

THE CHOSEN PEOPLE.

APPEARS MID-MONTHLY
EXCEPT SUMMER MONTHS.

LEOPOLD COHN, Editor.
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Salutation

"We go to Salute the children of the King."

II Kings 10. 12.

My Dearly Beloved Friends:

Peace be multiplied unto you!

All our meetings during the month have been so crowded that we have had to turn away from the doors many more Jews than the previous month. Quite a number of souls have been saved. Owing to lack of space in this issue, I will not use this page for the usual monthly letter. Instead, you will be interested to read the following article from the pen of my co-worker, Rev. A. R. Kuldell. It was omitted from the last number and should not be postponed any longer. I hope the change at this time will be agreeable.

FEED MY SHEEP, FEED MY LAMBS!

John 21: 15-17.

The risen Lord had appeared the third time to His disciples. After breakfasting with them, He turns to Peter with the question: "Simon, son of Jonas, lovest thou me more than these?" Three times He inquires about his love to Him and after each profession of love He repeats the commission, "Feed my sheep, feed my lambs."

I have often heard this text used in connection with ordination and installation sermons, but I never heard any minister refer to the original intent of this text. May the Lord guide us as we shall try to open up the original meaning of this commission of the Chief Shepherd of our souls.

1. To whom was it given?

a. To a sinner saved—"Simon, son of Jonas." The Lord calls him by the old name and reminds him of the old nature from which He saved him. That Simon bar Jonas seemed unpromising material indeed. After spending years with the greatest of teachers under the divinest of influences, yet at the least provocation, he can curse and swear and lie and deny the Lord who bought him. Many a one of Christ's followers to-day would have cried out at once: "I told you so, there is no use to bother with the Jew. It is love's labor lost. I am against Jewish missions." But not so with our Lord. In Him we have such a High Priest as can be touched with a feeling of our infirmities. Jesus looked at him and thrilled him with His tenderness and mercy and forgiving love, and Peter went out that night and wept bitterly. Jesus saw the great possibilities in that sin-

ner Simon bar Jas. He was to be the Pentecostal preacher at whose words thousands of his brethren were to turn to the Lord. He was to open the door of hope to the Gentiles in the house of Cornelius. He was to become a faithful witness and martyr in spite of his infirmities. In this he is equal to his brethren, the Jews of old times and even of to-day—unpromising material for discipleship in many respects alike, but destined to be His witnesses and martyrs in the last days, and in the next dispensation His missionaries to the nations, when they themselves as the first fruit of the nation shall "be born in a day." Christ loves them and he who has the spirit of Christ will cry with Paul: "My heart's desire and prayer to God for Israel is, that they might be saved."

This commission is further, to

b. A disciple that loves, "Lovest thou me more than these?" "Me!" The saved sinner has been brought into intimate relationship with the Saviour, and Jesus has a work for him to do. Thou hast been saved for a purpose—to help save others. But before you can be entrusted with this work, a question: "Lovest thou Me?" Thou and Me. Are you joined directly and intimately by love to Me? Not a system or a philosophy, or a party, but Me, lovest thou Me? I alone am able, am the dynamics for a work like this. Lovest thou me more than these? It will take an extraordinary love—a love above the average, to do the work I want to commit to your hands. What do you say Peter about that love? Christ uses a strong work (agapas), but Peter has learned a lesson, he has become modest in his estimate of himself. He does not say, I love (agapo) Thee more than these, but simply: "Thou knowest that I love (phileo, a weaker word) Thee." But this very modesty is a good sign. Paul, the great apostle to the Gentiles also grew in modesty as to the proper estimate of himself. "The least among the saints," "not worthy to be an apostle," "The chief among sinners." The less we think of ourselves, the more we will think of Jesus and the more capable shall we be to carry out His commission.

"Feed my sheep, feed my lambs."

2. What does this mean? Who are His sheep, His lambs?

a. He does not mean just now the Africans or Chinese, or Englishmen even, they and many others are not to be excluded, but here He means.

b. The lost sheep of the house of Israel. To them He points to His and Peter's brethren

THE CHOSEN PEOPLE

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THE WORK

The WILLIAMSBURG MISSION TO THE JEWS, under the direction of Leopold Cohn, and his son, Joseph Cohn. Headquarters, Beth Sar Shalom, (The House of the Prince of Peace,) Throop Avenue, corner of Walton St., Brooklyn, N. Y. Telephone, 3741 Williamsburg. Reached by the Lorimer car to Throop Ave., or by Sumner, Ralph or Broadway cars to Walton St. Branch S. S. in Brownsville, in the Williams Ave. M. E. Church, Williams Ave., near Atlantic Ave.

This work was started in 1894 by LEOPOLD COHN, in obedience to the call of God. With no friends to back him, he placed full reliance on the Lord who through His children, has sent the necessary funds. Meetings are held for adults on Sunday and Sewing Schools for children. A Medical Department is maintained to assist the poor Jews.

The Lord has richly blessed the preaching of His truth concerning Jesus Christ and over a hundred Jews have confessed Him publicly, number of whom are now preaching the Gospel, while hundreds of others remain silent believers because of the dread of bitter persecution and because of lack of facilities to help them.

The Poor Fund, contributed to by many friends, enables the workers to relieve the distress of deserving Jews and to give a practical demonstration of Christian love.

The Literature Fund, used to purchase Hebrew Bibles and Testaments and to print tracts in Jewish, is a most important part of the work. Mr. Cohn has written seven Jewish tracts himself which have been used of God to the conversion of many.

"Pray for the peace of Jerusalem; they shall prosper that love thee."

ren, "To whom pertained the adoption and the glory, and the covenants, and the giving of the law, and the service of God and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, who is God over all blessed forever." Rom. 9: 4-5. This is what Christ meant and Peter became the Apostle of the Circumcision.

But how did the church which claims to be in the succession of Peter follow out this injunction? After Constantine the Great had declared Christianity a state religion, many heathen joined the ranks of the church without experiencing a change of heart. They brought their pagan hatred against the Jews into the church and in order to give this pagan idol a Christian face, they said: "The Jew is a Christ Killer, down with the Jew!" They forgot that the Gentiles were just as guilty as the Jews. But it worked, and it works to-day. They fed Christ's sheep and lambs with oppression, persecution and diabolic cruelty, until the lost sheep of Christ saw in the church the wolf and the hyena, and trembled at the thought of joining her. I still remember how on Christmas night when the world was full of joy I used to shudder and crouch in a corner. It was "the blind night" to us, and we were afraid to go out-of-doors for fear of being beaten by Christians. This was in Russia, holy Russia! Oh, how much love and prayer and tears and sacrifice will it take to make good what centuries of baptized heathenism have spoiled?

But how wonderful that Providence is bringing the multitudes of Jews from these semi-heathen countries that call themselves Christians, to our shores: Eastern Europe failed, now America shall be tested: "Lovest thou Me more than those in Eastern Europe?" "Feed my sheep, feed my lambs, and whatsoever you have done unto them you have done unto Me."

Plans for the Summer.

Even though we are still in the midst of winter, it is not too early to consider the needs of our Farm for next summer.

The friends will remember that last year we had no permanent arrangement for a kitchen and dining room in connection with the cottage in which the girls slept, for that building was only large enough to be used as a dormitory. Now that the success of the Farm plan is assured by last summer's experience, we feel that the place ought to be properly equipped to continue this important department.

We, therefore, need for the future, an additional building, containing a dining room, pantry and kitchen with a cellar, range and plumbing for hot and cold water. It would be wise, of course, to build on a sufficiently large scale to accommodate the work when it grows to larger dimensions as we expect it will. To meet the expense of running the Farm for the summer and to erect this needed building, we ought to have three thousand dollars or should it seem impossible to accomplish this entire plan, one thousand dollars for running expenses and a few necessary improvements, will be absolutely essential.

Will not our friends help us to establish this country annex upon a substantial basis and send promptly liberal gifts for the purpose, so that we may commence work as soon as the weather permits? Realizing the value, physical and spiritual, of taking the children away for this priceless opportunity, we ask you to make it possible for us to properly continue the work.

—ELLA T. MARSTON.

Incidents in the Work

A Christmas Sermon.

At Christmas time, I gave a talk to our audience in the Mission on the fifth chapter of Micah. The first verse of this chapter, I showed them, indicates a great calamity to come upon Judah and must refer to the Caldean troops that besieged Jerusalem. The second verse announces the birth of the Messiah, while the third, with apparent incoherence begins with the words, "Therefore, will he give them up, until the time that she which travaileth hath brought forth." I pointed out the seeming lack of connection between the verses and yet called their attention to the word "therefore," which emphatically connected it with what had preceded.

By way of explanation the seventh chapter of Isaiah which contains another wonderful prophecy of the Messiah beginning with "therefore," was studied and it was noted that here also the word was used in connection with a war, the war with Assyria, which threatened Jerusalem in the time of King Ahaz. The king as well as his people were greatly distressed, fearing the strong army of the enemy so keenly that they had abandoned all hope, feeling that the end of the Jewish nation had now come. So the Lord sent Isaiah the prophet to assure the king that the end of Judah was not yet, for the nation must remain undestroyed, because: "Behold, a virgin shall conceive and bear a son." As God had appointed this people to be the race from whom the Messiah was to come so no power on earth could destroy them before this had been accomplished or hinder them from preserving a regular record of His pedigree.

The same idea is developed in Micah. At first, the Holy Spirit intimates that the troops of Caldea will certainly besiege Jerusalem, but the people must not fear that the nation will be annihilated, for out of Bethlehem "must he come forth that is to be ruler in Israel." The genealogies would be kept up and the race remain until that ruler should appear and then the pedigree of Judah as well as the nation will and may cease. Remembering these things we can now appreciate the emphasis placed on the third verse, when it begins: "Therefore, will he give them up." The Hebrew word used here means, "Will he appoint them," that is, appoint them "until the time that she which travaileth hath brought forth."

This explanation was much blessed of God. The large audience was stirred and paid the utmost attention. At the close of the meeting many expressed their surprise at the exposition of the Scriptures, but as there is no other possible, logical explanation than this they saw the force of the argument that the Messiah must be born before the destruction of Jerusalem. As a result, three Jews confessed that they now believed in the Lord Jesus Christ.

A German Jew.

A physician of this city called up one day on the phone asking me to deal with a Jew

for his spiritual good. The man was his patient, but the doctor realized after having tried various remedies, that he could not cure him. He came to the conclusion that if the man could only be converted he could be well. It was a curious thing for a physician to do and I wondered what kind of a case he was sending me.

At last the man appeared. He did not need to tell me the name of his disease, for it was written all over him. His hands shook, his eyes were unsteady and lifeless, and he had no patience to stay quiet for any length of time. He told me that he was forty years old and had a wife and children in Germany. He came to America on business and had led a licentious life, which had ruined him.

I talked to him about his soul, which is the essential part of his being, telling him that if he would turn to God and believe in the Lord Jesus Christ through whose blood God would forgive him his sins, he would surely recover and be well. I read for him the beautiful psalm which says, "Who forgiveth all thine iniquities; who healeth all thy diseases." He had almost no knowledge of the Bible. When a boy he read a little of it in Jewish school, but that was a long time ago, and he had forgotten it entirely. We prayed together, after which he seemed somewhat changed.

If anybody doubts the indwelling of a devil in a man, he should have met this patient and talked with him about God and Christ. It is impossible for me to describe the man's actions when I at first spoke about salvation, but I can say that for the first time in my life I witnessed with my own eyes, the actions of a devil. I gave the man a New Testament in German and also asked Mr. Reut, our Colporteur, to talk and pray further with him. He said he would read the Testament and promised to pray in the name of the Lord Jesus Christ, accepting Him as his Saviour. He has gone home to Germany, and certainly needs our prayers.

Four Jews Converted.

It is surprising to meet so many Jews in this country who have lost faith in a living God, and care nothing for their religion. Just what causes this condition in America more than in other countries is hard to tell, but it is a fact which we have to face frequently when we talk to Jews about Christ. They say with a sneer, something like this: "I don't believe in a Father, so how shall I believe in a Son?"

But we are cheered and our hearts are gladdened to find that the preaching of the gospel of the Lord Jesus Christ brings the Jew back again, not only to his old belief in the God of his fathers, but also to a belief in God's word, which refers to His only begotten Son, the Lord Jesus Christ as Messiah and Redeemer. One Monday evening, at the gathering of our church members, four new converts joined our growing congregation by confession of faith in the Lord Jesus Christ. We have a rule, that when a new member is re-

ceived into our midst, he must give a statement of his faith and then our members have the right to ask questions in order to be convinced of his sincerity. The four Jews who joined us that Monday evening, told how they had abandoned all faith in God and the Bible, but since they had attended our meetings, they said they had gradually gained spiritual strength until they were fully convinced of the truth and now find the Bible most precious.

The Hungarian Jewess.

In a recent letter from the young Jewess in Hungary, the converted relative of my sainted wife, she writes as follows (translated from Hebrew):

"My dear friend who joyfully serves our Lord Jesus, the Messiah:

"You know my affairs. I cannot consult with anybody else, for here my associates are like angry wolves. They compass me about. My father, however, does not act so, but others watch all my doings, and if I speak a word or two, they gnash their teeth at me. My heart tells me, 'Tell my people their sin, and tell them of the Saviour from their sin,' but if I do so, I take my life in my hand.

What shall I do? Shall I go to America and leave my husband? He is learned and knows the prophets as well as I, but he does not want to believe."

The letter contains much more than this, but these few words give the important thoughts. Our friends will remember how this heroic soul was literally persecuted and beaten by her own father, simply because she accepted the Lord Jesus Christ. Where she lives the Jews are very fanatic, and she is exposed to real danger. Please pray earnestly for this sister that the Lord may lead her to a decision which will please Him.

Jewish Charity.

It has always been said that the Jews are liberal and support their own poor. This idea, however, originated with some wealthy Jews who were too proud to admit that the Jews are in need. But now things have taken a different turn. At a meeting of the United Jewish Charities during the latter part of January, the leaders who made speeches, complained bitterly of the lack of interest on the part of wealthy Jews in their poor brethren. The great financier, Jacob Schiff, was one of the speakers who said that he was afraid that he could not safely state that the Jews take care of their own. All declared that it was a shame and a disgrace that poor Jews have to apply to Christian charities.

This has been our experience ever since we started this Mission, for we constantly find it true that the Jews do not take care of their own people. There is no misery like unto that to be found among poor Jews. It cannot be pictured or described; one must see with his own eyes to believe it. To show as far as possible how true this is, let me cite

a few of the many cases which we have been helping through the generosity of our dear friends. A woman with six little children, whose husband is dying of consumption, is one of our most pitiful cases. The Hebrew charities was asked by the agent of the Brooklyn Bureau of Charities to go halves with us in helping to support this poor woman, each of us contributing five dollars monthly. With great difficulty it was accomplished, because the Jewish rule is, to help a family about once a year.

Another woman with five children, whose husband was disabled and could not work, has needed assistance. They were comparatively well off until this misfortune came. Another woman, whose husband died recently, has been left with eight little children, utterly helpless, while another, whose husband deserted her is left with three little ones, for whom she must care instead of going out to work. These among a large number of like needy ones we have helped from week to week and from month to month. Then there are also a number of widows on our list whom we help with a few dollars occasionally.

These are facts and our friends will see at once that it is not necessary to help in some India or China famine, for there is a famine right here in this rich country.

One of Our Meetings.

By REV. A. R. KULDELL.

It is eight o'clock. The Mission auditorium is full and all seats are taken. A short prayer, a few songs in English and one in Yiddish open the meeting. More people coming in all the while and filling every inch of standing room so that no one can get in or out, complete the picture. This is indeed, friends, a true view of frequent conditions in our Hall where under God's hand many Jews are entering to hear the Gospel.

On the evening to which I am especially referring, the writer drew the attention of the audience to the chorus of the Jewish hymn in which many had just joined. The Shepherd and the lost sheep was the subject of the song and though another address had been prepared, yet he felt constrained to enlarge upon the subject just then "in everybody's mouth." He dwelt upon the helplessness and the undone condition of the lost sheep in the face of the beast of prey.

Then the good Shepherd, Jesus, was portrayed, according to Zech. 13: 9, Isa. 53: 6, John 10: 11, and Psa. 23: 1.

Brother E. spoke of the laborers in the vineyard who came at different hours of the day to start work, but received the same pay when the work was done. And so no one need be timid in coming to the Lord, even though it be the eleventh hour in his life. Why stand idle, in the market place of the world when the King of Kings is begging men even in the last hour of the day to come and receive a gracious reward?

Two brothers in the audience then rose, one after another, testifying to the convert-

ing and saving power of Jesus as experienced in their own Jewish hearts; the lost sheep, once lost, but now found, the prodigal son, once dead, but now alive and at home. So there was more than mere dogmatizing or philosophising at the service, there was the concrete example of what the Good Shepherd could do even to-day.

A Little Missionary.

A Jewish boy not quite twelve years old, was introduced to me by Mr. Cohn. He was a handsome, interesting, bright lad, and after talking a while, I invited him to our School on Saturdays. "But," said he, "you have no boys in your school. It is all for girls." "You come," I replied, "and we will form a class for boys." His eyes lit up as if inspired by a great thought. "I know boys," he said, "who go to the Socialist Sunday School. They might just as well come to you."

The next Saturday, he came with half a dozen bright, Jewish boys and the class was formed and the hearts were touched by the blessed truths of the Gospel. Here is a true leader! Pray for him!—A.R.K.

Jewish Notes.

The Jews in Jerusalem have received a new decree from the Turkish Government, that young Jews must learn the Turkish language even in the Talmudic schools; the studies must be pursued in that language. This new law has caused much distress, for any other language but Hebrew is regarded as demoralizing to the race. This feeling used to prevail among Orthodox Jews all over the world, but about fifteen years ago a great change occurred, and they are now endeavoring to acquire as much education as possible. It seems that the Jews in Jerusalem are still in the same old attitude.

A Jewish daily, called *Wahrheit*, had recently an article entitled, "When the Cross is Useful." It first describes how wicked the cross is and what calamities it has brought upon the Jewish people. Yet it goes on to say that even the Cross has brought some good to the Jews just now. Some bandits in London in their attempt to rob a jewelry store had to encounter a number of policemen, some of whom the culprits killed. Then they barricaded themselves in a house in the Jewish quarter, and over a thousand policemen and some soldiers had to be called upon to bombard that house, which finally caught fire, and in which two of the robbers were burned. This stirred the whole city of London and rumor had it that those were Jewish anarchists. This caused a bitter feeling against the Jews. Upon the discovery of the two burned bodies, it was evident that they were not Jews, although they called themselves by Jewish names and lived among the Jews. Upon their dead bodies, under their clothing were found crucifixes hanging from their necks. This convinced those present at once that they were not Jews. In this way the Cross has brought consolation to the hearts

of the terrorized Hebrews while that rumor was abroad. Yet the public at large still retain their bitter feelings.

* * * *

The Jewish people of Krakau, Poland, have tried to find ways and means to remove one hundred destitute Jewish children from a Christian institution which shelters and trains them in the Catholic religion until they are fourteen, and are officially baptized. The institution is willing to hand over the children to the Jews, but the latter are unable to find means for their support.

* * * *

A Jewish philanthropist by the name of Julius Rosenwald, of Chicago, at a meeting of the charity workers promised to pay \$25,000 toward a Y. M. C. A. for the negroes, in every town where \$75,000 was collected for that purpose from other sources. It is said that Mr. Rosenwald does this, not because he is a follower of the Lord Jesus Christ, but simply because of his interest and feelings for the colored people. In an interview with a Jewish reporter, Rosenwald said: "I feel for this people who came out of slavery, just as our fathers who were slaves in Egypt."

* * * *

The chief rabbi of London, Dr. Adler, who has been highly respected by Jews all over the world, and especially by the Jews in England, has been branded now as a traitor and one who bows to Christianity. The reason for this is as follows: For some time there has been a great deal of trouble in the courts both here and in England, on account of Jewish divorce cases. According to the Jewish law, a divorce can be given by the rabbi to any couple applying for it on almost any ground. Some of these divorced women went to court suing their husbands for bigamy, as they married after the rabbi's divorce. The court, of course, refused to acknowledge the rabbi's authority and had to imprison those rabbinically innocent men. Recently, Dr. Adler said to a governmental commission that for the rabbis to give a divorce outside of the courts is wrong and that they should be severely punished for it. He declared that among the Jews where such easy laws concerning divorce exist, the standard of morality has greatly fallen. Dr. Adler's remarks have caused much scorn, for it is thought that he ought not to uphold Christian laws in opposition to the Hebrew ones.

Questions and Answers.

Question. "Do you believe the Millenium to be close at hand, and for what purpose will it be?"
—MRS. C. P. LEH.

Answer. The Millenium, or the personal reign of the Lord Jesus Christ with the faithful, for a thousand years upon the earth, must be preceded by His second coming. The signs of the times, such as the great interest of the Jews in their promised land, and in Christ as their promised Messiah, the coldness of Christians toward Christ and the "Falling away" (2 Thess. 2: 3) certainly indicate the nearness of His coming. The purpose of the Millenium is the "Re-

stitution of all things," (Acts 3: 21) that is, to reward the faithful, restore the Jews to their country and to establish righteousness over all the world.

* * * * *

Question. "Can it be known for certain that Christ was crucified on a Friday? and was the following day a weekly Sabbath? If so, how do you explain Math. 28: 1?"

—MRS. E. D. STIVERS.

Answer. John 19: 31, "The Jews, therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was on high day)" makes it very plain that the Crucifixion took place on a Friday. The word "preparation" known only to learned Jews is a strong proof; because it refers to Ex. 16: 5, "They shall prepare" and the ancient rabbies B. C., enacted many different laws concerning the eating of any food on the Sabbath if it had not been prepared on Friday, even an egg laid on the Sabbath was considered by the house of rabbi Hillel not lawful to be eaten, because not "prepare" on Friday. The clause in parenthesis, confirms the fact, as the Passover falling on that Sabbath, made it a doubly holy day and, therefore, required greater preparation. The Jews were thus unusually occupied, and hastily applied to Pilate for the removal of the bodies. The following day was, therefore, a weekly Sabbath, and Matthew 28: 1, which was written chiefly for Jews, emphasizes that it was after the Sabbath had passed entirely. Many pious Jews then, as well as at this time, hold that while according to the law, the Sabbath ceases with the appearance of the stars in the sky, yet it is a service to God to add a little of Saturday night to the Sabbath. Thus, many Jews gathered together and spent most of the evening with the Sabbatical delights. So Matthew meant to leave no doubt that the resurrection took place on the first day of the week, even according to those pious Jews who considered most of Saturday night part of the Sabbath, and writes: "In the end of the Sabbath."

* * * * *

Question. "How old was Jehoiachin when he began to reign? II. Kings 24: 8, says he was eighteen years old; II. Chronicles 36: 9, seems to say he was eight years old when he began to reign. How do you harmonize these Scriptures?"

—WM. MCGUIRE.

Answer. Jehoiachin began to reign when he was eight years old, in conjunction with his father, a reign lasting some ten years. When he was eighteen years old, he began to reign alone. There are other instances in the Bible like this.

* * * * *

Question. "Is there not a prophecy now being fulfilled in this wonderful air navigation? Is there a prophecy of which the automobile is a fulfillment?"

—I. A. ROBERTS.

Answer. There are no direct prophecies dealing with the airship or automobile. I am aware that some Bible expositors have interpreted the second chapter of Joel as referring

to the age of airships and automobiles; but it requires quite a stretch of the imagination to accept such an interpretation. Read the second chapter of Joel from the first to the tenth verses, and judge for yourself.

* * * * *

Question 1. "I understand our years are reckoned from Christ's birth. How then does the year begin one week after Christmas?" 2. "How do you explain Math. 18: 18, and John 20: 23?"

—E. O. BISBEE.

Answer 1. Our calendar year is not exactly co-incident with the birth of Christ. As a matter of fact, we do not know when Christ was born, and the present Christmas celebration is really not historically accurate. The calendar year was made long after Christ and was arbitrarily agreed upon.

2. To bind and loose, are 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 veheter," 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."

* * * * *

Question. "I would like you to write your interpretation or view of Ezekiel 11: 19?"

—M. B. DE PASS.

Answer. This verse is a prophecy concerning the future of Israel when they are once more restored to their place in the promised land and are once more a people, nationally converted, serving the Lord Jesus Christ and disseminating the truth and glory of God to the four corners of the world. For more clear development, see Ezekiel 37, 38 and 39.

* * * * *

Question. "Math. 28: 1. Note that the resurrection of our Lord had already taken place before the dawn of the first day of the week. How can this have been?"

—BEN WATKINS.

Answer. The answer to the rest of your question is embodied in the answer to the second question in this issue. The resurrection had not taken place before the dawn of the first day of the week. The text distinctly says, "As it began to dawn toward the first day of the week," that is, it began to grow light. The question of Christ's being three days and three nights, was fully treated in a back number of THE CHOSEN PEOPLE. The Jewish law counts part of a day as a whole day and makes the evening and the following day, one day. "And the evening and the morning were one day" (first day) Gen. 1: 5. Now, Christ lay in the grave part of Friday, counted a whole day, the preceding night included, Friday night and Saturday making the second day, and part of Sunday, which includes Saturday night and Sunday, thus making the third day. Any learned Jew understands this very plainly.

THE SIXTEENTH ANNUAL AUDITED FINANCIAL STATEMENT.

Receipts that have been acknowledged from month to month, and disbursements for the twelve months beginning January 1st, 1910, and ending December 31st, 1910.

STATEMENT OF CREDITS

GENERAL FUND:		
Balance, January 1st, 1910...	\$59.51	
Income from all sources during year	10,911.42	\$10,970.93
LITERATURE FUND; Hebrew and Yiddish Bibles, Testaments and Tracts:		
Balance, January 1st, 1910...	56.78	
Received during year.....	443.30	490.08
"THE CHOSEN PEOPLE":		
Balance, January 1st, 1910...	130.66	
Income during year.....	1,157.05	1,287.71
RELIEF TO THE POOR:		
Regular Gifts.....	1,153.35	
Special for widow, Mrs. Kern	171.50	1,324.85
Work among the Children, including fresh air work at the farm, Christmas entertainment and sewing supplies:		
Balance, January 1st, 1910...	11.66	
Gifts during year.....	3,364.43	3,376.09
BUILDING FUND:		
Balance carried from January 1st, 1910 pending settlements		891.50
ANNUITY FUNDS:		
Received from various annuitants during 1910 together with interest accrued on investments..		3,215.33
Total Receipts.....		\$21,556.49

DISBURSEMENTS

Paid Acc't General Fund; Including salaries Leopold Cohn, Philip Englander, Joseph Cohn, F. O. Farnquist, John Reut, A. R. Kuldell; salaries of stenographers and organists, salaries of temporary and part-time workers; taxes on mission building; car fares, traveling expenses, agency expenses, telephone, gas, coal, postage, office expenses, stationery, social gatherings, bank collection charges, sundry items, and all expenses not properly chargeable to other designated funds.....		\$10,368.71
" " Literature Fund; Hebrew Bibles, Yiddish, New Testaments, Tracts and other literature for free distribution.		308.32
" " "The Chosen People"		1,094.92
" " Relief to the Poor, including special fund Mrs. Kern....		1,324.85
" " Work among the Children; Expense of fresh air work, installing a water supply equipment on farm, furnishing cottage, supplies and expenses of entertaining children; sewing supplies, Christmas entertainment		3,976.19
" " Building Fund; final settlements with contractors, final payment of architects fees, alterations in building.....		719.29
" " Annuity Funds; purchase of securities and advanced interest thereon; expenses of bonding, etc.		3,434.96
Placed in Reserve Fund apportionment towards 1911 taxes		300.00
Total Disbursements		\$21,527.24
Balance on hand, January 1st, 1911, to apply, as per adjustment sheet, to General Fund....		29.25
		\$21,556.49

We hereby certify that we have examined the books of the Jewish Mission as to Cash Receipts and Disbursements for the twelve months ending December 31st, 1910, and our report in reference thereto is annexed herewith. We further certify that the Cash balance appearing therein is correct and agrees with the bank pass book which we have examined. We further certify that the vouchers for the expenditures were audited by us and found correct.

THE MERCHANTS AUDIT AND ACCOUNTING CO.
By W. G. ARCHER.

Receipts from December 19th, 1910 to January 5th, 1911

ARTICLES RECEIVED.			
Mrs. R. A. Given, a package of clothing; Through Rev. S. H. Wilkinson, 50 Yiddish New Testaments, 50 Hebrew New Testaments; Mrs. A. H. Topping, one barrel clothing.			
"THE CHOSEN PEOPLE."			
Subscriptions during December	\$196.75		
FOR HEBREW BIBLES AND TRACTS.			
Mrs. M. S. A. Webb	2.50		
Mr. and Mrs. Irving Brown,	.50		
Mrs. E. M. Higgins	1.00		
Mrs. T. E. Bledsoe	5.00		
Miss J. Cosgrove	20.00		
Mrs. J. Taapkin	3.00		
Mrs. S. R. Wince	2.00		
The Misses Beggs and Hiatt	3.00		
Mrs. J. L. Colwell	.50		
Mrs. Esther S. Gleason	2.00		
Miss Annie Wisborg and Sister	2.25		
Miss Fannie C. Wilson	1.00		
The Life Line Mission, Mrs. Donnelly, Treas.	35.00		
FOR RELIEF TO THE POOR.			
Miss A. Matheson	10.00		
Mrs. W. T. Jones	1.00		
Mrs. M. W. Bodie	5.00		
Miss S. A. Peters	2.00		
Elizabeth Link	1.00		
J. O. Hullegaard	1.00		
Cyrus Kass	2.00		
Mrs. M. S. A. Webb	2.50		
Mr. and Mrs. Irving Brown,	1.00		
Mrs. Lucy E. Kendrick	5.00		
Mrs. C. A. Gray	.50		
"Inasmuch"	1.00		
(Special) L. M. H. C.	13.50		
Miss H. S. Willett	1.00		
A Subscriber	2.75		
Mrs. J. Taapkin	1.50		
Mrs. G. M. Wright	2.00		
Sopha Stromsten	1.00		
Mrs. Sarah Hollingsworth,	1.00		
Mrs. E. W. Kurth	2.50		
Mrs. A. H. Palmer	1.50		
Mrs. A. A. Bennett	2.00		
Miss Annie Wisborg and Sister	2.00		
Mrs. L. E. Paxson	1.50		
W. C. Meadows	2.00		
A Friend	5.00		
A Friend of Israel	3.00		
Sereana Anderson	.25		
Miss C. E. Fleming	2.00		
Mrs. Hatie Hull	4.75		
Mrs. H. Cousins	2.00		
Rev. G. W. Hyde	5.00		
Jeremiah W. Kleppinger	5.00		
Jacob A. Truby	10.00		
CHILDREN'S WORK.			
Mrs. E. F. Curtis	.50		
Mrs. Geo. E. Stuart	.50		
Mrs. F. L. Hawley	5.00		
Mrs. J. Shisler	5.50		
R. J. Carson	.25		
Per Miss Marston:			
Mrs. P. McC.	4.50		
Mrs. J. S. Bailey	3.00		
Mrs. F. O. Bailey	.50		
Mrs. Louise Dixon	5.00		
A. H. K.	20.00		
Mrs. Alice F. Martin	2.00		
FOR THE GENERAL EXPENSE FUND.			
Capt. Sylvester H. Martin,	4.50		
H. A. Farnal	5.00		
Mrs. M. E. Adkinson	4.50		
Phoebe S. Burlingame	1.00		
Mr. A. A. Leonard	1.50		
F. A. Koetitz	2.00		
Mr. J. W. Louk	3.00		
N. R. White	1.00		
Mr. Jos. Hallett	4.00		
H. O. Le Gro	.25		
Mrs. Philip Andrew	.75		
Miss M. M. Lloyd	2.00		
Mrs. P. I. Almeida	1.00		
A Friend, special	100.00		
Julius Jaeger	1.00		
B. Centi	.50		
Mr. Robert J. McMahon	1.50		
S. Rouff	9.50		
Mrs. Jane Fry	1.00		
Mrs. E. Sweet	20.00		
Miss Annie J. Thomson	50.00		
Mr. Jas. McTaggart	.50		
A. L. Hunt, Esq.	.50		
Mrs. A. W. Clark	4.50		
C. A. Marshall	5.00		
Mrs. R. A. Hensley	1.00		
E. C. Stanchfield	1.00		
Mrs. Flora Benner	1.50		
Mrs. E. G. Stowell	1.00		
Chas. E. Whitney	.50		
Mrs. P. McC.	5.00		
Mrs. Carrie C. Fitch	4.50		
Elder J. H. Miller	2.50		
Mrs. W. Hutchison	10.00		
Mr. J. A. James	2.00		
A. G. Klein	.50		
Miss J. Cosgrove	80.00		
Anonymous, Wilkesbarre	1.00		
Mrs. T. Davies	.50		
"A Friend, Pa."	1.00		
L. H. Dowie	.50		
W. B. Woodruff	2.00		
Wm. Cooper	5.00		
Mrs. M. Koch & Daughters,	5.00		
Anonymous, Red Bank	1.00		
Mrs. Eva M. West	10.00		
Mrs. J. S. Lanning	1.00		
"Known to the Lord"	4.00		
Mrs. Bessie Glynn	2.00		
Mrs. Alice Skiles	2.50		
M. B. De Pass	1.00		
Mr. James Tinning	5.00		
Mr. A. R. Abrahamsen	5.00		
Rev. I. F. Bilbro	2.00		
Miss Ruth Darrow	2.00		
Mrs. Chas. W. Burch	.50		
Provincetown Holiness Mission	.50		
Miss Huldah Allen	5.66		
Rev. W. M. Davis	5.00		
Class No. 12, Nunda Pres. Church	5.10		
Rev. John A. Kees	1.00		
Friends of Israel, per Miss Betts	20.00		
Mrs. E. W. Kurth	2.00		
Miss Pearl Huckney	.50		
E. R. Alford	.50		
Mrs. J. R. Lacey	.50		
Mr. John Lofgren	1.00		
Mrs. N. L. Page	1.50		
Mrs. Augusta Etter	.50		
A Friend	2.00		
Mr. Garfield Voget	20.00		
Miss Annie Hargreaves	.50		
Rev. F. A. Case	4.00		
Rev. C. F. Geiger	1.00		
Mrs. J. D. Kellock	2.00		
Mr. Henry Dexter	1.00		
Miss M. O. Weir	.10		
Mr. Kendall and Mrs. Hose,	4.00		
Mrs. L. L. Ray	5.00		
Mr. Nelson Peterson	4.95		
"Debtors to Israel"	2.00		
"A Friend of the Jews"	6.00		
Mrs. Flora E. Thomson	.50		
R. B. Benson, Esq.	2.18		
Albert L. Murch, Esq.	2.00		
Rev. J. S. Tate	1.00		
Mr. J. E. Farmer	3.50		
Dr. Benz	2.00		
Mrs. Sarah Hildebrand	.50		
Rev. Fred T. Stevenson	1.50		
Mrs. G. L. Onstatt	.50		
A. H. Tyson	1.00		
R. L. C.	50.00		
Mrs. H. P. Hill	3.00		
Mrs. Martha Wollmer	5.00		
Rev. N. M. Antrobus	2.00		
Thomas R. Petri	.50		
Berwyn Church, per Mrs. Viles	25.00		
Mrs. Mary Cornwall	1.00		
Mrs. Emeline White	.50		
Mrs. O. W. White	.50		
Mrs. J. C. Snyder, from S. S.	2.60		
Miss M. Marotzke	.50		
Mrs. Bettie B. Gay	9.50		
Mrs. D. P. Junk	.75		
Miss Tressie Ely	1.50		
Miss Ida Scheper	2.00		
A. H. K. (for Mr. Needleman)	20.00		
C. E. Clift	1.00		
Mr. Miles Gooding	5.00		
Mrs. Grimsted	1.00		
C. F. Sawtelle	9.50		
Miss Mary Wood	.75		
Mrs. A. Z. Turnbull	.50		
Dr. Albert Hunting	.50		
Miss Mary A. Tefft	1.00		
Miss Anna W. O'Byrne	1.50		
Mrs. Geo. E. Day	.25		
Dr. L. W. Hendershott	5.00		
G. M. Foster	.25		
Per Rev. A. W. Roffe	1.75		
From other sources	123.00		
ANNUITIES.			
Income payable to annuitants	42.00		

Subscriptions for THE CHOSEN PEOPLE are not acknowledged individually, but the total sum only, is printed. A yearly account of Receipts and Expenditures is printed in the February issue.

If there is any mistake, please notify us.