

A NEW SOLUTION TO THE OLD PROBLEM

It has long been a problem with many earnest Christians how to evangelize the Jews of small towns. Competent missionary workers for Jews are rare, means to carry on Jewish mission work is scarce, and thus the question how to overcome these difficulties has been frequently proposed for solution.

OUR NEWLY DEVELOPED PLAN

About a year ago we developed a plan called The Gospel By Mail Department. You send the names of the Jews in your town whom you are anxious to reach with the Gospel message. With each name send us 50 cents. We will then write them a personal letter, (not mentioning your name) and send them our seven Jewish tracts; in our letter we will offer them a New Testament free, in any language they wish. When a Jew replies, and shows a spirit of inquiry, we will let you know, or we will put him in touch with some pastor in your town. The 50 cents you send will, we think, just about cover the expense involved; if not, we will make it up from our mission funds.

This is an effective and economical plan. Hundreds of Christian friends have availed themselves of this unique feature of our mission. A number of friends who thus ordered literature sent to their Jewish friends and watched the result, have reported conversions. Such results justify our calling your attention to the fact that in this way you can do your own Jewish mission work.

Let those who love His appearing quickly prepare a list of Jewish names. Remember, many Jews may yet be added to the Church before He comes; let's do our utmost now, in Jacob's dark hour, to spread wide the Gospel message to God's people of old.

But, do it now—write now!

WILLIAMSBURG MISSION TO THE JEWS

27 Throop Avenue

Box 10, Station A

Brooklyn, N. Y.



DEVOTED
TO
ISRAEL
PUBLISHED
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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)

Under the direction of
Leopold Cohn, his son, Joseph Cohn
and Miss Ella T. Marston.



Headquarters: Beth Sar Shalom
(House of the Prince of Peace)

27 THROOP AVENUE,
Corner of Walton St., Brooklyn, N. Y.
Telephone, 3741 Williamsburg.

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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 and Sunday and Sewing Schools, for children. A Medical Department is maintained to assist the poor Jews, treating about 20,000 patients annually. 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.

Our method is that of Paul, "To the Jew I became as a Jew." Our testimony is that of *Jews to Jews*. The administration of the work is distinctively Jewish; 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. Thousands of Jews have been led to a saving knowledge of the Lord Jesus Christ through its ministry. We earnestly covet your prayers and your sympathy. "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."

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

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Salutation

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

My dearly Beloved Friends:—

My prayer for you is that even in the present state in which we see through a glass darkly, this hallowed season with the sacred memories of Christ's resurrection may afford you a few glimpses of the Divine Majesty of the King Jesus. And may you, in spirit, say with Isa. 6: 5, referring to the Lord Jesus (John 12: 41), "For mine eyes have seen the King, the Lord of hosts."

THE EFFECTS OF THE VISION.

When a man really looks at and studies the Lord Jesus, he finds his own image mirrored there by contrast, for he soon sees his own sinful character, all his weaknesses and defects. The result is, as in the case of Isaiah, an exclamation of alarm and lamentation, "Woe is me, for I am undone." The moral contrast between the King Jehovah-Jesus and the beholder filled the prophet with awe, because of the deep impression of his own sinfulness, and unfitness to become His messenger. Giving up all self-reliance and depending upon the mercy of the Lord, wonderful relief follows his distress, "Lo, this has touched thy mouth,—and thy sin is atoned." (literal Hebrew, verse 7). The assurance of atonement changed the prophet into a new creature and produced in him a remarkable readiness to tell all those wonderful prophecies concerning Christ. There is a striking illustration on the effect of Christ's atonement in Psalm 51: 13, "Then, (when pardoned) will I teach transgressors thy ways; and sinners shall be converted unto thee." The atonement and that divine touch upon his lips caused Isaiah to become a hero. He obtained great courage to carry out any commission the Lord might give him. As he has told us, "I did not turn away back,—I gave my back to the smiters," (Isa. 50: 5-7) but was ready and willing to go through all the hardships that would accompany his office. With perseverance he endured to the end, even dying a martyr; for according to the Talmud, Yeb. 49, King Manasseh ordered Isaiah to be sawn asunder alive.

IN THE FOOTSTEPS OF THE PROPHET.

The same touch, from the majestic hand of our King has operated in the life of every true follower of the Lord Jesus Christ. The Body of Christ, like its Head, has always been an object of contempt with those who did not understand its character or recognize its claims. To illustrate, let me briefly relate the following incident. The police of New York recently arrested a famous anarchist, Emma Goldman, because she advertised a lecture on matrimony, free love and other loose doctrines. According to the accepted principles of civilized society, she transgressed the law with her advertisement and was put under arrest. One of the leading Jewish dailies wrote a long article on the subject, attacking the police for having arrested her. In the article, the editor declared that it was a great wrong to disturb a woman in her efforts to enlighten people, for a person who had devoted all her life to writing articles and giving lectures to make people think and to aspire to a better life should be respected. The arrest of such a woman was called in that article brutal and idiotic. The same editor has many times denounced vehemently this mission and its leader for instilling into the minds of the people the grace, mercy, and love of God through the Lord Jesus Christ. Each time some Jews have triumphantly carried around such papers. They have pointed to that particular article which stigmatizes and brands the missionary with the lowest character, in order to

degrade him in the estimation of his adherents and create in his heart that sense of shame which will discourage and perhaps prompt him to give up the mission. But we follow in the footsteps of the prophet. "I did not hide my face from shame!" (Isa. 50: 6) is the cheerful exclamation of the prophet in that catalogue of his sufferings. But all this firmness and determination to "set my face as a flint" (verse 7) in the presence of such contemptuous treatment must have the prerequisite of having a good look at the King Jehovah Jesus, and the concomitant touch from heaven.

THE CONVERTS NOT BETTER OFF.

Not only the missionary needs that prerequisite, but the converts must have it as well. They are being persecuted both morally and physically, sometimes to extremities, as shown by the following recent incidents. A girl of eighteen, employed in a Jewish home was continually harassed by her employers on account of her faith in the Lord Jesus. They wanted her to give up that belief and stop reading the Bible. Sometimes they would annoy her for hours until it became extremely grievous. She came to me, accompanied by a Christian lady who befriended her, for consultation. We prayed together and the Spirit led her to give up that position rather than to deny Christ. Later on she found another position also with Jewish employers who upon learning of her faith, refused to keep her.

Another girl who was ill and needed care and sympathy, when she confessed faith in Christ, was refused even shelter by her Jewish friends. One Jewish woman said to her, that if she had been a socialist or anarchist, it would have been all right, but as she had become a Christian, she had no pity for her. But thank God, we have been enabled by our dear friends to take care of both of these sisters in the Lord. The more the Lord blesses this mission, in its wide activity and fruitage, the more enemies we have and the more varied are their schemes of persecution.

"TOO ACTIVE" THEY SAY.

Recently a reporter of the *New York Evening World* called and showed me a proof he had of a long article prepared for insertion in that paper. The article had been given to the reporter by a syndicate of Jews who had gotten together to put this mission out of business. The plan had originated with some leading Jewish women and rabbis of New York, who had accused me of being "too active." They called this mission a manufactory of converts and said, that we were getting young men, baptizing them and helping them in a material way. Also that we got children to come to the mission by promising them various rewards. They resolved therefore to do all in their power to stop this Christian work, the first step being to publish in the papers these and many other things derogatory to a Christian mission and to warn both Christians and Jews against this work. The reporter came to ask my side of the matter, and as he did not know much about the nature of Christian mission work, I explained certain things which gave him altogether a different light on the subject. He saw the mission building and part of the work being carried on at that time. He was made to understand that there is no one whom the Jewish leaders hate so much as a Jew who becomes a follower of Christ.

That article has not yet been published in the *Evening World*.

ANOTHER DIVINE TOUCH.

As already stated, the Jewish Christian in order to endure hardship like a faithful soldier, must have the touch from above. But there is also a different touch from that experienced by Isaiah. That touch concerns you dear friends, and must be on your part and in your hearts. When Saul the first King of Israel was anointed, he was criticised and persecuted by ungodly people, but, "There was a band of men whose heart God had touched" (1st Sam. 10: 26) who went with him to guard, counsel and strengthen him. Now all who help us and stand by us have received from above that divine touch which makes them colaborers together with God and with us.

Sincerely yours,

LEOPOLD COHN.

EDITORIAL.

The Widow's Mite. Often we hear it and frequently we read it, "Here is my widow's mite." But in few cases of giving are these words exemplified more significantly than in the following one.

"I herewith enclose 50 cents in coin for your mission, and with it goes my prayer that it may help some lost Jewish man or woman to find and accept Jesus Christ as their Saviour. I have earned this half dollar making an Angel Food cake for one of my neighbors. I am a widow so have no one who earns any money for me. I heard Mr. Cohn speak at Park Avenue Methodist Church, and I made God a promise to give my first half dollar I got for making a cake, to your mission; also to pray for the conversion of the Jewish people."

We read in Mark 12: 42-44, that when the poor widow threw in two mites, the Lord Jesus called His disciples and said: "Verily this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." The feeble efforts of the poor to honor the Lord Jesus Christ are so highly prized and so deeply valued by Him that He makes an exhibition of them as of some rare and precious jewel. The underlying principle of the widow's mite is self-denial. Many would censure this poor widow for giving to others when she had nothing for herself. But she preferred the Lord Jesus to her own person, and said with John the Baptist, "He must increase, but I must decrease." This thought, this motive, as confirmed by self-sacrificing giving, is the precious pearl to which the Lord Jesus called the consideration and admiration of His disciples. When all nations shall stand before Him, when He shall say to the righteous, "Come ye blessed of my Father," etc., then,

in the Kingdom of God where there is happiness and pleasures at His right hand for ever more, will He also publicly commend such self-denying gifts.

Promoted. Another of our dear friends, a member of THE CHOSEN PEOPLE family, has left this earth for the Heavenly home. Mr. F. D. Eatherly who has been interested in all kinds of charitable and Christian work also took a great interest in this mission which he supported largely, giving generously of his means to strengthen our hands in the gospel. We rejoice for His gain, but sorrow for our loss.

Fill the Place. A few weeks ago we received a letter from a friend who said that she was praying to God to raise up another friend to fill the place of Miss Betts whose death we reported in THE CHOSEN PEOPLE for February. That very morning, a letter came from a sister of Miss Betts, announcing that she had been following in her sister's footsteps, trying to interest others in this mission. We therefore trust that in answer to prayer the Lord will always raise up a new friend to take the place of every supporter, who has gone to Heaven.

Industrial Department. As announced in the last issue of THE CHOSEN PEOPLE, we have begun to organize an Industrial Branch of this mission. Mr. Abraham Machlin came to us and started work the middle of March. We have already received a number of inquiries for tailoring work, and are confident that many of our friends will be glad to support this part of our Mission. Mr. Machlin has had large experience in all departments of tailoring, is thoroughly competent and we feel sure will give entire satisfaction. We will be responsible that the work will be according to the order. The price will not be higher than other tailors charge, and will be graded according to the quality of the cloth you select. Write for further particulars.

INCIDENTS IN THE WORK.

Purim Presents.

I want to report to you a very interesting and helpful meeting that was held in Beth Sar Shalom, Sunday evening, March 19th, when the Jews celebrated their feast called Purim. As the features of that meeting are closely connected with that feast, I deem it necessary to give as a preliminary, a brief description of the Jewish observance and traditions of Purim.

According to the book of Esther, chapter 9, verses 27 to 32, the feast was instituted as a national one by Mordecai and Esther, for the purpose of commemorating the deliverance of the Persian Jews from the plot of Haman to exterminate them. Owing to the fact that the book of Esther is devoid of religious spirit, with the exception of the fasting mentioned in Chapter 4: 16 and 9: 31 the feast of Purim has had no religious character, for work and business, are not suspended on that holiday. On the 13th day of the Jewish month "Adar" there is universal fasting among the Jews in honor of Esther, who instituted the custom and in the evening, before they break their fast, they go to the synagogue and read the book of Esther from a special scroll containing that book exclusively, repeating the reading the following morning. The listening to the reading is binding on women as well as children, who are otherwise free from the synagogue services. In order to enlist the children's attention, to the reading of the book of Esther, which the Jews generally call "Megillah," it has been the custom to allow the children to hiss, whistle and shake rattles at the mention of the name of Haman or his sons. In this way, the children stand alert, straining their ears to catch the word Haman and when spoken, the boisterous noise starts and keeps on for a minute or so during which time the Cantor stops his reading. The

adults do not do anything but stamp their feet when Haman is mentioned. This stamping they call in Yiddish "Klopfen," which means, knocking.

During the day after the synagogue services, they carry out the prescribed order in the book of Esther of "the sending of portions one to another and gifts to the poor." Esther 9: 22. This is one of the most prominent features of the Purim feast. The Jews prepare gifts of food for the occasion, especially dainties, which they send to one another. Therefore a special kind of baking has developed for this purpose and cakes are baked in different forms which have bearing on the historical events of Purim, especially referring to Haman. Some are in the form of a triangle which they say refers to the hat that Haman wore, others to his ears and pockets, etc. At sunset of that day they begin feasting and a very sumptuously prepared and festive meal is the rule for the Jews all over the world. They usually feast in groups. Relatives, friends and poor are invited to the house of one who is able to give them a kingly repast. Intoxicating liquors are freely indulged in, in accordance with the saying of the Talmud (Meg. 7B) that it is the duty of the Jew to drink on Purim until he can no longer distinguish "Cursed be Haman" from "Blessed be Mordecai." Nevertheless, very few, if any, get real drunk. They know how much to drink in order to forget their troubles and make their hearts glad with wine (Psa. 104: 16), but they also know the limit. The ancient rabbis in giving the Jews license so to speak, for drinking on this day, based their authority on the Hebrew word "Mishteh" in chapter 9: 18-22, which is translated feasting, in English, but which literally means drinking. Thus in order to comply with the command contained in the words of Esther 9: 22, "That they should make them days of feasting and joy," the Jews have always resorted to all kinds of merrymaking

on Purim. Boys and girls walk from house to house in grotesque masks and all kinds of jollity, verging on frivolity are indulged in. The general proverb is, "all things are lawful on Purim." For instance there is a strict Biblical law in Deut. 22: 5 forbidding a man to put on a woman's garment and vice versa, but it is customary among the Jews all over the world, for the sake of merrymaking, for men to appear in women's attire and vice versa. The rabbis taught that since the purpose is only for merriment, it cannot be considered a transgression.

THAT EVENING.

Naturally since the social attractions and feasting of that evening are most popular and pleasant to the flesh we were justified in anticipating a very small audience at our regular Sunday evening service, but were agreeably surprised to see quite a number of people, and the thought came "Let us give them, instead of regular preaching, a testimony service." We therefore invited a number of young converts to the platform, and after a song and prayer I gave a short talk telling the audience that since it is a Purim custom to send gifts and to make presents to one another, we too were going to give our audience special presents that evening. Instead of listening to one preacher, I said, they would listen to six, who would in turn deliver short talks. I then called their attention to the fact that the presence of six Hebrew Christians on the platform, all testifying to the truth as it is in Jesus our Lord, is in my judgment just as great a miracle as the one which occurred in Persia, under Mordecai and Esther. That was a supernatural event for all those different occurrences in that wonderful story could not have happened by chance, so likewise it cannot be natural that Jews who always preferred death to the acceptance of so-called Christianity should now voluntarily

of their own accord, in a free country, without Spanish compulsion, accept the Lord Jesus Christ and stand there before a large gathering of their brethren and testify that the Lord Jesus is the promised Messiah and Saviour of all men. "It is of God," I said, "that in these latter days we Jews have become followers of the Lord Jesus Christ, and come to you knocking on the doors of your hearts, beseeching you to admit your glorious Saviour Jesus Christ. This is in harmony with the Word of God. In Rev. 3: 20, we read, 'Behold I stand at the door and knock' and again in Solomon's Song 5: 2 'It is the voice of your beloved that knocketh, saying open to me my sister.' This knocking" I continued, "is happening in your presence tonight. Our people have a custom of knocking (stamping with the feet) at the mention of Haman's name in the synagogue. Do you not think that knocking may have been introduced into the synagogue by some who believed in the Lord Jesus Christ whom they did not dare to confess publicly for fear of the Jews, and who thought that it would remind them of the knocking of the Lord Jesus Christ? In this way, the Talmudic maxim that even if all the Jewish holidays should pass away, Purim day would never pass away, would take on a partial fulfillment. The holiday of Purim is knocking, so the Lord Jesus is still knocking on your heart's doors."

THE TESTIMONIES.

Then the other brethren were introduced, and one after the other gave short, but most effective testimonies. The substance of the first brother's message was that Esther was a type of the Lord Jesus Christ. When she went to the King to plead on behalf of her people her life was at stake. She was willing to lose her life in order to save her people. The Lord Jesus Christ actually gave His life for our sins. Our people honor Esther for her heroic deed; how much more

ought we to honor and glorify the Lord Jesus Christ.

Another brother said that the Jews at that time when the decree went out for them to be killed, turned to God by fasting and prayer. This shows that they had faith in God's intervention and in His ability to save them even after the decree of the king went out all over the country against them. Their faith in God brought to them God's wonderful salvation. The brother said that he believed that the Lord Jesus Christ was not only his personal Saviour, but the Saviour of all men, and if the Jews would turn to him by faith they would be saved even now. The truth is that the Jews try earthly and worldly means through which to be saved. Years ago, they put forth all their efforts to get the nations to have Roumania give equality to Jews in that land, and the leaders thought that they had accomplished a great thing, and that the Jews in Roumania would never be persecuted again. But their achievement never changed the conditions. They trusted in their own powers, and did not have faith in God. Likewise now they are conducting Conferences and Congresses, speculating and making themselves prominent, but they have no faith in God. If they had any they would read their own Bible, and believe in the Lord Jesus Christ whom the Bible fully describes.

Still another speaker said among other things, that his parents, who are strictly orthodox Jews in New York, felt very much chagrined at his conversion, and tried hard to bring him back again to Jewish traditions. His father took him to a rabbi who argued against Christianity without avail. The rabbi advised his parents to keep him with them for some time, not allowing him to come in contact with Christian people and he would forget Christ and return to Judaism, but he said, "The Lord Jesus Christ is in my heart, in my soul, in my very

innermost being. He is part and parcel of my life, and if they can separate my life from my being then they can separate me from the Lord Jesus Christ."

Brother Englander then said that the Jewish custom of sending gifts to one another on Purim is a type of the great and unspeakable gift, the Lord Jesus Christ. "God so loved the world that He gave His only begotten son." "This," he said, "is the greatest present that Jew or Gentile can ever get in this world or in the world to come. Accept this present and you will be saved," were his closing words.

REMARKABLE RESULTS

Beyond our expectations, this unostentatious meeting and the plain, short talks have been wonderfully blessed of God to the conversion of many Jews that were present. We have learned so far of a woman and two men, all three heads of families, who have said that the meeting brought them decidedly to Christ. They also said that they had spoken of these things to their children and friends, comprising over a dozen people, with such enthusiasm that they too are beginning to believe in the Lord Jesus Christ. In general, all those that were present, and who had not been convinced of the power of the Gospel before were evidently deeply affected. They showed it in their looks, and in their attitude while the testimonies were given. The Power of God only, was that to which we could attribute these remarkable results. There was no oratory or eloquence. There was no philosophy or human wisdom in the talks of the brethren. They were heart to heart talks. These converted Jews were once in sin-cursed darkness, but they have escaped, and now see the wonderful light of the Lord Jesus Christ. Their hearts are bleeding to see their brothers in that same gross darkness. They know the earthly and evanescent source of the Jewish customs of feasting and merrymaking,

from which their blind brethren try to draw some comfort for their weary, sin smitten souls. They too went through all those things, but have experienced that in the Lord Jesus there is a vast storehouse heaped with priceless gems and light, joy and gladness. They believed and therefore they spoke. They contrasted the two opposites and realize the conditions of both. They are imbued with the spirit of Christ and unconsciously they manifested His living force in them and thus God working with them has drawn so many Jewish souls unto Himself through our Lord Jesus Christ.

A Message From Mr. Machlin.

To the Readers of

THE CHOSEN PEOPLE:—

As you have seen my photograph in this magazine in connection with the new branch of work opened by the Mission, I now desire to speak to you through the columns of this paper. My love for Christ is becoming stronger every day. The more I study the life of our Master and His suffering for us, the more I am drawn to Him, in the passionate longing for my own nation to accept Him as their Messiah and Saviour.

About two years ago I accepted Jesus as my Saviour. On account of persecution by my relatives, I was obliged to leave New York and after prayer decided to go to Boston, where I can truly say the Lord was with me. He certainly fulfilled His word in Psalms 27: 10, "When my father and my mother forsake me, then the Lord will take me up." He opened the way for me to attend a Christian school for 18 months where I studied His word and prepared for His service. There I worked my way through school, and also paid the way of another Jewish young man attending school. Nevertheless I longed every day for the time to come when I might

do something for my Master, especially in bringing the blessed gospel to my own people. When brother Cohn of this mission (the one where I first took my stand for Christ) invited me to organize in connection with the Gospel work, an industrial department which is so necessary for our young Jewish Christians, I gladly accepted the invitation, and promised with the help of God to give the best in me to this purpose.

I can assure you that all the skill which I have acquired in the knowledge of tailoring, I will devote to this department, for I know how indispensable it is in connection with a Jewish mission.

When a Jew accepts the Christian faith, there is fulfilled the scripture recorded in Matt. 10: 34, "Think not that I am come to send peace on earth, I come not to send peace, but a sword," and in many cases these young believers, when their faith is yet small, have to struggle with the problem of making a living in face of persecution and hardships. If the devil and his angels fulfill this scripture, ought we not as God's children to make possible the fulfillment of Matt. 19: 29, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

Let us all help to make this branch a success and blessing to needy brethren in the Lord by our prayers and support.

Your brother,

A. B. MACHLIN.

JEWISH NOTES.

Mr. Morgenthau, the American Ambassador to Turkey, who has just returned from Constantinople, was pompously received by both Jews and Gentiles in New York. He addressed large assemblies, but would not say

much about war affairs as he feared he might be misunderstood. In an address at a meeting of the Educational Alliance, New York, he related how American diplomacy saved tens of thousands of Jews in Palestine, from ruin. The two battleships, he said, which America sent to Turkey will be put down in Jewish history as saviours. Not only were those two ships loaded with food and money the means of saving Jewish lives, but they had a more far-reaching effect than to emoliate physical suffering. They created the impression that America stands back of the Jews, that they are no more friendless and without protection, but that America is ready to shield them. This, Mr. Morgenthau said, prevented many Jews belonging to opposing countries from being sent away from Turkey. This circumstance also brought about a better understanding between the Jews and the official representatives of the Turkish Government.

* * * *

News has come from England that the Jews in London held a mass meeting with Mr. Lucien Wolff, as chairman. In his address he said that the victory of the Allies will cause whole territories to be transferred, and consequently the condition of the Jews in many countries will be affected, wherefor the Jews must prepare for the situation when the change takes place. They therefore unanimously resolved to organize for the purpose of demanding for the Jews equal rights all over the world and Palestine as their homeland. This shows that English Jews are in harmony with the American Jews with regard to demanding Jewish rights. Mr. Israel Zangwill who was present, dissented on the subject of Palestine and proposed that they ask England to grant territory in Canada or Australia. This is his old territorial idea.

Similar news has come from Paris where the Jews held a mass meeting along the same lines. They organized what they call the French League for Men's rights. The well-known journalist, Gustav Herve, is the active leader of the League. They also resolved to fight for Jewish rights in such countries where they are denied to them. Reports were read how shamefully the Jews are being treated in Roumania. The chairman of the meeting said that Russia, though closely connected with France, will not be spared. A brochure telling of the terrible persecutions that the Russian Jews have endured will be published very soon. In it, there will be an appeal to all liberty loving Frenchmen to help in the agitation for equal rights for Russian Jews.

* * * *

Some of the New York (English) papers published an article purporting that Mr. Jacob H. Schiff, the great financier, had in an interview with a Jewish reporter denounced Zionism as treason to America. He was quoted as saying:

"Within the past fifty years, Jews have been coming to the United States in large numbers. The Jew has sought and found in this country what he could not get in Europe, namely, freedom and all civil rights. Is it not therefore the first duty of the Jew to help to build up American national life, together with all who really love our country? Can the Jew and will he do this if it is constantly and at every opportunity being hammered into his head: 'We must remain apart from the rest; we must build up a new nation for ourselves; we need look upon American problems only from the Jewish point of view, not the good of the whole country, but our own good from a Jewish national point of view, that we must consider everything?'"

"Is not such an attitude almost treason to the principle of American

citizenship, and to the love and gratitude we should feel for this country?"

"The question of a Jewish congress which is now discussed by the Jews of America, and which has been raised by the Zionists, (this cannot be denied), who would like to segregate the Jews of America into a separate class, will eventually arouse the suspicion of the American people against its Jewish population."

But upon inquiry from a Jewish editor as to the truth of this report, Mr. Schiff wrote:

"Replying to your telegram received late last evening, the only interview I have given has been to the 'Warheit.' I am not aware that I have charged participants in the Congress Movement, and Zionists with treason to the United States."

* * * *

On Sunday and Monday, March 26th and 27th, some four hundred delegates representing about one million Jews from all over the United States, held a meeting in Philadelphia preliminary to a Congress. It was unanimously voted, and is now an assured fact, that a Jewish Congress shall be held some time next December. This will be an institution of American Jewish social life and no voice was raised against the principle. Following the Congress the duly appointed committee will probably demand civil and political rights for the oppressed Jews in other lands.

QUESTIONS AND ANSWERS.

Question No. 1. *Will you please explain Heb. 4: 8?*

Question No. 2. *Why is not the seventh day kept as the Sabbath by the Christian world instead of the first day of the week? Ought we not to keep the seventh day as the Sabbath of our Lord and Saviour Jesus Christ?*

—CHARLES BAILEY.

Answer No. 1. This is one of the closing links in the argument which begins with Heb. 3: 7. The whole passage contains a series of points which, with cumulative power, set forth and disclose the truth somewhat concealed in Psa. 95: 7-11. In order to understand it better, let me cite Talmud Sanhedrin fol. 110b, "The rabbis have taught that the Jewish generation of the wilderness have no part in the world to come; for it is written: 'In this wilderness they shall be consumed, there they shall die,' Num. 14-35. 'They shall be consumed,' means, in this world, 'there they shall die,' means, in the world to come. And again it says, 'Unto them I swear in my wrath that they should not enter into my rest.'" Psa. 95: 11. This ancient rabbinical teaching that "my rest" means the heavenly rest prepared for God's believing children and that the Jews of the wilderness have been excluded from it on account of unbelief, was familiar to the Hebrew Christians to whom this epistle was written. In this way they are met on their own ground. The writer takes up three points in expounding Psa. 95; first, there is a call to repentance, "Harden not your hearts," second, there is a date appointed for the repentance, "Today if you will hear His voice," third, a promise of reward is implied for the repentance, "If they shall enter into my rest." Now the question is what does "my rest" mean? It cannot refer to the seventh-day-rest, for it was spoken through David whose generation was long after that seventh-day rest of God. It cannot allude to the promised land of Canaan which was also called "rest," Deut. 14: 9, and into which rest the generation of the wilderness did not come, because at the time of David all Israel were in possession of that rest which Joshua gave them. Since the Holy Spirit spoke of David's generation saying "today," as if to say, "If you want to come into my rest into which that unbelieving generation could not come, then begin to believe today," it must refer to the Heavenly rest prepared for believers in Christ.

Answer No. 2. The Sabbath was given exclusively to the Jews, Deut. 5: 15, as a memorial of their deliverance from the bondage of Egypt. However, God, through Isa. 56 gave the Gentiles the choice of keeping it or not.

* * * *

Question No. 1. Num. 24-17. *What did Balaam mean, "I shall see Him, but not now. I shall behold Him, but not nigh?"*

Question No. 2. *What nations are now the nations of Moab, Sheth, Edom, Seir, Amalek, and Kenites? Are they those involved in the war today?*

Question No. 3. Col. 1: 24. *What did Paul mean, "Fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church?"*

Question No. 4. *Please explain Heb. 10: 26, also Rom. 3: 30, the difference by faith and through faith.*

—MRS. ALICE K. THOMPSON.

Answer No. 1. In Chapter 22: 35 God told Balaam: "But only the word that I shall speak unto thee, that thou shalt speak." Accordingly Balaam in Chapter 24: 17, was compelled to utter his own doom. "I shall see Him, but not now" refers to the Lord Jesus, as does the title, "A Star," whose coming had to be announced not only to Jews, but also to other nations, through the interposing space of about fifteen hundred years. "I shall behold Him, but not nigh," means that Balaam the wicked man will see Christ, for "every eye shall see Him," but not nigh, as a personal redeemer and friend, as Job saw Him, Job. 19: 25, but as the rich man in hell saw Abraham, afar off.

Answer No. 2. Moab was to be "con-founded, broken down." They had a contempt for the Jews as is recorded in Jer. 48: 27, and so from that time Moab disappears as a nation, thus fulfilling the word of God. See Isa. 15-16, Ezek. 25: 8, Zeph. 2, Jer. 48. Sheth or Seth is the name of Adam's son, from whom all the children of men have descended. The descendants of the rest of Adam's sons were destroyed by the Deluge. Christ shall rule as King over all the children of Sheth, meaning all the world, either by governing them if they accept Him, or by dashing them to pieces, if they reject and rebel against Him. The children of Edom, the descendants of Esau, were lost among the Jews and Arabs. Prophecy says: "From generation to generation, it shall lie waste." Isa. 34: 10, also Jer. 49: 7, Ezek. 25: 13. All these prophecies were literally fulfilled. The prophet Obadiah, verse 10 says concerning Edom or Esau, "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever." Their name ceased toward the end of the first century after Christ. Seir, which was the name of a mountain in Edom, was often used to designate the whole land of Edom. Judges 5: 4. Amalek was related to Edom. After David's sacred war of extermination against the Amalekites, 1 Sam. 30, Amalek disappeared. However, some remnant was still in existence at the time of Hezekiah when the Simeonites annihilated the rest that had escaped on Mount Seir. 1 Chron. 4: 43. The Ken-

ites were a tribe of Palestine in the time of Abraham. Gen. 15: 19. Jethro, the father-in-law of Moses was of that tribe. Judges 1: 16. Number 4: 29, indicates that the Midianites and Kenites are identical. They were very friendly with the Jews and were finally absorbed by them. 1 Sam. 15: 6 and 30: 29.

Answer No. 3. The sufferings of Christ, who is the head, and of those, who are the body, that take up the cross and follow Him, make up one body of suffering. His sufferings were for the atonement of our sins, our sufferings are for the spread of the gospel and edification of the church. Paul suffered very much on account of His preaching the Gospel, but from His preaching very many advantages were derived. Therefore by right he could say that he filled up that which remains of the sufferings of Christ. In 1 Cor. 1: 13 he asks, "Was Paul crucified for you?" That makes it plain that no suffering, either of Paul or of others, is needed to complete expiation which was accomplished fully by Christ's crucifixion.

Answer No. 4. The apostle here refers to numbers 15: 31, where the law of God commands that sinners who transgress presumptuously and despise the word of God, shall be cut off. Hence if after having known Christ, one totally, finally, and wilfully resolves to despise, reject, and denounce Him, obstinately and maliciously, there is no more pardon for him. Rom. 3: 30, teaches that all have the same need of salvation. No attainments of any man outside of faith in the blood of the Lord Jesus Christ, can bring redemption. The words here rendered "by faith" and "through faith" have the same meaning.

* * * *

Question. *What about the thousands of Jews that die without knowing that the promised Messiah has come? Will they all be lost?*

—A. V. L.

Answer. Those Jews that do not know anything about the Lord Jesus Christ, as the only Saviour from sin cannot be condemned for unbelief. John 3: 18 does not apply to such; "How shall they believe in him of whom they have not heard?" Rom. 10: 14. But they will be judged according to the law of Moses. God, whose prerogative it is and to whom alone belongs the jurisprudence, will be the judge. The verse "Cursed be he that confirmeth not all the words of this law," Deut. 27: 26, does not promise to find many, if any, who will be able to escape condemnation.

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.

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General Information

The Williamsburg Mission to the Jews is a missionary society incorporated under the laws of the State of New York, for the purpose of promulgating the Gospel of the Lord Jesus Christ among the Jews of Greater New York and the United States.

Our source of supply for carrying on this work is the Master, who has put us here and Whose is the silver and the gold. He has never failed us, and although our activities have steadily grown until at present our needs are about \$20,000 annually, the Lord has always supplied these needs. We cordially invite you to cast in your lot with us and have fellowship in this corner of the Master's vineyard, and we pledge you the faithful administration of what funds you place at our disposal.

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 purposes 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 become a missionary to the Jews in your own city. Simply send us the names of the Jews in your town whom you are anxious to reach. With each name, send 50c. We will write them a personal letter, and send our nine special tracts for Jews; we will also offer them a New Testament free, in any language

they wish. When a Jew shows a spirit of inquiry, we will inform you, and put him in touch with some Pastor in your town. This plan has been very effective, and much blessed of the Lord; it solves completely all problems in cities where Jews do not live in large numbers, and where a local Jewish Mission enterprise would be inadvisable.

Gifts of Clothing, Etc.—We are in constant need of clothing for the poor who come to us. All such gifts should be sent by *express*, and marked plainly, No. 27 Throop Avenue.

Extension Work.—To help our friends make known among other Christian people the facts about this Gospel work among the Jews, we issue a number of special leaflets, at 25c. a dozen in assorted lots. Also we have prepared a program for use in 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. These give a brief resumé of the work, contain a picture of our building, and give interesting facts. We shall be grateful if our friends will bring this matter before their Sunday Schools and induce the scholars to take mite-boxes and at stated periods have them returned to the school and their contents forwarded to us.

Contributions—Are acknowledged promptly to the donor 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. The annual audited account of the mission is published also in THE CHOSEN PEOPLE.

Investigation Dept.—To avoid regrets, we earnestly urge our friends not to give money to any alleged Jewish Missionary work or worker until they have thoroughly investigated the claims made by such persons. Numerous frauds abound in all kinds of Christian work and we are doing our best to eliminate them from the Jewish missionary field; we need your help and we ask you to send us any appeals you may get, so that we can make investigations and report to you on their merits. We offer this service to all of our contributors free of any charge, and we promise you absolutely unbiased and frank information.

RECEIPTS FROM MARCH 1st TO MARCH 27th, 1916.

ARTICLES RECEIVED.				
2 Bibles, Gospels and Tracts, Mrs. J. M. Baxter; 4 coats, Mr. Bert M. Steele; basted work for the sewing school, J. C. E. Society, West Orange; hat and neck ties, C. H. Ridgeway; pkg. women's and children's clothing, Mrs. W. P. Walker.	20709	3.00	20810	.50
	20710	1.00	20811	1.50
	20711	.50	20812	2.50
	20712	.50	20815	25.00
	20713	10.00	20816	1.50
	20714	9.50	20817	.50
	20717	.50	20818	1.50
	20718	4.50	20819	.50
	20719	.40	20820	1.00
Subscriptions during March.....\$145.40	20720	.50	20821	1.00
	20721	.50	20822	.50
RELIEF TO THE POOR.	20722	1.00	20823	.50
20628 \$1.00 20754 5.00	20723	2.22	20824	4.50
20636 1.00 2075750	20724	2.00	20825	1.00
20683 3.00 20763 2.00	20725	.50	20826	1.00
20689 1.00 20786 1.00	20726	.50	20828	.50
20692 3.50 2081350	20727	.50	20830	4.50
20707 3.00 20829 10.00	20728	.50	20831	4.50
20716 10.00 20845 5.00	20730	10.00	20832	5.00
2073150 20850 2.00	20733	5.00	20833	1.00
20732 4.50 20864 12.00	20734	4.50	20834	4.50
	20735	.50	20835	2.00
LITERATURE FUND.	20736	1.00	20836	4.50
2060325 2071550	20737	.50	20837	1.00
2060950 2071950	20738	4.50	20838	5.00
20627 1.00 20724 2.50	20739	9.50	20839	2.50
20639 1.00 20729 1.50	20740	.50	20840	.50
20649 3.50 20702 1.00	20741	2.50	20841	.50
20661 10.00 20789 1.00	20742	.50	20842	4.50
20672 2.00 2079850	20743	9.50	20843	4.50
2068150 20814 1.00	20744	9.50	20844	.50
20707 2.00 20827 1.00	20745	3.00	20846	1.00
	20746	.50	20847	3.50
BUILDING FUND.	20747	4.50	20848	1.00
20760 4.50	20748	.50	20849	9.50
EDUCATION FUND.	20749	5.20	20851	.25
20608 20.50 20790 1.00	20750	1.50	20852	.50
20784 1.00 20891 2.00	20751	2.00	20853	.50
GENERAL FUND.	20753	.50	20854	1.65
20601 50.00 2065775	20755	.50	20855	10.00
20602 4.50 20658 2.80	20756	1.50	20856	9.50
20604 2.50 20659 5.00	20758	1.00	20857	9.50
20605 14.50 20660 4.50	20759	4.50	20858	3.00
2060650 2066250	20761	4.50	20859	.25
20607 2.00 20663 4.50	20762	.50	20860	4.50
20610 1.00 20664 4.00	20764	9.50	20861	5.00
20611 5.00 2066550	20765	1.00	20862	.25
20612 2.00 20666 10.00	20766	2.50	20863	1.50
20614 1.00 20667 4.50	20767	2.00	20865	.50
20615 1.50 20668 1.50	20768	5.00	20866	.50
20616 1.50 20669 5.00	20769	.50	20867	2.50
20617 1.50 20670 1.00	20770	.50	20868	4.50
20618 1.50 20671 4.50	20771	2.00	20869	1.00
2061925 20673 5.00	20772	1.00	20870	5.00
20620 1.50 20674 4.50	20773	.50	20871	2.00
20621 9.50 20675 50.00	20774	10.00	20872	.50
2062250 20676 1.50	20775	1.00	20873	6.50
20623 1.50 20677 2.00	20776	2.00	20874	1.50
20624 2.50 20678 9.50	20777	1.50	20875	1.00
20625 4.50 2067950	20778	500.00	20876	1.50
20626 1.00 2068050	20779	1.00	20877	2.00
20629 1.50 2068150	20780	2.00	20878	1.50
20630 4.50 20682 1.00	20781	.50	20879	4.50
20631 3.00 20684 2.50	20782	2.00	20880	.50
20632 2.00 20685 5.00	20783	9.50	20881	1.50
2063350 20686 4.50	20785	3.00	20882	.50
2063450 20687 5.00	20786	2.00	20883	2.00
2063550 20688 1.50	20787	20.00	20884	.50
20636 5.00 20690 11.00	20788	.50	20885	.50
20637 2.00 20691 1.50	20791	10.00	20886	4.50
2063850 20692 3.50	20792	.50	20887	.50
20640 1.50 20693 4.50	20793	.50	20888	10.00
20641 5.00 20694 13.75	20794	.50	20889	100.00
20642 9.50 2069550	20795	.50	20890	2.00
20643 1.50 2069650	20796	.50	20892	4.50
20644 3.50 20697 10.00	20797	2.00	20893	4.50
20645 4.50 2069850	20799	2.00	20894	4.50
20646 1.00 20699 4.50	20800	.50	20895	2.00
20647 5.00 2070050	20801	4.00	20896	.50
20648 1.50 20701 1.00	20802	10.00	20897	.50
2065050 20702 1.00	20803	2.50	20898	5.00
20651 4.50 20703 1.00	20804	.50	20899	5.00
2065250 2070450	20805	.50	20900	.50
20653 5.00 20705 20.00	20806	.50	20901	4.50
2065450 20706 1.50	20807	1.00	20902	10.00
20655 4.50 20707 5.00	20808	4.50		
20656 3.00 20708 4.50	20809	3.00		

Total. \$1,643.19

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Sunday, Meeting for Girls - 7:00 P. M.

" Gospel Service - 8:00 P. M.

Monday, Converts' Meeting - 8:00 P. M.

Wednesday, Mothers' Meeting - 2:30 P. M.

Thursday, Sewing School - 3:45 P. M.

" alternate; Class for working girls, - 7:00 P. M.

Friday, Gospel Service - 8:00 P. M.

Daily Except Sundays:

Consultation Hours: 10 to 12 A. M., for those desiring help of any kind.

Sar Shalom Dispensary, 2 to 4 P. M.

Building, general office, open all day.

OUR workers will gladly respond to any invitation to address Christian gatherings concerning the work of the Mission.

YOU are cordially invited to any of the Mission meetings, or to visit the Building at any time that you are in Brooklyn or New York. We will gladly extend you every courtesy.

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