

## AN OVERWHELMING RESPONSE

The April issue of "The Chosen People," containing our Editorial on The Interchurch World Movement, brought us an avalanche of appreciations and thanks, and an unprecedented demand for additional copies. Many ordered 50 and 100 copies at a time. This response found us wholly unprepared.

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## WILLIAMSBURG MISSION TO THE JEWS

27 Throop Avenue

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

# THE CHOSEN PEOPLE

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

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# THE CHOSEN PEOPLE

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JOSEPH H. COHN

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## Salutation

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

My Dearly Beloved Friends:—

Peace be multiplied unto you. As this is the last issue of THE CHOSEN PEOPLE for this season, I would suggest for our prayerful watchword, the verse, "Behold thy King cometh to thee." Zech. 9:9.

## "The Hope of Israel"

The true Church of Christ, in every generation has been looking for His appearing. Although there have always been those who tried to discourage her she never gave up the hope of her coming Lord. Like Paul who, though bound with chains for the hope of Israel, (the coming of Messiah) Acts 28:20, remained steadfast in that hope, the Church too, notwithstanding the attempts of Satan to bind her spiritual hands with chains of doubts, has not permitted her hope to be shaken unto this day. Somewhat similar to the sun in April, now shining brightly and now hiding behind the dark clouds, has that blessed hope been playing upon God's children now brightening their prospects with a radiant lustre and now covering that brilliancy with a cloud. But far more certain than that a steady clear Summer always follows freakish April, yea, far more certain than that the night always brightens into day, shall the glorious appearing of the Lord Jesus, follow all the changeableness of our spiritual horizon. To the Bible student it seems that there never has been a time when the hope for His appearing was so near realization as it is at the present.

On another page is given the wonderful occurrence at San Remo, where the supreme powers of Europe have, as it were, deeded over Palestine to the Jews. As I am writing this, an extraordinary convention of prominent Jews of America and Canada is taking place in this city. They are going to take immediate action towards the establishment of a Jewish national homeland in Palestine. They will at once start building houses in Jerusalem, construct cities along the coast and begin a mass-migration of Jews towards the Holy Land. All this has happened since the last issue of THE CHOSEN PEOPLE reached you. Who can tell what will occur between now and October when we purpose to resume publishing and sending you the paper again as usual? Is it not fitting therefore to bear prayerfully in mind and in heart our watchword "Behold thy King cometh?"

## Kingdom and Restoration

The word of God has so blended together the restoration of the Jews and the Kingdom of our Lord Jesus Christ, that we cannot think of the one separate from the other. About two weeks ago the Spirit led me to speak on this subject at one of our services. For our Scripture lesson Psalm 89 was read and expounded. "He shall cry unto me, Thou art my father, my God, and the Rock of my salvation." Also "I will make him my firstborn, higher than the kings of the earth. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah." Verses 26, 27, 35, 36, 37. This is a ratification of God's promise to

scendant of David. That seed of David is to call God "my father." Here is shown that the King descending from David will be the Son of God. His kingdom is to be fixed forever even as the moon is to endure eternally. That promise instilled into the Jewish heart, the great "hope of Israel," the coming of the Messiah. About four hundred years later the prophets, through the Holy Spirit echoed that covenant of God with David concerning that everlasting King and sang praises to Him, Isa. 7:14, 9:5-6, and several other prophets spoke of Him in glowing words. Then came the Angel to Mary condensing and merging all those wonderful words of promise and applying them to the Lord Jesus Christ. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:31-33.

#### The Connection

Here the Angel makes it very clear that this King Jesus is to actually reign over the Jews even as His Father David reigned over them on earth. Also in Isa. 11:11-12 the Kingdom of that promised Son of David and Son of God referred to in the preceding verses, is closely connected with the restoration of the Jews. Jer. 23: 5-8 delivers the same message from God. Immediately upon proclaiming the advent of the righteous Branch of David, which is no other than the Lord Jesus Christ, he also announces the restoration of the people over whom He is to reign. The same truth is reiterated in Ezek. 37: 24-26. In the first part of that chapter the wonderful vision of the dry bones is explained as meaning the regathering of the Jews from all lands and bringing them back into their own land. Then follows the assurance saying, "and David my servant shall be King over them . . . and shall be their Prince forever." Also in Amos 9:11-12 the restoration and the Kingdom, that is the raising up of the "Tabernacle of David," are linked together so that they can never be disassociated. "Now," I said to my Jewish audience, "the Zionist leaders tell you that they are going to have a social, democratic government, without that great King to rule over them in Jerusalem. Thus they ignore God's word, just read, and if they do not 'speak according to this word, it is because there is no light in them.' Isa. 8:20. Many Jews will follow these blind leaders, and form some kind of a government, but only to go thru 'Jacob's trouble.' Jer. 30:7, Zech. 13:8, and 14:1-3." It was also shown that the Lord Jesus came at first with the message, "the Kingdom of heaven is at hand." Matt. 4: 17, but upon their rejecting Him the Kingdom was suspended, until the people shall, through great tribulation not only accept Him, but plead for Him to rule over them. Zech. 12:10.

#### What The Jews Said

The Jews, especially those who were there for the first time were struck by the word of God. They spoke of it after the meeting came to a close. One said that it looked as if the Lord Jesus was going to come very soon, since the Jews are going to possess "Erez Yisroel" (Hebrew for Palestine) and seeing that the prophets have associated His coming with that possession. Another Jew, who has prospered in business during the recent real estate boom, said, "I can see the truth as you presented it, but why do you not publish it widely and cause those Zionist leaders to learn of these Scriptures? Perhaps they might accept it and lead the whole lot of the Jews to receive Jesus right away." I could not answer that question. I felt ashamed. Neither can all the leaders of Christendom answer it. Why have not the Christian Churches proclaimed to the Jews the truth about the Lord Jesus Christ who is to rule over them? True, you dear friends of this mission, are doing so through us, your working representatives. However, compared to the masses of Jews in this large city, all our doings are like a drop in the bucket. We ought to accomplish, by the grace of God, a great deal more and thus reach ten times as many as we are. Please join us in prayer, especially during these Summer months, when the paper will not visit you, that many churches as well as individuals may unite with you to help spread the gospel of the Lord Jesus Christ among the Jews more widely than ever before, and thus answer the above question.

Yours most sincerely,

LEOPOLD COHN.

#### EDITORIAL

**Zionism.** To comply with the request of many of our friends, we will give an account of the origin and development of Zionism, dividing it, for clearness, into two parts, namely ancient and modern Zionism.

Ancient Zionism. In reading the Pentateuch where the words, "When ye will come into the land," are so many times reiterated, it strikes one immediately that there was something extraordinary stored up for the Jewish nation in that promised land. The nation is bound up closely with the land and vice versa. These repetitions hint at the wonderful development and usefulness of that nation, but only as they should be gathered and concentrated in that land. We also infer the negative, that is, if they were not congregated and separated in that promised land, then there would not come such blessings as referred to. Thus the Jewish people was imbued with a mystic longing for the possession of that land. It grew stronger in their hearts as they really possessed it. Their mysterious loyalty to their country was therefore not from a patriotic standpoint, but from a divine source, for some divine purpose, which they themselves did not know. Thus we find them on the soil of the Chaldeans after Nebuchadnezzar had brought them there as captives, wailing bitterly, "By the rivers of Babylon . . . we wept when we remembered Zion. . . . If I forget thee O Jerusalem, let my right hand forget her cunning." Ps. 137. There the first Zionist movement was born. They then began to pray for a return to Zion with songs under the leadership of the promised Messiah of whom God had spoken. Such prayer and hope were based upon God's promise through Moses in Deut. 30: 1-5. how that return or restoration would come to pass was told them in Jer. 23: 6, "I will raise up to David a righteous branch," etc. And

Ezek. 37:24, "David shall be king over them." Thus the Messiah, the Son of David, the people and the land were inseparably bound together.

After the destruction of the second temple by Titus, the hope of an immediate restoration to Zion was rekindled and became stronger than ever before in their history. Their continual prayers three times daily in the synagogues were and still are for the coming of the Messiah and the rebuilding of Zion. The following sentence from their prayer book will illustrate, "Cause the branch of David thy servant speedily to sprout, O let our eyes see when thou wilt return to Zion in thy great mercy."

These hopes have been embodied in certain ceremonial performances. The ancient rabbis taught the Jewess to light candles Friday evenings and pray over them that God would speedily send the Messiah who would be the light of the world. (Here lies a strong rebuke to the Church of Christ who never told the daughters of Abraham that the Messiah was already born of a Jewish virgin in Bethlehem.) Again the orthodox rabbis will sit on the floor every Thursday night, at 12 o'clock, to mourn over the destruction of Zion. At a wedding, while the marital knot is tied, a tumbler must be broken by the bridegroom in memory of the destruction of Jerusalem. Again when a Jew builds a new house he must leave a space of one cubit square in a conspicuous place, without plaster or paper as a reminder of the destruction of Jerusalem. The Talmudic rabbis clothed the hope of the restoration through the Messiah with many supernatural accessories. Messiah would suddenly come, they taught, and kill all their enemies without their help.

These are the outstanding features of ancient Zionism. Not that it desired a country of its own, not that it desired a political and economic independence, neither that it might be a nation like unto other nations



of the world, but its burning desire was for the manifestation of the living God thru the promised Messiah for a realization of that mysterious purpose God had from the beginning in segregating this people and settling them in the specified country for spiritual glorification of God upon the earth.

Modern Zionism. Now because they were taught that the Messiah would suddenly come and kill all their enemies without any endeavor on their part, they have been deceived by many false Messiahs during these 1900 years, as foretold by Jesus Christ. The most important of these false Messiahs was Shebbathi Zebi in 1626-76. During the years a number of charitable and philanthropic men tried to find some ways and means of settling the Jews under such conditions as would insure to them rest and freedom from persecution, though such cases were only fitful and at periods far distant from one another. In 1749 there was a movement that a Jewish state be founded in South America. In 1770, a proposal was made to the famous Moses Mendelssohn of a similar nature. In 1819, W. D. Robinson proposed the formation of a Jewish settlement in the upper Mississippi and Missouri territory. In 1850, the American Consul in Jerusalem, Warder Cresson, a convert to Judaism, established a Jewish agricultural colony near Jerusalem and enlisted in its support a number of American Jews. But the most persistent advocate of such schemes was Mordecai M. Noah, who originated the plan of a Jewish colony on Grand Island, near Buffalo, as a preliminary settlement. In 1825, he purchased about 3,000 acres of land and dedicated it in great state in Buffalo. The colony was to be called "Ararat." Then he issued a proclamation to all the Jews in America, and in Europe to come to his newly established Jewish state. But nothing came of it, for the Jews guided by the then

existing sentiment of cosmopolitanism which was very strong in Europe, refused to consider any such schemes. About the middle of the 19th century when the swing of the pendulum went too far, a reaction set in. A strong desire for personal and racial freedom was expressed by the peoples all over Europe. Ireland's attempt to free itself from the British rule, the unification of Italy and Germany on racial lines, and the action of the Balkan States, reacted upon the Jews, and created in them a longing for racial unity.

There were two strong influences that formed the commencement of modern Zionism, the first being nationalism. In 1869, the French Jewish Society by the name Alliance Israelite Universelle was founded and started the work of colonizing Jews in Palestine. In the 70's in the nineteenth century the national movement commenced to gain ground still further among the Jews. It was then that the Servians, Bulgarians and Roumanians had gained complete liberty. At that time there were a number of Jewish literati who agitated colonization of the Holy Land, and in this way to bring about a gradual centralization of the Jews there as the only means to save both the Jews and Judaism. In England, there was Disraeli, Lord Beaconsfield, who did a great deal toward intensifying the spirit of nationalism among the Jews. He had declared that "race is the key of history." As a result of this growing sentiment of nationalism, various colonization societies were founded in Russia, Germany, France, England and America.

The second influence working to produce the modern Zionistic movement was the rise and extension of anti-semitism. The Jews had imagined that with their political emancipation and with the destruction of the walls of the ancient ghettos, the hatred in the hearts of many people

would be eradicated, but political liberty did not give them social equality, and the newly arisen nationalistic sentiment turned fiercely against them. From 1881, when the spirit of nationalism was fairly aroused and when the work of colonization in Palestine thrilled with fervour through the Jewish masses, anti-Semitism grew in intensity.

Then the terrible pogroms on the Jews in Russia, and the cruel banishment of Jews from Roumania took away the little hope that the Jews ever had in culture and civilization. It was at that time that Dr. Hertzfel appeared on the scene. He published a pamphlet calling upon the Jews to consider the immediate formation of a Jewish State in Palestine. In 1896, he was received by the Jews in London, before whom he presented the project in person. A wave of enthusiasm began to grow gradually, and two years later Dr. Hertzfel, called for the first Congress. Although great opposition to Zionism arose from many quarters, it was gaining slowly and surely, until now, when it has become a tremendous force. The Orthodox Jews, who are the mainstay of Judaism and the vast majority of the Jewish people, took a stand against Dr. Hertzfel's idea of Zionism because it proposed to the Jews to start out on a movement of activity as purchasing ground in Palestine, colonizing Jews, and paying a tribute to the Sultan, etc., and it was contrary to their belief that God in His own time will lead and accomplish all these things through the coming of the Messiah. The Reformed Jews were a very small minority among the Jews; they came into existence not earlier than 1845 and they also bitterly opposed Zionism, but for altogether different reasons. These Reformed Jews cut out from the Jewish prayer book all those supplications for the coming of the Messiah and for the rehabilitation of Jerusalem. They do not believe in ceremonial worship, they

discontinue the observances of clean and unclean foods, they simply ignore the Word of God. They believe in the progress of culture and civilization, rather than in the Bible. They therefore have been trying to put Zionism out of existence as it would bankrupt, as it were, their doctrines and their synagogues. These oppositions are still strong. There are also socialistic Jews who do not care for any religion at all, and while the Zionists have frequently declared that Zionism has nothing to do with religion, that it is a political movement endeavoring to find a legal and guaranteed home for the persecuted Jews, yet these socialists and anarchists suspect the development of a strong Jewish religion through Zionism, and therefore they oppose it.

The climax of all of the successes with which Zionism has met was the declaration of the British Government in November, 1917, favoring the establishment of a national home for the Jewish people, pledging its best endeavors to facilitate the achievement of this object. The joy of the Zionists over this declaration was great, and it was unbounded a year later when on the Feast of Dedication, the surprising announcement came that Jerusalem had been captured by the British army. And now comes the news that the Peace Conference at San Remo has given the Zionists the entire victory.

Thus, unconsciously these unbelieving Zionists carry out God's purpose. In Jerusalem, they as a nation crucified Jesus, in Jerusalem as a nation they must crown Him after passing through the "time of Jacob's trouble."

Now is the last chance for Christians to preach to these Jews and save some from the tribulation and from being lost forever.

## INCIDENTS IN THE WORK

By Philip Englander

On visiting a family on whom quite a number of friends were calling, I found that they were discussing Zionism as new life to the dry bones of the house of Israel. It is remarkable that there is hardly any gathering in this neighborhood where there is not one or more persons who know me, and so it was in this case. When asked what I think thereof, I turned to Ezekiel 37:14, "And I shall put my spirit in you and ye shall live, and I shall place you in your own land. ....". Adding to it, John 6:35, "Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger." And also John 5:40, when Jesus said, "Ye will not come to me that ye might have life." These passages show them plainly where real life comes from. "Nonsense" one right away exclaimed, "Christ died centuries ago and how can you get life from death?" I then reasoned with them as to why the world does not fight Mohammedanism, because it is dead, Buddhism, because it is dead and Confucianism, for the same reason. They are dead and there is no need to fight them. But Christ who died 1900 years ago, the world is still fighting. "Why? If He is really dead and gone, why such foolishness to fight a dead person?" This brought us to the truth that the Messiah is a living Saviour, who supplies life to all who believe on Him in the world. And only the same living Saviour can also provide life for the Jewish nation.

Here one young lady, a Hebrew teacher, took the stand, trying her utmost to prove to me that the Jews without Christ had plenty of life to out-live other nations, because the Jews always had as special source of life within themselves. "Indeed, they had," I said, "But it was always the same life of the Messiah, Christ, who

came from our midst, and thru Him we out-lived the other nations, in order that this life in Christ should come forth from us to the world and give life also to others." Then a man stood up witnessing to his experiences among wicked Russian Christians, during a massacre of the Jews. But two or three others who had had close dealings with real Christian people testified to a different life. One told us that he had bought a farm from a Christian gentleman, and when his money was tied up and he could not take title at the date when he should, the good Christian farmer refunded to him his money, a thing which greatly surprised the Jew.

Another one testified that years ago when he was down and out and could not get help from his own brethren, God brought him in contact with a good Christian man, whom he will never forget, 'a friend in need is a friend indeed.' He gave him all the necessities of life and told him if he is not able to return the money which he spent for him, he need not think that he owes him anything. These evidences brought a new vision to the listeners and they realized that the life of Christ is a reality, and they understood more than ever before my quotation to them, Job 19:25, where Job says, "For I know that my redeemer liveth." Hallelujah for our dear living Saviour.

By Miss A. E. Sussdorff

To the women in our Mother's Class, I have been laying stress on the necessity that they as believers must tell others of the Messiah whom they have found, and warning them to carefully teach their children at home. Many have been their experiences. Some have had the courage to admit that they believe even in the stores where they trade. One mother has brought in one new member, and not only to Mothers Meeting, but calls for

her to go to our Friday night meeting. She told of her experience in the grocery store. The grocer was speaking of the high cost of living, and the hard times, and wishing that Messiah would come, and she said, "Well, if the Jews would only believe in Jesus our Messiah they would be delivered from all their troubles." He said with wide open eyes, "I guess you go to the Mission, don't you?" "Well, suppose I do, is that a bad place to go to? I assure you if you would go you would hear only God's word and learn a good deal more than you know now." This woman finally added that this man was very religious wearing a long beard, but that while she talked he was so quiet, never scolding or cursing her. She still is able to buy her provisions there.

Another mother told of meeting a woman in a store on Moore Street, which is thickly settled with Jews and is the market place where most Jews go to buy. She said, "Good morning Mrs. J., how do you feel?" Mrs. J. answered, "I am better now, but I have been very sick." "Good for you; you go to the Mission and believe in Jesus, you ought to be sick." The store-keeper then said, "What is this? You are a missionary?" "Not a missionary," answered Mrs. J., "but I do believe in Jesus the Messiah; what of it? I can believe in whoever I like. Besides if all Jews believed in Him, the pogroms would stop in Europe." And then they argued some more, and Mrs. J. gathered her packages and left the store.

Mrs. R. testified that three men came to her home, asking her to be-

come a member of a society that is gathering funds, so as to engage lawyers to take up the matter of Jewish children who have been put in Christian institutions when their parents died during the influenza epidemic. "These children must be taken out of Christian hands and put with Jews. It will only cost you \$3.00 per year to join our society," the man said. Mrs. R. said, "Well, if these children are in Christian Homes, I thank God, because they will be taught our Bible, something they are not taught even in our Hebrew Schools." She said the man's eyes became larger by the minute while she was talking, and when she had finished he gathered up all the papers he had spread out on the table for her to look over and in great haste left her apartment, as if she were some monster that would eat him up. This woman is constantly testifying of her faith in Christ and is very strong and courageous in her stand for Jesus.

Another mother told of comparing her little girl with her neighbor's boy, who goes to Hebrew school. His mother is constantly cursing her for letting her little girl go to the Mission. For a test she asked the boy who Abraham's father was, and his name and was he a Jew. The boy did not know, but Lena did. She asked the boy about Joseph and he knew but little, while Lena could give a good description. So the boy said, "Mother, let me go to the Mission?" "I will ask the rabbi about it," said the boy's mother, somewhat ashamed at the boy's ignorance.

Pray for our Mothers, for they are all bringing up families of children.



## JEWISH NOTES

April 25th was a gala day in the Ghetto. One of the leading Jewish dailies had a headline across its front page with the largest letters it ever used, saying "Mazol Tov" which is a Hebrew expression used among the Jews on happy occasions, such as the birth of a man-child, a wedding, etc. It conveys the heartiest wishes of good luck. Never before has there been such a display of great joy among the Jews of the East Side as on that day. Jews meeting in the streets not only greeted one another by exclaiming "Mazol Tov," but also clasped each other in their arms, kissing and dancing, thus giving vent to the strong feelings of rejoicing hearts. The reason for this great jubilee was the news which a cablegram brought from San Remo, Italy, where the Inter-Allied Supreme Council had issued a mandate that Palestine shall be known as the national home for the Jews, and England will exercise mandatory power for Palestine. Upon receipt of that cable, the Jews felt that the hope and the yearning of 1850 years was being translated into actuality.

It is said that Nitti, the Italian Premier, rendered enormous aid to the Jewish cause at the Supreme Council. The emperor Titus who burned and razed Jerusalem to the ground, intent upon utterly destroying the Jewish nation forever, would have been overwhelmed had he been alive to see one of his people, supreme in his government and in his very country, rise up to defend the Jews, making them a nation again by restoring to them their ancient homeland.

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This historical event of first importance came quite unexpectedly. It was like sudden light out of darkness, for on the 4th of April a real pogrom took place in Jerusalem. The Arabs fell upon the Jews, robbing and killing a good many of them. As there never

had been a pogrom under the Turkish government the Zionists suspected that the attitude of England toward the Jews had changed. They stated that the English administration in Jerusalem refused to protect the Jews. Signs of preparation on the part of the Arabs for that pogrom were observed by certain Zionist leaders in the Holy City upon which they informed the administration, warning them to be ready any time to prevent a massacre. Notwithstanding this warning, the administration took no action either to forestall this sudden attack upon the Jews or to have military or police protection on the day the onslaught started. A group of Jews at the head of which was Mr. Zshabatinsky whom the Zionists regard as a great hero, came to the defense of the Jews, but the local government officials court-martialed them, sentencing them to 15 years in prison. This news brought terror to the Zionists all over Europe and America, and caused their faith in England, whom they regard as their Messiah, to weaken and almost die. Coupled with that news came another report that the Arabs had demanded that the English administration in Palestine do away with the Zionist Commission in Palestine within five days, that the Zionist Leaders be expelled from Palestine, and that the Jewish battalion be dismissed. The administration was ready to concede to the Arabs, but Lord Allenby the Commander in Chief in Palestine upon learning of the administration's attitude and inclination to comply with the Arabs' request intervened and postponed the matter until further instruction from England. These and several other reports spread gloom among the Jews all over the world. When they learned of the meeting of the Inter-Allied Supreme Council, in San Remo, they looked upon that occasion as the last chance to get a confirmation of England's promise.

There was great agitation among the Jews, and nearly every Jewish organization in America, and their name is legion, cabled a petition urging the Conference to settle the Palestinian problem once for all. Even children made appeals to the same effect. For illustration I quote from a Jewish newspaper the following resolution which was sent to the Conference:—"The sons and daughters of the Maccabees voicing the sentiment of the Jewish youth of America look forward with hope and expectation to the speedy restoration of Palestine to the Jewish people. This organization numbers over 200 boys and girls as its members." It can easily be imagined how great a joy it was to all when word came from San Remo that the Peace Conference had awarded the mandate over Palestine to Great Britain specifically for the purpose of establishing there a Jewish homeland. After a long night of darkness suddenly the glory of the morning dawned. After many days of sadness suddenly days of joy came. The Zionists saw in this action by the Peace Conference the success of their movement which was launched at Basel, Switzerland, on August 21st, 1897. It was derided in the beginning as visionary, but now it is recognized and protected by public law.

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Dr. Chaim Weitzman, the head of the Zionist world organization, was present in San Remo and when the decision had been reached by the Peace Conference he met Premier Lloyd George and thanked him for what England had done for the Jews. He assured him that he was absolutely confident that all possible help would be given the Zionists to start work in Palestine. He also told him that a sympathetic administration will soon be instituted there and deplored the tragedy that occurred in Jerusalem. Mr. Lloyd George asked him whether the Jews have sufficient funds for building in Palestine. Dr. Weitz-

man answered in the affirmative. He told Lloyd George that the Zionists are planning to build immediately 2,000 houses, and to take 200,000 Jews there within two years. Dr. Weitzman also said that the Arab question would not be so difficult since they know the Zionists' status. He appealed to American Jews as the most prosperous Jewish community to take the greatest part in the responsibility of building the Jewish homeland.

\* \* \*

While the Zionists are singing for joy over the victory they obtained by the Peace Conference in San Remo, the Jews all over Europe and also in Syria are being robbed and killed. In the Danube, near Budapest, hundreds of dead Jewish bodies are washed ashore frequently. In this way, the mystery of the sudden disappearance of many thousands of Jews in Budapest and other cities in Hungary has been revealed.

\* \* \*

Speeches have been made by deputies in the Hungarian Parliament demanding that the Government expel the Jews from Hungary, and thus free the country of the Jewish lordship. A Hungarian Baron crushed in the head of a Jew in the presence of his family, and then danced in his victim's blood.

In Russia, there have been pogroms in many towns on the ground of the old and trite accusation that the Jews use Christian blood for the Passover. Under the Bolshevik government in Russia the Jews live in constant fear. The teaching of Hebrew is forbidden. The Zionists are pointed out as Allied agents. The Soviet government is making war on business. It favors only workmen and peasants and as the Jews are neither laborers nor peasants, the Jewish population is in constant terror and misery. They continually inquire, Why does not America do something? What about Wilson and Paris and the League of Nations? Why isn't something done?

## QUESTIONS AND ANSWERS

Question: *Is the world as a whole growing better or is it growing worse?*

—MR. J. F. CORMANY.

Answer: "Every imagination of the thoughts of man's heart is only evil continually." Gen. 6:5. "For the imagination of man's heart is evil from his youth." Gen. 8:21. "The heart is deceitful above all things, and desperately wicked, who can know it?" Jer. 17:9. The Lord Jesus said to the very best of pious Jewish men, "Ye must be born again." The term good or better cannot be applied to sinful man; he is either corrupt or born again through belief in the Lord Jesus Christ as the Saviour from sin. The human heart and mind always employ sophistry and ingenuity to make wrong things seem right. They always manufacture different shadings which they think veil their wickedness, but in the light of God's Word nothing can be concealed.

\* \* \*

Question: *Will this present League of Nations finally require the Antichrist to take the situation in his hands? Or do you think that a mere man shall be able for any length of time to govern the nations in a league?*

—DAVID BECKMAN.

Answer: According to the Scriptures, Antichrist is the only one to whom the ten kingdoms, yet to be formed, shall give their power and strength to rule for three and one-half years. Rev. 17:13.

\* \* \*

Question 1: *Will you please explain what the abomination of desolation is and when will it be set up?*

Question 2: *Do you think that it is sinful to eat pork? Do the converted Jews partake of it?*

—MR. BURKE CAREY.

Answer 1: The abomination referred to in Matt. 24:15 and alluded to in Dan. 12:11 is the image of the Beast, Rev. 13, worshipped by all, during the tribulation of three and one-half years under Antichrist.

Answer 2: "Let no man judge you in meat or drink." Also read Rom. 14:15-20. While a child of God will study His word, and find out God's will and pleasure as to what his or her diet should consist of, yet it did not please the Holy Spirit to lay such burdens

upon the Gentile Christians. The Jewish Christian should abstain from it for the sake of not giving offence to the Jews.

\* \* \*

Question 1: *Will you kindly tell, whether Christ attended a school while on earth or as Son of God He knew how to read from the beginning?*

Question 2: *What does it mean in John 7:15?*

—PETER PAMLUK.

Answer 1: One of the most vital principles of the Jewish religion has been to teach their children the Word of God. Gen. 18:19, Deut. 4:10, 6:7, 11:19. Thus it is safe to conclude that the Child Jesus had the regular schooling. However, it does not imply that He depended upon human teaching. He who had the knowledge of His being about His Father's business, a thing which no human being could know, could also know "letters" without human instruction. "The Child grew, and waxed strong in spirit, filled with wisdom." Luke 2:40 plainly indicates that the Spirit of God caused the Child's faculties to perform their functions in an extraordinary manner.

Answer 2: The people knowing that He did not attend the rabbinical colleges were surprised at the dexterity with which He treated the most complicated Scriptures while teaching in the Temple. They were puzzled as to how He could be a Teacher when He was not a learner from their great doctors and professors. To this He answered that He had been a learner not of the rabbis but of His Father in heaven.

\* \* \*

Question: *Explain Matt. 24:45, 46. Who is that servant referred to and what did the Master mean by meat in due season?*

—J. C. MOORE.

Answer: It applies to all professed servants of Christ, especially to ministers. For all His followers are the stewards appointed to dispense to each individual his or her portion of the heavenly manna, the bread of life, the Gospel of salvation. "In due season" means, to preach the Gospel to every creature right away, without further delay. Warn the sinner in time, before it is too late.

\* \* \*

Question 1. *Is Palestine a nation at present?*

## THE CHOSEN PEOPLE

Question 2. *Is there a temple being built in Jerusalem, and how near is it completed?*

—R. E. RAY.

Answer 1 and 2: No. No Temple is being built in Jerusalem.

\* \* \*

Question: *Please explain 1 Cor. 12:10. Does "unknown languages" mean unknown to him that speaks as well as to them that hears? What I mean is this, is there a language that nobody else but God understands given to man through the spirit?*

—ERIK NORDEEN.

Answer: A tongue which is unknown to the speaker as well as to the hearer is not called a language. It is mere chattering, an utterance of sounds which are inarticulate and indistinct. In 1 Cor. 14:23-4, the Lord gave us, thru Paul, a number of injunctions concerning these things. One of them is that tongues may be used only if an interpreter be present. If they cannot be interpreted there is only a confusing jabber which should be shunned and excluded from a Christian Church.

\* \* \*

Question: *Please explain 2 Cor. 5:1-4 inclusive. What is, the "Building of God," and earnestly desiring to be clothed upon? Also "if so be that being clothed we shall not be found naked." Also, "not for that we would be unclothed, but clothed upon."*

—MR. AND MRS. S. W. LEAVITT.

Answer: The believer in Christ looks upon heaven as a dwelling place, our Father's house where "are many mansions" whose builder and maker is God. There is here set forth the striking contrast between the earthly house, the body, erected for a shelter for a time and the permanent and eternal house of heavenly glory, (not the glorified body at the resurrection) with which the soul of the departed believer is arrayed immediately upon the dissolution of the earthly tabernacle. If so be, if we have the assurance that we shall be clothed upon with that heavenly glory, we shall surely not be naked or destitute. Thus because the flesh is only a burden we do earnestly desire that heavenly glory. Not because we desire to go out of this body as unwilling to bear our afflictions any longer, for death, considered merely as a separation of soul and body, is not to be desired, but dreaded, yet considered as a passage to glory, the believer is willing rather to die than to live, to be

absent from the body, that he may be present with the Lord.

\* \* \*

Question 1: *Please explain Acts 2:34 and Matt. 27:52-53.*

Question 2: *What is the condition of the people that are here after the 1,000 years' reign?*

—E. J. ENDICOTT.

Answer 1: Peter shows that the words of Ps. 110:1 could not apply to David, for he did not ascend into the heavens, but died and his body did see corruption. It therefore followed that it was spoken of Christ, who according to the flesh descended from David, who in prospect of those wonderful events, spoke of the resurrection of the Messiah. In Matt. 27:52-53, we are told that "many" not all "bodies of the saints which slept arose" so that David's body was not necessarily included.

Answer 2: According to Rev. 21 and 22, there will be no more sin, nor death, nor curse, nor tears, nor sorrow. People will have glorified bodies.

\* \* \*

Question: *Will you please explain this, why in the Old Testament it speaks of keeping the Seventh Day of the week or resting on the Seventh Day, and in the New Testament Christ told us to keep the first day?*

Answer: Christ never said to keep the first day instead of the seventh.

\* \* \*

Question: *Please tell me if in the translation of the word "fasting" it is literally meant going without food or abstention from all evil things?*

—MRS. EUGENIA BAACK.

Answer: Going without food. Judges 20:26.

\* \* \*

Question: *In reading Acts 12:4, "Intending after Easter to bring him forth to the people" my little boy's Baptist Sunday School leaf has in the lesson, "Intending after the Passover to bring him forth." I should like to know which was being celebrated, Easter as we know it, or the Passover. I have three Bibles and they all say Easter. It seems to me that the Jews were dealing with Peter, and the word should be Passover instead of Easter, for in the third verse we read "then were the days of unleavened bread."*

—MRS. L. A. PALMER.

Answer: You are correct.



## THE CHOSEN PEOPLE

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

### General Information

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

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

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

Nationally, our efforts are directed to the evangelization of the Jews throughout the United States. This is being accomplished by means of our

personal contact with Jews in their travels; and by means of letters, tracts and Gospels mailed by us to selected lists of Jewish names in practically every city and town of the United States. The total of such mailings numbers many thousands annually.

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

**Bequests and Annuities.** Form of Bequest:—"I give and bequeath to the Williamsburg Mission to the Jews, of Brooklyn, N. Y., the sum of \$..... to be used for the purpose of said corporation, as defined in its charter; and I hereby direct that the receipt of the treasurer for the time being shall be a sufficient discharge for the said legacy." Our Annuity Plan enables you to pay your bequest now and receive an income thereon for life. Write us for rates and full information.

**The Jew In Your Town.** Through our Gospel by Mail Department, you can reach the Jews in your 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. When a Jew shows a spirit of inquiry, we will inform you.

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

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

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

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

### OBITUARY

The following sainted friends are "absent from the body and present with the Lord." We thank God for their lives, but we miss them greatly.

Mrs. Frances Allen was a staunch friend of this Mission, supporting it for fourteen years. She "being dead yet speaketh" through her son, who is going to continue her good work in this mission.

Miss A. Waterman, a subscriber and contributor since 1913.

Mrs. Mary Ogden who, together with her surviving husband, Rev. E. M. Ogden, gave \$500.00 on our annuity plan.

Mrs. R. M. Duncan, a contributor since 1909.

Mrs. B. F. Welty, a subscriber and contributor since 1910. Her husband writes us as follows:—"My dear wife, who followed your work as told about in THE CHOSEN PEOPLE with interest, has recently passed to her reward, and I know it would be in keeping with her desire for me to keep in touch with it, at least to a small degree, with a slight contribution."

Mrs. A. E. Gray, a subscriber and contributor since 1908. Her daughter wrote the following:—"In going thru my dear mother's effects, I came across some of your letters to her, in regard to a matter very near and dear to her heart—Missions, and I am now taking the liberty of addressing you with the news of her death. She was 83 years and 8 months old, and had lived a most wonderful Christian life, and her burial was a tribute to her from all the city of Jacksonville. The Bishop of Florida and four ministers of the several parishes she had been active in, were in attendance.

Knowing mother's love for the work, I am enclosing \$..... to you

trusting it will go to the purpose she had at heart and mind during her life time."

Mrs. Frances Bromwich a subscriber and contributor since 1908.

Mrs. H. E. Greengrass a subscriber and contributor since 1909.

### NEEDY CHILDREN

There are a number of the children attending our Mission who would be greatly benefited by a few weeks vacation in the country this Summer. They are small children, but quite old enough to look after themselves away from home. Are there not some of our friends who would be able to give such a change and opportunity to some of these little ones who are sadly in need of fresh air and good food?

The Mission would be glad to send them to places comparatively near the city and will be thankful to communicate with any friend on the subject.

### ARTICLES RECEIVED

Box of men's, women's and children's clothing from A. S. Cure, Pres. W. B. M. S.; Box of clothing from C. W. Herron; 3 pair woolen socks from J. M. Humphrey; Men's clothing from E. H. Sheldon; Trunk and box of clothing and goods from R. Austin; Linen suit and skirt from Nellie G. Hartt; Book from Mary L. Wilder and materials and wool gloves; Suit and coat from Mrs. G. W. Connell; Dress and material from Mrs. F. W. English; Shoes and two waists from L. Dexter; 2 pkgs. of clothing from Miss C. A. Wulff; Skirts and clothing from Mrs. M. L. Cammack; Clothing from Mrs. Mary A. Price; Clothing and neckwear from R. L. Downey; Box of children's clothing from S. J. Black.

### SUMMARY OF CONTRIBUTIONS RECEIVED FROM MARCH 1st to MARCH 31st, 1920

Covering Receipt Numbers 44,207 to 44,797 Inclusive

For General Fund .....	\$2,898.27
For the Relief of the Poor .....	73.50
For Literature Fund (Bibles and Tracts) .....	42.25
"The Chosen People" (Subscriptions) .....	246.50
Dispensary Income Account .....	94.73
For Work Among the Children .....	17.00
Merriam Fund .....	200.00
For Plaza Branch Account .....	105.50
For Building Fund .....	5.00