasurer for the time being shall be a sufficient discharge for the said legacy."

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

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

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

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

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

QUESTIONS AND ANSWERS

Question 1. *Is there any evidence that any of the ancient Jews knew, or suspected, that considerable portions of the Pentateuch were written after the time of Moses?*

Question 2. *Would any Biblical writer have thought of "the law of Moses" as including any laws not actually from the tongue or pen of Moses?*

GEORGE M. PERRY.

Answer 1. There is no record of any ancient learned rabbis of authority maintaining views you refer to. Eben Ezra of the eleventh century is the only exegete to doubt a few passages, as Gen. 12:6 referring to the Canaanite, Deut. 32:5 stating the death of Moses, and Og's bedstead mentioned in Deut. 3:11, being written by Moses himself. The several seeming contradictions in the Pentateuch were reconciled by the ancient rabbis who exercised their wisdom and learning to remove the least shadow of a doubt with regard to the Mosaic authorship of the Pentateuch.

Answer 2. No.

* * * *

Question 1. *Is being "born of the Spirit" and being "quickened by the Spirit" the same or equal to the experience of Gentiles in Acts 10:44-45?*

Question 2. *Should miracles be expected as in the days of the apostles?*

Question 3. *Please explain Rom. 8: 29-30, "For whom he did foreknow he also did predestinate, etc. Whom he did predestinate he also called, etc."*

R. LAUTENSCHLAGER

Answer 1. They are the same. Both the birth and the quickening are the operations of the Holy Spirit, but their ends may be various. The active administrations of the Holy Spirit come in different forms and exhibitions according to His choice and pleasure.

Answer 2. Yes. God the Father has not changed, God the Son, the Lord Jesus is the same and the Holy Spirit has the same power today as in the days of the Apostles.

Answer 3. There have been many controversies among theologians over

the difficulties in the doctrine of predestination. The fact that many passages in the Scriptures prove the truth of this doctrine, Ex. 4:21, Prov. 16:4, Matt. 25:34, John 17:2-6, is sufficient to settle all controversies and cause our finite minds to bow and confess that God's ways and infinite mind are beyond our understanding. The way God wants us to grasp this exercise of His Holy Will is as follows. His knowledge is infinite and unchangeable and therefore has known everything from eternity. This foreknowledge resolves into election and election determines predestination. See I Peter 1:2. Paul refers to the election or calling in Rom. 8:28 and in the following verses he speaks of the other steps in this ladder of divine order. It teaches us further that the whole plan of man's redemption resolves itself into God's foreknowledge, and every detail pertaining to it was regulated thereby. On the other hand we are taught in the Scriptures that having received salvation we have to work it out in order to become the rewarded ones, and that the non-elect may also be saved if they will. "And ye will not come unto me, that ye might have life." See Rom. 11:32-36.

* * * *

Question. *What is the unpardonable sin? (Mark 28-29). Please explain these two verses.*

MRS. J. G. ENGLISH

Answer. Blasphemy means to slander that which one knows to be the cause of God, and against conviction to abuse and revile the work of God as the operation of evil spirits. A sinner of that sort cannot be forgiven, not because of any lack of sufficiency in the atoning blood of the Lord Jesus, nor in God's mercy, but because the conviction of sin and the application of the blood for salvation is the work of the Holy Spirit exclusively, and the blasphemer rejects and despises the only remedy. Some think that blasphemy against the Holy Spirit refers to the time of the apostles. Of them it is said that they confirmed their preaching by "signs and wonders, miracles, and gifts of the Holy Spirit." Heb. 2:4. Those who rejected the Gospel preached by the apostles committed the unpardonable sin. This they teach because the Holy Spirit was to come until after the ascension.

RECEIPTS FROM SEPTEMBER 1st to SEPTEMBER 30th, 1917

ARTICLES RECEIVED			
28508	1.00	28596	.50
28509	1.50	28597	4.50
28510	75.00	28598	.50
28511	1.50	28599	4.00
28512	.50	28600	.50
28513	5.00	28601	10.00
28514	.50	28602	4.50
28515	12.00	28603	9.50
28516	4.50	28604	.50
28517	.50	28607	.50
28518	1.50	28608	4.00
28519	1.50	28609	2.50
28520	4.50	28610	1.25
28521	4.50	28611	3.00
28522	.50	28612	4.50
28523	25.00	28613	1.00
28524	.50	28614	.50
28525	6.50	28615	25.00
28526	5.00	28616	.50
28527	.50	28617	.50
28528	4.50	28618	.50
28529	2.50	28619	.50
28530	5.00	28621	.50
28531	4.00	28623	24.50
28532	2.50	28624	10.00
28533	10.00	28625	.50
28534	5.00	28626	1.00
28535	.50	28627	6.50
28536	1.50	28628	5.00
28537	1.50	28630	10.00
28538	2.50	28631	.50
28539	4.50	28632	1.50
28540	2.50	28633	.25
28541	3.20	28634	4.75
28542	4.50	28635	5.00
28543	.50	28636	.50
28544	4.00	28637	1.00
28545	1.50	28638	2.50
28546	.50	28639	4.50
28547	.50	28640	49.50
28548	1.50	28641	1.00
28550	.50	28643	3.00
28551	2.37	28645	1.50
28552	4.50	28646	4.50
28553	.50	28648	4.25
28554	1.50	28649	2.25
28555	.50	28650	24.50
28556	.50	28653	33.40
28557	.50	28654	9.50
28558	.50	28655	.50
28559	4.50	28656	.50
28560	.50	28657	.50
28561	.50	28658	.50
28562	.45	28659	4.50
28563	2.50	28660	4.50
28565	5.50	28661	2.25
28566	5.00	28662	4.11
28567	2.00	28663	5.00
28569	.25	28664	.50
28570	2.00	28665	5.00
28571	4.50	28667	.50
28572	4.31	28668	.50
28574	10.00	28669	.50
28575	.50	28670	1.50
28576	.50	28671	.50
28577	4.60	28672	.50
28578	.50	28673	.50
28580	9.50	28674	.50
28581	1.50	28675	.50
28582	.50	28676	.50
28583	5.00	28677	6.35
28584	1.00	28678	9.00
28585	10.00	28679	4.50
28586	8.50	28681	.50
28587	4.50	28682	.25
28588	4.50	28683	1.50
28589	5.00	28684	1.00
28590	3.00	28685	4.50
28591	10.00	28686	.50
28592	20.00		
28593	.50		
28594	3.00		
			Total....\$1,594.77