

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."

Ps. 121: 4.



• LEOPOLD COHN •
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THE CHOSEN PEOPLE

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Salutation

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

My dearly beloved friends:—

We salute you and pray that the "Holy one of Israel"; the "King upon my holy hill of Zion", will continue to lead you in the light of His countenance. Psa. 89:15.

EMPHASIZING THE ATONEMENT

The annual Jewish season of repentance began the latter part of September and ended with the day of Atonement, which occurred this year on the twelfth day of October. During these days the strictly orthodox Jews resort to frequent fasting, long prayers and giving of alms. They believe that these three good actions have the power of turning away any evil decree issued against them in heaven and rendering it null and void. On October 3d and 4th they celebrated their New Year by repeating long prayers and sounding the Shofar, the trumpet (Numbers 29:1) in the synagogues. And again on the Twelfth day of October, the day of Atonement, they were fasting and praying, from sunset to sunset. During those days we held special services at the headquarters-building and had the privilege of testifying, and of preaching the Lord Jesus Christ and Him crucified, laying emphasis on His precious blood, which alone can make atonement for their sins. We first read to the audience Leviticus 16, stressing particularly verses 11-21. Then we read for them Isa. 53, showing that all the sacrifices of the Old Testament were only types and fore-shadows, pointing to the antitype, the Lord Jesus Christ in whom all of them have been fulfilled. The interest of the audience was intense; they were bending forward to catch every word that was spoken. Remark their eagerness to know the things of the Lord Jesus Christ, one wonders why the Church of Christ does not exert herself to the utmost in the blessed work of carrying the Gospel of the Lord Jesus Christ to these poor blind sons of Abraham. Is it not sad that this people from whom Christ, the Light of the world came, is itself in darkness, superstition and ignorance? Yet it is a people concerning whose salvation the very heart of God is continually yearning. "I have been still", says Jehovah, "Now will I cry like a travailing woman, and I will bring the blind by a way that they knew not." Isa. 42:14-16. No wonder that Paul, the apostle to the Gentiles, was filled with compassion for this blind people. Few can feel with him in his agony over the tragedy of his people, when he uttered those touching words, "For I could wish that myself were accursed from Christ for my brethren". Rom. 9:3. It would seem that those who do take an interest in the evangelization of the Jews have had a peep into the heart of Paul and possibly into the heart of God through the telescope of His work. It is therefore natural for "THE CHOSEN PEOPLE" family to rejoice over every blessing of God upon this their God-given Gospel work among the Jews. Ample evidence of such joy and gladness has been given us in the many letters received since the issue of the October number, carrying the good reports of a number of souls saved through the atoning blood of the Lord Jesus Christ.

SOME MORE GOOD NEWS

We reported to you in former issues of THE CHOSEN PEOPLE some good results of our "Publishing Salvation Department" which publishes and mails our Yiddish-English monthly paper, called *The Shepherd of Israel*. Now we are glad to give you a few more interesting items of the work of that paper. We only regret that the limited space of THE CHOSEN PEOPLE does not permit a larger report of all the incidents in connection with the Yiddish paper. But the few which we place before you, will, we hope, be sufficient to give a vision of God's approval and blessing upon this particular branch of the work.

A young Jew who had just graduated from High School happened to read a few copies of *The Shepherd of Israel*. He wrote us asking for an appointment for a conversation. When he came and told us of his experience we simply marvelled at the genuine conversion through regeneration that has come to the heart of this young and promising Jewish boy. He told us how *The Shepherd of Israel* came to his hand and how the Holy Spirit enlightened him through the written message and he finally accepted the Lord Jesus Christ as his Saviour from sin.

Then there came a letter from a friend of this mission part of which we quote here, and which speaks for itself. "I came into Mr. ———'s store and found *The Shepherd of Israel* on the counter. He asked me if I knew who sent him that paper. He then said, 'I tell you, that is a good paper. That rabbi down there is a good man. He proves that the Messiah has come and I believe it.'" Many Jews who read the paper have written to us saying that they were very much interested. They asked for our tracts which we advertise in *The Shepherd of Israel* and also for a New Testament. A number of Jews again have written asking for an interview. One Jew wrote saying, "This is just the kind of a paper that will enlighten the Jews." One Jew saw the paper in a friend's home after which he came to our Mission house and asked that the paper be given to him.

The latest features of *The Shepherd of Israel* are, first, a contest extended to the Jews offering to pay \$100 in prizes for the best essay on the life of Christ and showing familiarity with the New Testament records; and second, a standing challenge offering to pay one hundred dollars to any Jewish man, woman or child who will prove to us from the Bible that we Jews should not believe in the Lord Jesus Christ as our only means of salvation from sin and future punishment.

These and several other offers of prizes will, we believe, cause a number of Jews to search the Scriptures. We have already received encouraging words about this new feature. A Christian lady who is co-working with us in the circulation of *The Shepherd of Israel* writes, "I think your contest idea is admirable and must bear much fruitage because it will stimulate research as nothing else can. I see no danger of your losing the \$100 on what you call your standing offer. I should think the rabbis would redouble their efforts to make your work ineffectual, but they cannot succeed. It is a losing game to take issue with God."

As a result one rabbi has already replied to our challenge basing his remarks on Deut. 13:6-11. We are now preparing *The Shepherd of Israel* for November in which we disillusion his mind on this subject. This idea is shared

by nearly all the Jews, namely that the Lord Jesus came to entice the Jews to serve other gods. We prove to the contrary that the Lord Jesus Christ is with His knowledge justifying many and bringing every one who believes in Him into closer fellowship with God and with His holy Word.

Another reader writes the following:—"A copy of *The Shepherd of Israel* happened to fall into my hands. I have read it with interest, especially that civilization of which our Prophet Isaiah had hoped, namely 'that all nations Jews must not believe in Jesus of Nazareth. It seems to me that the glorious civilization of which our Prophet Isaiah had hoped, namely 'that all nations of the earth shall know that Jehovah is God,' will speedily be realized, if all will really believe that Messiah Whom you present in this paper."

And still another:—"I have read with interest your *Shepherd of Israel* for October. I believe it is for you to prove from the Old Testament to us Jews that we should believe in Jesus Christ, not for the Jews to prove why they should not. I would like to have a little talk with you on this question. If you will write me mentioning the evenings you can be seen or perhaps some Sunday afternoon, I will be glad to visit your mission and talk matters over."

And finally:—"I have read in *The Shepherd of Israel* that you challenge any Jew to prove from the Bible that a Jew or a Jewess can have forgiveness for sins by taking a rooster or a hen, as a substitute. Now I want to say that this cannot be proven from the Bible. I have to regretfully say that the Jews have obtained that custom from some heathen among whom they have been sojourning. You are perfectly right in that, and I am going to read on the subject and study from your tracts which you will send me." This is only part of a long Hebrew letter in which he also asks for our literature.

WHAT YOUR JEWISH MISSIONARIES EXPECT

We the workers of this Mission, your messengers and representatives to the Jews, have been praying and expecting that God would move upon the hearts of His stewards to give freely of their means and thus enable us to reach the Jewish masses with the Gospel of the Lord Jesus Christ. To accomplish that under the present circumstances we have been led, we believe of the Lord, to print *The Shepherd of Israel*. Humanly speaking it would take twenty hard working fully equipped missionaries to do the work of this paper at the present rate of circulation, 20,000, in one month. Our objective was to give the paper a circulation of 100,000 copies monthly. In order to be able to do this it would require an expenditure of \$50,000 a year. The paper is written in such a way as to attract the attention of the reader at first sight. The Holy Spirit has been working through us in writing the material for that paper. We feel justified to tell you so because of the many good results that the Lord has shown us as an outcome of its circulation.

Will you not dear friends join us in united prayer that those who have the means may speedily be led to seize upon this opportunity which is being afforded them now and enable us to publish and circulate by mail 100,000 copies monthly? In this way counting only two readers to each copy the Gospel will be preached to at least 200,000 Jews every month.

Yours in His service,

LEOPOLD COHN.

EDITORIAL

Depression. Many of our readers are now being affected by the general financial depression. May we offer to all such a word of sympathy and comfort? And what we want to say is as much for ourselves as for any of our readers, for we all at one time or another come to a wrestling place with God. First of all, let us remember that we are His children, born of the Spirit by the precious blood of our Lord Jesus Christ. And this being fundamental, we must then realize that whatever experiences we are passing through, our Father has known beforehand and has permitted; that He will allow nothing to come to us that is not for our ultimate good. Perhaps we may not be able to see the good just now, but we do have the faith to believe that some day, perhaps years hence, we shall look back and say, "Yes, it was all for the best." With this background for our Christian philosophy, let us take literally, and in believing faith the assurance in Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

All of which leads up to what we were going to say in the beginning, that we don't want a single reader of *THE CHOSEN PEOPLE* to discontinue taking the paper on account of financial disability. If you will write us frankly, telling that you can't afford it this year, but that you really do want it, we will gladly keep your name on the list, and you can pay for it whenever the Lord will enable you to do so.

And to others of our readers who have, under God's mercy, been spared the deprivations of a curtailed income; won't you help share the

burden? Our Treasury begins to give evidence of a weakened financial support; many friends who sent ten dollars last year can only send one this year. If God has prospered you, won't you increase your gift between now and Christmas? And won't you add 50c or \$1.00 extra so we can send *THE CHOSEN PEOPLE* to someone who would enjoy reading its message?

Thanksgiving. As the cold weather approaches, the demand upon our poor fund will be increasing rapidly. For many years now our friends have enabled us to show to the poor among whom we are laboring a little more generosity and kindness than we could exercise ordinarily. But many of our friends find themselves this year in reduced circumstances, and already our treasury is feeling the effects of this condition. We are hoping however, that this appeal will come to the notice of some Christian men and women who can still afford to remember generously the poor of this mission, so that to these poor ones Thanksgiving and Christmas shall still have some meaning of joy, and that for at least the one day they may have enough to eat. There is no better way for us to give the Jewish people a practical evidence of our Christianity than to feed them and to clothe them in the name of Him Whom we are endeavoring to hold up to them as their Saviour.

We want to have our usual Thanksgiving dinner for the poor; last year over two hundred Jewish men, women and children were our guests and your guests at the Thanksgiving dinner. May we not be able to provide for fully as many this year?

Help us if you can and please join us in prayer that others who have the means may be moved to give and to give generously.

INCIDENTS IN THE WORK

Finding the Bereans.

J. H. C.

Our Field Work has two objectives; and one is as important as the other. These objectives are, (a) to awaken Christians to the needs of Jewish missionary work, and (b) to reach as many Jews as possible in each city where our workers go. Thus we are actually carrying the Gospel message to the Jews all over this country, side by side with our appeals to the Christians to help forward the Jewish work; and this is not always an easy thing to do.

But it has been a heartening experience for us to discover, from time to time, that we are living over again some of the experiences of that matchless missionary, Paul. For we often find ourselves in a Thessalonica experience such as is told of in Acts 17:5, "the Jews.....set all the city in an uproar," and then we go to our rooms and wonder, "Is it all worth while?" Then suddenly some day we come into a city of Berea, and we find these new Jews "more noble than those in Thessalonica," and we are welcomed, and thanked, and pleaded with to come again. And we begin to understand what is meant by God having an "election" of Grace; some will reject the message, while others will receive us gladly. And it is not for us to judge and choose where we shall go, but we must spread wide the message, and He, through His Holy Spirit, will see to it that the elect shall hear and obey.

A JEWESS ACCEPTS CHRIST

On a recent such missionary trip, we had several interesting experiences along this line, which revealed to us the great need and the greater possibilities contained in well-directed field work. In Worcester, Mass. we held meetings at the First Baptist Church. On the first night, in response to Mr.

Solin's appeal, a bright young Jewess of about 25 came forward at the close of the service and gave her heart to Christ. There were perhaps six or seven Jews in the audience that night, but the next night there were some 25 Jews, besides the Christians; and on the third night, which was the closing service, over 50 Jews were present, and it was a stormy night.

At the close of the evening's address we allowed anyone to ask questions, and some of the Jews arose and put questions to us. "How much do you get out of this?" "How many Jews have you already converted?" "Why don't you go to the Christians and convert them so they shouldn't kill the Jews in Poland?" We were glad to explain to them that beyond our living expenses ours was a labor of love, an honest effort to obey the Lord Jesus Christ's command to preach to them the Gospel message; that we really did not expect every Jew in our audience to accept Christ; that this was a matter for the Holy Spirit to look after; that it had been foretold that more would reject Him than would accept Him; and finally that real Christians never kill Jews.

At the close of the meeting, the Jews gathered about us, and fairly fired question after question at us—"Will you come and speak to us at the Synagogue?" I said, "Yes, if your Rabbi will invite me." Incidentally, I never received such an invitation.

It was now past 11 o'clock, and we could hardly get away; but they followed us out, and again insisted on further inquiries. We left much literature with them, and arranged for some friends to distribute 100 copies of *The Shepherd of Israel* each month there in the Jewish quarter.

A NICODEMUS EXPERIENCE

A few days later we held similar meetings in Bridgeport, Conn. at the building of the Bridgeport Christian

Union. Again a number of Jews were in attendance. One of them, a prominent banker of about 60, eagerly wrote down a reference Mr. Solin made to Isaiah 53, and told us, at the close that he was going home to look it up and see if it were really in the Jewish Bible. "You ought to stay in Bridgeport, and be our Rabbi," he said to Mr. Solin.

Another young Jewish business man, a father of five children, was brought to deep conviction, and later to a definite decision for Christ. He was in the meeting on the first night, and listened with rapt attention to everything that was being said by the speakers. One of the pastors, who was on the platform with us, was obliged to leave before the meeting was finished, and as he went out of the auditorium and into the street, this young Jew quickly arose and followed him. An hour later, after the meeting had been dismissed and we were ourselves leaving the building we came into the street and there in front of the building was this young man engaged in earnest conversation with the pastor. He had been there for all of that time; it seems that he had followed the pastor out and called after him; the pastor turned around and stopped. The Jewish inquirer said to him, "May I talk to you for a few minutes?" The pastor, although he was in a hurry to meet another engagement, very graciously said, "Certainly." "I want to ask you to tell me honestly and truly," this young Jew said, "whether all that these men have said tonight is true." This led to a full hour's talk, which was still progressing when we came upon them. We talked for a little while more with the young man and invited him to come to see us the next day, as it was already very late. The next day he came and we had a conversation of over two hours. He told me that his parents were strictly orthodox, and

that his father would die from the shock if he should know that his son had accepted Christ. He told me also that he had a wife and five children, that the five children were growing up without religious training of any kind; they found no delight in going to the synagogue, and he was greatly concerned over their future, for he realized that if there were no religious stamina behind their cultural development, it would be indeed a serious calamity for them in the future. His oldest child, a girl of about 10, had already begun to ask him serious questions concerning Christ and concerning their own family religion, or rather, the lack of family religion. It seems that a Christian neighbor, a devout woman, has a daughter of about the same age as this little Jewish girl, and these two children play together and are very friendly with each other. One afternoon the Jewish family went visiting with all of their children, excepting the older one, and left the older child with the neighbor; this Christian lady very kindly agreed to keep the little girl with her until the family should return late that night. After supper, the two children played for a while and then the Christian mother said to her daughter, "It is time to go to bed." The little Christian girl knelt down at her mother's knee and recited her evening prayers. The Jewish girl watched all this with much interest, and finally, giving expression to her great curiosity, she asked the Christian mother, "what is your little girl doing?" The mother answered that she was praying to God. "Why don't we pray to God at our house?" the little girl asked the Christian mother, who said that she too could pray to God whereupon the little Jewish girl also knelt and learned a prayer from the lips of the Christian mother. The next day the little Jewish girl told the entire incident to her father, and

wound up by asking, "Why can't we have such prayers in our house?" This greatly moved her father, and when he told me about it there were tears in his eyes, and he said, "God helping me, I want each one of my children brought up in that way, so that when they grow up they shall be able to look back to a home of that kind."

CHRISTIAN INFLUENCES

Thus, how little do Christian people realize the far reaching effect of their influence, of some little deed that at the moment seems of small significance. This Jewish young man doesn't dare to make public confession of his faith in Christ because of fear that the very fact itself would kill his aged father. We believe that before long some way will be open for him to take this step and when that time comes we are convinced that he will be a faithful follower of the Lord Jesus Christ.

This glimpse into the Field Work experiences opens to us the vast possibilities in reaching Jews throughout the country with a knowledge of Christ, and more and more are we convinced that the Lord has His elect in every corner of this great land, and that a faithful and patient promulgation of the Gospel message over a widely distributed area will bring forth a harvest that shall truly be plenteous.

By Philip Englander

One day while visiting I entered a certain home where I offered a tract to the mistress of the house. Just then her husband, the picture of a real patriarch, entered from an adjoining room and the tract was handed to him. Upon glancing at it he gave me a terrible look and began rushing up and down the room in great excitement. "Pardon me," I said, "if you don't want it, I will take it back." But he still held on to it.

At this juncture, a young man of about twenty-four, hearing something unusual going on, came in from the front room and upon seeing me, called me by my name and shook hands with me. He was a nephew of the Rabbi. The old man became more suspicious at this, but the young man, who had attended our Dispensary and meetings, told him how much good we do in Christ's name for the Jews in general and especially for the poor, and that softened his anger, and he invited me to sit down. The Rabbi then asked how I as a Jew dared to believe in Christ and did not fear punishment for breaking the first commandment, "Thou shalt have no other Gods before me." This gave me the glorious opportunity of explaining why I believe in Jesus as the Messiah according to the law and prophets. When I quoted the 2nd Psalm he brought out a Psalm book and tried to twist the meaning of the verses but of course could not give any explanation; he finally admitted that these with a few others will be a mystery until the Messiah comes. I tried to impress upon his mind that the Messiah has already come and has taken away all these mysteries so that we can clearly understand by the Holy Spirit what these prophecies mean.

On leaving I asked him to give me the tract if he would not read it but he insisted on keeping it. May the Lord bless to him the spoken and written words.

* * * *

On my vacation in one of the suburbs of New York, I noticed a crowd of Jews gathered about a man who was lecturing on some subject. Coming nearer I found he was denouncing God and religion and that some religious Jews in the crowd were cursing the speaker. I asked one of them why they did not stand up for what they believed and as no

one would speak out I said, "Mr. Speaker, what do you think of King David who spoke in the Psalms of a true God?" "Why," he said, "David was a fool to speak of that which never existed." At this all encouraged me to "give it to him good and hard." I then said, "But Mr. Speaker, David asserts in one Psalm that 'the fool hath said in his heart, there is no God'. Now I ask you, who is the fool? Is it David whose Psalms millions of people read and believe, or those who denounce them?"

The Jews standing by were ready to embrace me for these words but their attitude changed when I went on to speak of Christ, the Son of David, who is referred to in the 22nd Psalm. Then some began to curse me tho' there were others who wanted to listen, but we had to continue our meeting around the corner as a policeman disturbed our conversation. Many were much interested and I was able to distribute copies of *The Shepherd of Israel* to those about.

An interesting coincidence was, that I had had a dream the previous night when I thought I stood on a mountain surrounded by a large group of people preaching to them of the Lord Jesus Christ. In my dream I preached so loud that my wife woke me up, asking what I was preaching about.

* * *

As I distributed *The Shepherd of Israel* at noon one day on lower Fifth Avenue, New York, where are congregated multitudes of Jews of different trades, one man ran after me with a copy suggesting that I should give it to a Gentile who needs it much more than the Jews. "But" I said, "this is Jewish literature; no Gentile can read it, this is especially for Jews. So was the

command of our Messiah not to go 'to the Gentiles but to the lost sheep of the house of Israel.'" "Never mind what Christ said" he exclaimed. "But God says so too," I replied. "In Deut. 18:15, we read that God said to Moses, 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.'" My audacity in bringing Christ into the Bible was like a bomb to him and he soon interrupted my explanation of what Christ means to us Jews by shouting, "Pardon me. It means killing and massacring us Jews as your Christians do in Russia and as Mr. Ford wants to do in America."

Before I had a chance to reply, one of the crowd joined forces with me and told how Christ's teachings were practised by noble Christians. This man had formerly lived in Kishineff, Russia and on one occasion would have been killed had it not been for the intervention of a noble Christian family.

Then another Jew testified of what he had experienced of Christianity and of how on his voyage to America, when someone had stolen all his money, a Good Samaritan Christian had lent him one hundred dollars while all the Jews ignored him.

These testimonies impressed the crowd very much and many were then ready to listen as I spoke of the Lord Jesus Christ. Dear Christian reader, a little Christlike love shown toward some Jew means much more than we can imagine. May we always be on the watch to do all we can for the lost sheep of the house of Israel.

JEWISH NOTES

The Twelfth Zionist Congress was held in Carlsbad during the first half of September. The war that broke out in 1914 interrupted the continuance of the Zionist Congresses which used to be held annually. This therefore has been the first Congress since 1913. It was hoped by the Zionists that this Congress would be the means of healing the breach and split that came between the Zionist World Organization and the American Zionist leaders. In their hope the Zionists have been disappointed, for peace was not made at this last Congress. There is still existing the former lack of harmony consequent upon the resignation of Mr. Brandeis, Justice of the Supreme Court of the United States from Zionistic leadership. There is also some discouragement in the postponement on the part of the Council of the League of Nations in the matter of ratifying the Balfour Declaration. It is understood by Jewish leaders that the Balfour Declaration, granting a homeland for the Jews in Palestine is in some vagueness and must therefore be clarified by the League of Nations. During the first days of the Congress, Weitzman's methods and policy were attacked as hindering the progress of American Zionists. It was also charged that the funds entrusted had been spent too lavishly. Some of the delegates also attacked Justice Brandeis and his associates for dissenting at the recent Zionist meeting in Cleveland, Ohio. However, the Zionist leaders at the last Congress enlisted the confidence of the Zionist people and there is much hope that the upbuilding of Palestine will be continued from now on with greater vigor and economy.

* * *

The new Immigration Law limiting immigrants to 3% has created for the Jews of Europe a most tragic con-

dition. Oppression and persecution in the European countries are forcing out large numbers of Jews; their hope hitherto has been America; but now they are almost shut out. Consequently certain Jewish societies are now seeking new lands for these persecuted Jews. They consider it most important to find some outlet for them. An appeal has been made to raise a million dollars for the purpose. Some think of establishing colonies for Jews in South Africa. Others again are planning to find a home for them in South America.

* * *

The Arabs are still active in their work against the Zionists. Recently the Arab Delegation from Palestine sent a cable to President Harding appealing to him on behalf of the Christian and Mohammedan population of Palestine. Their petition is that President Harding will use his moral influence in opposing the British Mandate for Palestine. In this way, they declared in their petition, Mr. Harding will protect them from the Jewish Peril.

* * *

Col. Edward Frederick Lawson, son of Lord Burnham, recently visited America for the first time since the war. Col. Lawson, who served in the Gallipoli and Palestine campaigns, told of a curious prophecy which was fulfilled with regard to Jerusalem. The Arabs had a tradition that Jerusalem would never be freed until the waters of the Nile were brought there. Col. Lawson related that through the pipe line which was built across the desert, the waters of the Nile were actually brought there. That superstition being realized by the Arabs helped a good deal in getting the Arabs on the side of the British Army. Col. Lawson also said that whatever is done in Palestine must be done slowly. It would be impossible, he said, to send

a large number of Jews there until the land is made ready for them. The conflict between the Arabs and the Jews, he further said, should not be taken too seriously, for much worse affairs occurred under the Turks.

* * * *

The Jews are planning to send a delegation to the Conference for disarmament at Washington for the purpose of presenting a plea on behalf of the persecuted Jews in Europe. It is thought that each of the convening nations will expect to receive some favor from the Washington Conference. Therefore the Conference will have a certain amount of influence to bring to bear upon these powers. It can be said to every one of them, this or that favor will be granted on condition that self-determination or national independence be given to every race under their dominion. This is only a preliminary thought expressed by some leaders among the Jews. It may take on some practical form before the time of the Conference.

* * * *

Some of the Jewish editors call the 3% Immigration Law inhuman. On account of this new law, little children have been separated from their parents. A ten year old girl whose mother died on the eve of sailing was refused admission. Many parents have been admitted and their children sent back. In some cases children have been allowed to come and parents have been deported. Congressman Siegel called the attention of the President to these facts, but President Harding threw the blame upon the steamship companies. But the general plea is that the steamship companies do not know when the quotas are filled. They are only given this information after their ships have arrived here.

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The restrictions against immigration to Palestine were given out in detail a few weeks ago. British Consuls throughout the world will, according to these new regulations, grant visas only, first, to persons intending to remain in Palestine for a period not exceeding three months. Second, to persons of independent means who intend to take up permanent residence. Third, to professional men who intend to follow their professions in Palestine. The term professional men does not include artisans. Fourth, to wives, children and other persons dependent on relatives in Palestine. Fifth, to those who can obtain employment with specified employers.

These regulations have been the means of excluding many Jews from the Promised Land. It has been reported that only about six hundred Jews have gained admission during the summer.

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The Palestinian Jews are growing fearful of further pogroms from the Arabs. A number of Jews who came there with means to start some industrial enterprise have become discouraged, and have left. Some Jews whom we have known personally returned from there after they spent all of the money that they had taken along with them and came back to this city, discouraged and forlorn. A certain class of Jews living in Palestine are growing bolder from day to day. They want to introduce to all the Jews in Jerusalem a system of compulsory religious observances. About a month ago a group of young orthodox Jews attacked a number of Jews who were working on Friday evening upon the entrance of the Sabbath. This created a great disturbance which resulted in many arrests. Groups of Arabs stood by joyfully watching Jews fighting among themselves.

QUESTIONS AND ANSWERS.

Question 1. *Is there a certain age at which children reach accountability, or does it differ with different children?*

Question 2. *Will all children under the age of accountability be caught up at the Rapture, those of ungodly parents as well as others?*

Question 3. *Is it possible for one to accept Christ as Saviour and thereby secure eternal life, while at the same time rejecting some of His teaching? For instance I have a dear friend who professes and seems to be a sincere Christian, but who emphatically refuses to accept the doctrine of eternal punishment of the lost, as taught by Christ.*

Question 4. *Please explain Hebrews 3:6, 12, 14. So many Scriptures teach the eternal security of the believer but these seem to indicate a possible separation of the believer from God.*

—M. E. P.

Answer 1. From remote antiquity there has descended the Jewish custom of celebrating the completion of a boy's thirteenth year as the age of religious duty and responsibility. Before he reaches that age his father is responsible for his doings. On the first Sabbath of his fourteenth year the boy is called up to read a part of the weekly portion read in the synagogue. This forms the first public declaration of his accountability. The father standing beside his son offers the following benediction: "Blessed be He who has taken the responsibility for this child's doing from me." The ancient rabbis' foundation for this custom is Gen. 34:25 where Levi, the son of Jacob, is called "man" when he was only thirteen. (Commentary to Baraita to Aboth 5:21). Other ancient writers state that Abraham was thirteen years old when he rejected the idolatry of his father and began to worship the true God. In the light of these statements the words of our Lord Jesus, "wist ye not that I must be about my father's business" (Luke 2:42) become very significant. Being then twelve years of age, He did not wish to wait until the end of His thirteenth year, when He would attain religious maturity. He was so much concerned about the things of His Father in heaven that He joined the teachers of the Law and astonished all of them by His understanding.

Answer 2. Matt. 19:14, "Of such is the kingdom of heaven" intimates that the kingdom of heavenly glory is largely constituted of such who die in childhood. If children share in the effects of the first Adam's offense, they also share in the salvation by grace of the second Adam, the Lord Jesus Christ, whose word assures us of their being in heavenly glory and if those who are Christ's at His coming "will be caught up," do you not think this includes children who have not reached the age of accountability?

Answer 3. It is hard to think of a child of God, saved through the blood of the Lamb, rejecting any part of the word of God. However it is not for us to judge. It is a matter between your friend and his Lord and Saviour.

Answer 4. This is not incompatible with the promise to the regenerate of eternal life. These exhortations and warnings are the very means in the hand of God to keep us from falling. The destiny of the elect and chosen in the Lord Jesus Christ is forever fixed in heaven. But from a human standpoint it would seem conditional. The Lord Jesus prayed for Peter. Also He prayed "for them which thou hast given me." John 17:9. Thus we have to look at both aspects, the heavenly and earthly

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Question 1. *Do you interpret the Covenant confirmed by the Prince that shall come (Dan. 9:27) as being specifically for a period of seven years, or are we to understand that covenant will be ratified without any set period for its continuance in mind, by the nations executing it with the anti-christ, and perforce cease to exist seven years after ratification, by the coming of our Lord, and the destruction of the chief actor?*

Question 2. *If this covenant does not specify any set time for its duration may not the Covenant of the League of Nations be in some way related to this final seven year covenant?*

Question 3. *Does Isaiah 38:7, 8 refer to this same covenant and character?*

Question 4. *Is the continual sacrifice being carried on in Jerusalem today?*

Question 5. *If not, is there any probability of its being established there in the near future?*

—J. J. DOUGAN.

Answer 1. There is no material difference between the two views as long as the seven years, the seventieth week of Daniel, are accounted for. However, the words "for one week" and again "in the midst of the week" seem to indicate a specific period of seven years, a prophetic week.

Answer 2. Either way, the league of nations appears to be the first step to that final covenant between Antichrist and the Jews.

Answer 3. Primarily it refers to the king of Assyria and the messengers of Hezekiah to Rabshakeh. 2 Kings 18: 17-19. But it may also have a foreshadowing reference to Antichrist. But Isa. 28:15 refers to that Covenant.

Answers 4 and 5. The Jews cannot have the sacrificial ceremonies performed without the temple, altar and high priest. But under the covenant of Antichrist who will guarantee their protection, they will build the temple, in which Antichrist will sit as God. Then they will grow confident and appoint some priesthood who will re-establish the sacrifices. It is interesting to note that Scripture carefully inserts the words "with many" in connection with the covenant, signifying that not all the Jews will enter into that covenant. There will be among them those that hear the Gospel now and when they see with their own eyes the doings of Antichrist, they will believe in the Lord Jesus Christ and separate themselves from the wicked.

* * * *

Question 1. In the thousand year reign of Christ and the saints what will

be the nature of the inhabitants of the earth in general? Will the glorified beings and mortal beings reign together?

Question 2. It has been stated to me that if those that are saved during the millennium would not be a tried people, as the redeemed saints are, therefore Christ would be a respecter of dispensations. Please explain. I do not believe that Christ in any sense is a respecter of dispensations, but I was not able to meet the argument successfully.

Question 3. If the people that go through the great tribulation turn to and accept Christ, who will there be to evangelize during the Millennium?

—O. T. HUBARTT.

Answer 1. Under the authoritative and invincible administration of justice and righteousness of the Lord Jesus and His saints, earthly society will indescribably improve in every particular. No, only the saints will reign with the Lord, the remainder will be the subjects of the kingdom.

Answer 2. The millenium people will consist partly of those who have gone through the great tribulation and somehow escaped the wicked hand of the beast, and partly of the children of those who perished by the various judgments and plagues during the tribulation. "Instead of the fathers shall be the children." Psa 45:16.

Answer 3. The preaching of the Gospel will be necessary as an exhortation and strengthening of the faith of the old ones and as an evangelizing of young, born during the millenium.

SUMMARY OF CONTRIBUTIONS RECEIVED FROM

SEPTEMBER 1st to SEPTEMBER 30th, 1921

Covering Receipt Numbers 55,396 to 56,047 Inclusive.

For General Fund.....	\$2,756.06
For Relief to the Poor.....	64.80
For Literature Fund (Bibles and Tracts).....	55.10
"The Chosen People" (Subscriptions).....	344.20
Dispensary Income Account.....	121.52
For Work Among Children.....	5.50
For Publishing Salvation Department.....	437.60
For Plaza Branch Account.....	128.00
Total for all Purposes.....	\$3,912.78

THE CHOSEN PEOPLE

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

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

General Information

The Williamsburg Mission to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It was founded in 1894, by Leopold Cohn, in obedience to the call of God and in full dependence upon Him for its support. Although the activities have steadily increased until at present our needs are about \$60,000 annually, the Lord has never failed us. The Mission has no guaranteed support from any human source; nor does it resort to worldly methods for raising funds. It exists as a testimony to the supernatural intervening power of the God of Israel Who has moved upon the hearts of His children to give.

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

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

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

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

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

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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.

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