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

" Gospel Service - 8:00 P. M.

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

Wednesday, Mothers' Meet-  
ing - - - 2:30 P. M.

Thursday, Sewing School - 3:45 P. M.  
" alternate; Class for  
working girls, - 7:00 P. M.

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

*Daily Except Sundays:*

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

Sar Shalom Dispensary, 2 to 4 P. M.  
Building, general office, open all day.

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

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

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



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## WILLIAMSBURG MISSION TO THE JEWS

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

# Williamsburg Mission to the Jews

(INCORPORATED)

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

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Headquarters: Beth Sar Shalom  
(House of the Prince of Peace)  
27 THROOP AVENUE,  
Corner of Walton St., Brooklyn, N. Y.  
Telephone, 3741 Williamsburg.

This work was started in 1894, by LEOPOLD COHN, in obedience to the call of God. With no friends to back him, he placed full reliance on the Lord who through His children, has sent the necessary funds. Meetings are held for adults and Sunday and Sewing Schools, for children. A Medical Department is maintained to assist the poor Jews, treating about 20,000 patients annually. The Poor Fund contributed to by many friends, enables the workers to relieve the distress of deserving Jews and to give a practical demonstration of Christian love. The Literature Fund, used to purchase Hebrew Bibles and Testaments and to print tracts in Jewish, is a most important part of the work. Mr. Cohn has written seven Jewish tracts himself which have been used of God to the conversion of many.

Our method is that of Paul, "To the Jew I became as a Jew." Our testimony is that of *Jews to Jews*. The administration of the work is distinctively Jewish; Mr. Cohn himself was formerly a Rabbi. Under God's wonderful guidance and mercy, the Williamsburg Mission to the Jews has grown and developed in a remarkable way. Thousands of Jews have been led to a saving knowledge of the Lord Jesus Christ through its ministry. We earnestly covet your prayers and your sympathy. "Come thou with us and we will do thee good." It is a peculiar work among a peculiar people. Pray for us. "Pray for the peace of Jerusalem; they shall prosper that love thee."

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

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## Salutation

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

My Dearly Beloved Friends:—

May the Lord enable you to rejoice in His name all the day throughout the new year. In His righteousness and in His favor shall your horn be exalted; "for the Lord is our defence and the Holy One of Israel is our King." Psa. 89: 16-18.

### THE DESIRE OF THE SAINTS.

"I am longing to see the King in His beauty" writes one friend in a recent letter. Thousands of similar expressions, voicing the same sentiment have reached us, which added to other indications, prove that the saints by the eye of faith, expect the Lord Jesus to quickly come for us to be caught up to meet Him in the air. The reason for this is twofold; first this world is on the down grade with the greatest calamity on earth not far ahead. This sin-smitten earth with its conditions growing ever worse, has surfeited us with its earthly charms and makes us wish "we had wings like a dove," for we would fly away and be at rest. Second, our well-founded and sure hope for the second coming of our Lord, affords us a perspective through which we see so many glorious heart-stirring and soul-thrilling events that it makes us crave His coming and its indescribably joyous experience. Think of the happiness that all the saints both the dead and living shall feel when together they see Him face to face, to live and reign with Him forever! Who can tell but that the new year may bring us that happiness. We can pray for it.

### A FORETASTE OF THE MOST WONDERFUL SCENE.

Whenever my mind runs through that wonderful panorama I feel somehow most drawn to one of its divisions, namely, when the Lord shall come back and all the saints with Him and "His feet shall stand in that day upon the mount of Olives" (Zech. 14: 4.) When the Jews shall look upon Him whom they pierced, Zech. 12: 10, the pouring out of the Holy Spirit will bring them, as a nation, to humble and believing repentance. Their hearts and minds will be directed in faith to Him, not merely as the Mighty One and glorious Saviour, but the One whom they once pierced and long rejected. They will then mourn with deepest sorrow over their national sin, they will supplicate and pray for mercy, like Paul of whom when converted it was said "Behold he prays." Acts 9: 11. Then will follow the personal revelation of the Lord Jesus Christ to the Jews. They will be filled with sorrow, confusion, and shame because of having rejected Him so long. This will be the most wonderful scene on earth or in heaven. It was foreshadowed by Joseph's touching revelation to his brethren, but when compared to the anti-type, it pales away into nothing. To this occurrence does my thought run with rapid speed, skipping over the range of mountain tops in the series of those future events. This part of His second coming pulls at my heart's strings. Sometimes it seems that my whole being is wrapped up in this one section of all the acts on the beautiful stage of Christ's appearing. The reason is simply because the unrolling of that portion of the great panorama will bring about the conversion of my people as a nation, and my heart's desire and prayer will then be answered. Although I then anticipate an ecstasy of joy of the highest order beyond my human estimate, yet I think I had a foretaste of that joy lately at one of our meetings. Our auditorium was filled with Jews, the attention was intense, the Holy Spirit did a marvelous work, for never before did I see such an energetic application of all the mental faculties to the preaching of the cross. The feeling of the audience went on rising and growing; here and there a twitch of facial muscles was noticeable, spasmodic and irregular movements of heads were seen, shaking of powerful frames was observed, an agitation from within was betrayed on many, and the sense of the

touch of the Holy Spirit reached its climax when for the first time in my life I saw a Jewish audience in tears under the preaching of Christ and Him crucified. My feelings of joy, mingled with a deep sympathy for their godly sorrow, cannot be described and will never be forgotten. Their emotions affected me so that they nearly choked my voice.

#### THE SUBJECT.

The custom of the Jews is to read a portion of the Pentateuch every Sabbath in their Synagogues and the part assigned at that time was "Joseph and his brethren." As the Jews like the practice of "A word spoken in due season, how good is it," Prov. 15: 23, that subject was chosen for the discourse. It was shown to them that Joseph was a type of Christ. Here are a few of the points of analogy which were traced for their spiritual benefit. Joseph was the most beloved son of his father. His brethren hated him; the father sent him to visit his brethren "and he came to his own," but his own not only received him not, but said, "this is the heir, come, let us kill him." (Gen. 37). Likewise the Lord Jesus, the most beloved Son of His Father came to His own who hated Him and consulted saying, "Crucify him, crucify him." As Joseph was sold and delivered to the hands of the Gentiles, by the scheme of Judah, for a few pieces of silver, so was the Lord Jesus, and by one of the same name too, Judas. Joseph's coat, dipped in blood, which was brought to the father, foreshadowed the blood of Christ which He also brought to His father, when He ascended, immediately after the resurrection, not allowing any one to touch Him, in order to complete His high-priestly work of atonement. Joseph was cast into prison where he met two malefactors, one of whom he helped by his word of interpretation. (Gen. 40.) So our Lord, in the depth of humiliation, saved one of the two malefactors, which hung beside Him, the other choosing eternal perdition. Joseph was called Zaphnath Paneach (Gen. 41), a revealer of secrets, was exalted and highly honoured, so the Lord Jesus revealed the Father, John 1: 18, was highly exalted, and all power given to Him in heaven and earth. We are told in Gen. 41: 55, that the Egyptians cried to Pharaoh for bread, and he told them, "Go to Joseph, what he saith to you, do." The Egyptians were too proud to apply to a Jew for food; they argued, "The king is our caretaker. If we go straight to him, we do no need Joseph." Likewise the Jews said, "We have God the Father to help us; why accept Jesus?" But the Father spoke from heaven saying, "This is my beloved Son, hear ye Him." Luke 9: 35. The all sufficient spiritual food, salvation, is in Jesus' hand; go to Jesus, for every one that will not bow the knee before Him will inevitably be destroyed.

Then we took up Joseph's hard treatment of his brethren in order to bring them to repentance. (Gen. 42.) This was a forecast of the suffering of the Jews since their rejection of Christ. Crowds of all kinds of people wended their way to Joseph for food, and no evil befell any one of them, but no sooner did Joseph's brethren enter the store house, than trouble came upon them. Little did they know that it was their own rejected brother who did it all to break the stoutness and pride of their hearts. Even so the Jews move among all the people of the world, but no other nation is in such trouble as they have been everywhere. The Lord Jehovah is allowing it all in order to bring them to true repentance. The last symbolic picture drawn was when Joseph made himself known unto his brethren who were frightened, but told to come near to him and not be afraid. This prefigures the love of the Lord Jesus Christ to His people to whom He will reveal Himself and upon their repentance, pardon their sins and make them His missionaries to all the remaining nations.

We thank God for His power manifested in this meeting, and are eagerly awaiting the consummation of all these types.

Very sincerely yours,

LEOPOLD COHN.

#### EDITORIAL.

**The Night Is Far Spent.** Again we turn toward another year. The one that has just passed, has been perhaps the most momentous since time began. Yonder in Europe, is being enacted the most tragic carnage that ever has cursed this world since the twilight of civilization. On this side of the water we witness insurrection in the south lands, participation in the European war by the people of the north lands; of our own free country, the best that can be said is to pronounce it a house divided against itself, a heterogeneous mixture of discordant elements. Within the church of God, a divided testimony, some contending for the truth, others destroying the truth.

What a spectacle! What a terrific blow to the platitudes of our would-be prophets who have been crying unto us—"peace, peace." There is only one hope amid the clouds and gloom; that is the glorious rising of the Sun of righteousness, whose light shall shine as the reflection of God's glory. Truly the night is far spent, the day is at hand. What an incentive to God's children to labor and pray and not be weary in well-doing, so that when He comes He shall not find us asleep. What a wonderful call to a renewed and vigorous testimony to Israel in these days which we believe are the beginning of Jacob's trouble. The call is supreme unto you and unto us for a consecration for His work such as we have never yet experienced. This year may mean much for our Lord; will you do your part?

**The Poor Rich Man.** Perhaps the greatest temptation of the modern man of wealth is the appeal to his vanity. The craving for flattery and praise from our fellow-men has a peculiarly marked influence upon men of wealth so that it sometimes grows into a very passion of greed for popularity and fame. In the light of this truth, we can quite understand the solemn principle declared by our

Lord, "How hardly shall they that have riches enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." This astonishing statement is really easy of explanation; to a man of wealth comes an appeal for some public institution, the erection of which would bring to the donor the lasting praise of men; perhaps in the same day there comes another appeal, this time for a cause peculiarly unpopular—unpopular simply because it is for some enterprise in which God alone will get the glory, and for which the donor may receive ridicule from his fellowmen. The temptation therefore, is most acute, and we are continually saddened to see how many rich men miss their opportunity. Our country is being dotted with "welfare" institutions of all kinds, reform movements, libraries, colleges, buildings for all purposes to cater to the mere physical creature comforts, and there seems to be unlimited money for such purposes. Why? Because these things are the popular things to do, and the man who does them enjoys hearing the peal of praise, "Jones is a big man; he is broad and he is a benefactor to our city." At the same time the enterprises which our Lord distinctly said must be the only proper channels through which His followers are to carry out the task for which they have been called—these enterprises are continually struggling for financial existence. How many rich men are there, for instance, who will sit down and honestly try to find in the Bible what God would have them do, regardless of other men's opinions? To be more specific for the sake of illustration, how many rich men are there who having granted intellectual acquiescence to the fundamental proposition in the New Testament, that through the Jew alone is this world ultimately to be brought to the feet of our Lord Jesus Christ and having realized this profound truth are

willing to put their money in unstinted liberality behind the Jewish mission enterprise? Are you simply withholding your giving for Jewish work, because we have no worldly method of bringing pressure to bear upon your giving, and because there is pressure being brought upon you from other more popular enterprises, which gives you justification for diverting the Lord's money into channels which you know are not of the Lord's choosing, simply to "save your face" before men whose flattery you crave? How long will God's Word continue to be dishonored by rich men who claim to be His followers?

Don't you see the dividing line? Can't you see how true it is that it is hard for a rich man to enter into the kingdom of God? If you are truly a child of God, you must be prepared to undergo ridicule, sneers, contempt, even though you are rich. It makes no difference whether you are rich or poor, the same fundamental truth applies to all alike, "All that will live godly in Christ Jesus shall suffer persecution," 2nd Tim. 3: 12. There are no exceptions to this rule; to be a Christian actually means something, and if you are unwilling to be a partaker with Christ of His suffering, you have no right to call yourself a follower of Christ. The poor man must also suffer persecution, only these persecutions take a different character.

But our Lord does not leave us without the comforting assurance that "With God all things are possible," and there is just as ample an opportunity for a rich man to enter the kingdom of God as there is for the poor man, if both are willing to accept God's conditions. We do earnestly, beseech all our dear friends, whether rich or poor, or of moderate circumstances, have no fellowship with that which is not distinctly and unqualifiedly honoring to our Lord Jesus Christ; whatever you do, whether it be in prayer, or whether it be in sympathies, in activities, or in

giving of money, let your first question be, "Will this honor my Saviour, and will it win souls for Him?" On this basis we appeal to you for a re-consecration to the Jewish missionary enterprise, because this, in a most peculiar and strange way, is of all things the most vital in its relationship to our Lord Jesus Christ; you cannot help Jewish mission work without serving our Lord in the highest possible sense, and you cannot omit Jewish missionary work from your personal program without dishonoring our Lord Jesus Christ. The issue is clear; what, then, shall be your attitude towards the work among the Jews from this time forth?

**The Annual Account.** The next issue will contain our audited financial statement for 1915. We are glad to announce now that through God's goodness we close the year with finances in excellent condition. It has been our policy from the beginning to provide things honest in the sight of all men, and we want our friends to have full assurance concerning the details of our finances. Accordingly, we publish a full statement every year, vouched for by a reputable Accounting Company in New York City, and doubly safe-guarded by our Board of Trustees. In addition to all this, any of our friends are privileged to have access to our books and to inquire concerning any detail of the work which may not be perfectly clear. We welcome the fullest publicity for our affairs; the more our friends know about this work, the stronger is their faith in us, and the more liberal is their support. We again urge you not to readily believe any stories that may come to you, until you have made investigation; this is only what we deserve and what your own sense of fairness will dictate. We have some bitter and desperate enemies, unscrupulous in practice and wicked in their design. Against such we have no protection, except as the Lord overrules their attacks by giving us friends who are loyal and just.

## INCIDENTS IN THE WORK.

### ONE MORE BAPTISM.

In the last issue, we reported among others the baptism of a man of about thirty-five years of age. We also related how he came to accept the Lord Jesus Christ as his Saviour. Now we are glad to be able to tell our friends that his wife followed her husband's example in confessing the Lord Jesus Christ by baptism. With her husband she first read one of our tracts called "The Voice of Him that Crieth" which is in Yiddish and English. Both wondered whether that tract really contained passages from the Jewish Bible, for the Jews suspect that the Christians have an entirely different Bible. But the contents of the tract worked on them so much that they decided to come to our meeting. There they heard different passages quoted from the scriptures in the course of the sermon. Then they decided to get a Jewish Bible from a Jewish store concerning whose



Mr. and Mrs. Victor

genuine Jewishness they had no doubt and when they found those missionary passages of scripture in that very Jewish Bible, that settled all their doubts and removed all their prejudices. They searched the scriptures and attended our meetings until the Holy Spirit illuminated them and showed them the things of Christ whom they accepted as their Saviour. The baptism of the wife took place the second Monday evening of December.

It is a matter of thankfulness to God that we are having conversions of Jewish women. There was a time

when we could not get the Jewish women to come to our meetings. They would say that religion is not their concern but that it belonged to the men. Gradually the Lord began to cause the Holy Spirit to change the attitude of these women and one or two at a time would venture to visit our meetings. When they came they did not pay much attention to the preaching as their minds had been for so long a time in such a condition that they utterly disregarded anything spoken from the Bible. It took many years before we had more women in our audience and before they became

attentive to the preaching of the Word of God. Now a fourth part of our audience is women and the conversions among the women are in about the same proportion.

Mr. and Mrs. Victor whose picture appears on this page have six little children and nearly all of them accompany their parents to the gospel meetings. Both the man and wife are happy in believing in the

Lord Jesus Christ as their Saviour, and they now read the scriptures with gladness and thankfulness to God. They have already shown their right spirit by having taken in to their rooms one of our converts, a poor woman who has been suffering for several months. Mrs. Victor has done her best in taking care of our poor, suffering sister in the Lord. Mr. Victor told us in a testimony at one of our Monday evening meetings, of his experience of answered prayer. He is a harness maker by trade. He used to work in the Jewish neighborhood, but recently lost his position

and turned to God in prayer in the name of the Lord Jesus Christ beseeching Him for some work to support his wife and children. He prayed that the Lord would lead him to some Christian man who would give him employment. After the prayer he went out, aimlessly walking on the street. Suddenly he noticed a sign of a harness maker. He never had seen that place before. He thought that perhaps this was where the Lord wanted him to go, so he climbed upstairs and saw the employer to whom he made application at once. The man, a Gentile, expressed surprise and said, "How in the world did you know that I needed help?" Mr. Victor told him that he happened to pass by and was under the impression that the Lord wanted him to ask here for employment. He at once told him to come the next morning and start to work.

On his way home, he met one of his acquaintances, also a harness maker, who told him he had been working in that same place for some time but could not stand the caprices of the employer. Hearing the details of the oddities of this man, Mr. Victor for a moment gave up hope of ever being able to work in his shop. But he soon came to himself and said in his heart, "The Lord in answer to my supplication led me to that place, why then can I not beseech Him to remove all these eccentricities from my employer?" He went to his room and knelt in prayer asking God to make that employer friendly to him. In the morning he took courage in the Lord and went straight to the workshop, and during the whole day he had no unpleasant experience whatever. In this way many days passed, during which he worked peacefully and undisturbed. A couple of weeks later, the man who described the employer as a disagreeable person met Mr. Victor and asked whether he worked there still. When he said yes, his friend was much surprised, and said he could not understand how he got

along with that man, when so many other employees could not stand him more than a day or two. Then Mr. Victor told him that he had been praying to God first to find a Christian man like this one where he could work without being annoyed and taunted by his blind brethren, on account of his faith in Christ and then he prayed again to make that employer pleasant and kind, and God answered his prayers in the name of the Lord Jesus whom he loves and serves.

#### RECENT CONVERSIONS.

Frequently we meet people who ask us "How are the Jews converted? Is it by reading the New Testament or by personal dealings or by reading the Old Testament?" The following instances will give you an idea of how conversions among the Jews take place. One must come to the conclusion that it is the working of the Holy Spirit, and we cannot confine His work to any particular way or means. The main factor in the conversion of Jew or Gentile is the direct preaching of the gospel. The gospel has so many sides, that if preached truly and honestly, it must suit every sinner in the world who will not resist the drawing power of the Lord Jesus Christ.

One of those who has been brought to the saving knowledge of our Lord Jesus Christ during the last month, is a Jew about thirty years of age, who sat at one of our meetings when I preached about the faith of Abraham. The whole sermon as he afterward told me, did not touch him so much as one sentence which the Holy Spirit led me to utter. It was my intention to impress upon the audience that there was no Judaism at the time when God chose Abraham for His friend. I wanted to point out that God loves faith only, no matter where He finds it, in the heart of a Gentile or in that of a Jew. To drive home this point with some force, I suddenly exclaimed, "Do you know that Abraham your father was a Jew?" (on

opprobrious name for Gentile.) This one sentence, the Jew said, suddenly brought a flood of light into his mind and all those passages of scripture pointing to Christ which he had heard previously stood out before him now as a new message from God, and he then and there believed in the Lord Jesus Christ.

Another man was at our meeting when I compared the incidents in the life of Joseph and his brethren to those of the Lord Jesus Christ and His Jewish brethren. I showed that the acts of having stripped Joseph of his coat and then thrown him into the pit and then sold him to the Ishmaelites (Gentiles) and then dipped the coat in blood which they brought to their father, was analogous to what they did to the Lord Jesus Christ. They put Him in prison, they stripped Him, they delivered Him into the hands of the Gentiles, and His blood was shed, which blood was brought to our Heavenly Father, as an atonement for our sins. This analogy pricked the heart of this Jew who is about 40 years old, and he became a firm believer in the Lord Jesus Christ.

Another Jew came from the upper part of New York to one of our meetings, at the close of which he told us that he had received one of our tracts called "To Both The Houses of Israel" sent out in our Gospel by Mail Campaign, and that fully convinced him of the truth as it is in the Lord Jesus Christ.

Still another Jew of about 28 years of age came for a private conversation. He is ordinarily a jolly fellow, heavily built and fat, rather unusual for the average Jew, but then he looked very sad. In answer to some questions about his sad appearance, he sighed deeply and said, "Oh, I wish I had never entered Beth Sar Shalom." "Why?" I asked. "Well," he said, "it made me unhappy. I am so troubled that I cannot sleep at night. I was always happy, and now I feel miserable. You have shown us plain-

ly that Jesus is our Messiah, whom if we do not accept, we are lost forever. I have now to decide between the two; either leave my wife and children and all my relatives, for they do not want to have anything to do with me if I believe in Christ or if I want to live with them in our usual friendly and blood relationship, then I must give up all hope of ever coming into the presence of God." His sad face and dimmed eyes, his expressions and the melancholy tones of his voice made a deep impression upon us, and we shall not soon forget it. We are praying for the poor brother that he may soon receive the joy of salvation and be happy in the Lord Jesus Christ.

#### MINISTERS EFFECTIVE COLLABORERS.

Occasionally we have the privilege of having a Christian pastor come to one of our meetings to speak a few words to our audience. During the last month we had much pleasure in having with us the Rev. Wm. S. Chase, D. D., of Christ Episcopal Church, who not only came himself, but brought with him his fine choir, who sang beautifully. Dr. Chase spoke to the large audience in English, on the text, "I am not come to destroy the law, but to fulfill it." It was a very interesting talk. The Jews listened very attentively, although not many understood everything that was spoken, but they showed absolute respect for the servant of the Lord Jesus Christ. At the close of his talk, I translated it to the audience in their own Yiddish language.

The next pastor was the Rev. Mr. Walenta, of the German Evangelical Church, who also was accompanied by his choir. They sang several hymns which the audience enjoyed very much. Then Mr. Walenta spoke on the text, "Art thou He that should come or look we for another?" Luke 7: 19. He then proved from the Scriptures that the Lord Jesus was He that should come. It was a very

helpful talk and the Jews could understand him well, because he spoke in German.

Another treat that our audience had was when the Bushwick Avenue Church sent a large number of their young people who not only sang very nicely, but also four young men and one lady came to the platform and delivered short testimonies which impressed the Jews very much. In general, the Jews do not believe that Christians know the Old Testament, and when they hear the lips of a Gentile quoting a verse from the Old Testament, they are greatly surprised and it works in their hearts for the good of their souls.

#### INCIDENT BY PHILIP ENGLANDER.

While travelling one day in the trolley to New York, I noticed that the car was almost filled with Jews. Before long, I heard a group discussing the possibility of Mr. Ford's success in being able to bring the war to an end, to which one added, "Surely it is the time of the Messiah." Sitting opposite, I interjected, "The missionaries claim the same thing, and they bring proofs to support it." One near me hastily said, "We are surely all waiting for the Messiah's coming, but here is the question, who is the Messiah? They (meaning missionaries) claim that the Nazarene is he!" "And what do you claim?" I asked. "We don't know" he answered. "Why not? Didn't our forefather Jacob on his death bed declare to his sons, 'The sceptre shall not depart from Judah, . . . . . until Shiloh come and unto him shall the gathering of the people be?' Gen. 49: 10. And to whom do the people gather, if not to Christ, who was of the tribe of Judah?" Another interrupted saying, "I was warning you in the beginning against missionaries, and now I see that you are with them

already. Listen to me young man, we believe that Shiloh will be the Messiah and that to him all nations will gather, but this is all to be in the future." "Not at all," I said, "Jacob said that Judah will not cease to reign until Shiloh shall come and we all know that Judah ceased to reign nineteen hundred years ago. And secondly if he hasn't come yet, as you say, how would we know that he is from the tribe of Judah, from the house of David? We are all a mixture of tribes, and do not know who is who of the house of David." All were looking to each other for help. I again asked them why they didn't give me an answer. "Where is your certainty that Jesus is not the Christ?" "God knows," one replied and another said to him, "You are ready to believe him already. Wait until we get home and see for ourselves what Jacob said in his prophecy." But the first answered, "I know all that by heart, and it is just as this man says."

#### ANOTHER PROMOTION.

As we go to press, word has reached us of the departure of another friend. Brother O. E. Adams has been promoted from this sinful earth to the sacred and happy place prepared for him in Heaven. His wife writes: "He was fully trusting in the blessed Jesus and in the hope of His soon coming. He loved to read the Bible, and talk about the wonderful promises of God in Christ Jesus." While we regret the departure of a true friend of this mission we are gratified to know that in every case we learn that those that are interested in this work have been real Bible Christians; they have been students of the Word of God who have practised what they believed. Therein lies the secret of the success of this mission; the true children of God who are co-workers with us have caused God's blessing to rest upon us in answer to their effectual prayers.

#### JEWISH NOTES.

Dr. Max Nordau has been caught by the war in Madrid, and there he is an exile unto this day. In a letter recently received from him by New York Jews, he appeals for co-operation between the various Jewish organizations with regard to future action to be taken at the world's Peace Conference. He also raises the question of who could accept Palestine for the Jews in case the Peace Conference really gives it to them for colonization with self-government. In this way, he shows the absolute necessity of organizing so that there may be a representative of the Jewish people having the moral right and the material capacity to accept Palestine in their behalf. "The Messianic dream will not suffice, we must act" is the key-note of his letter. The Jewish papers praise Nordau, and put the greatest confidence in him.

The American Jews numbering over three million are now the ones to whom their brethren of all other nations are looking as to their saviours. The Jews of France in an organized body, appealed to the Jews of America to sympathize with the French nation. They point out that it is their duty to aid France, a land in which their Jewish brethren have always found a home of safety. The Jews of Germany also appealed to the Jews of America to aid Germany. This present war has made the American Jews greater than ever before.

The Alliance Israelite Universelle, an organization founded in France in 1860, for the purpose of protecting the Jews in Eastern Europe against Anti-Semitism, and having branches in all European countries, sent an appeal for sympathy with France in this present war to the Jews of neutral countries. The German Jews did not

all connection with the French organization.

Jewish papers have published an article in which the statement was made that the German Emperor has promised the Pope to establish him in Palestine. The Pope will have his throne in Jerusalem and all the sacred places will be put directly under his control. From Palestine he will then be able to govern his devotees all over the world. The English papers referring to this statement asserted that the Kaiser will do this in order to win the sympathy of all the Roman Catholics of the Allied countries. Besides, in this way the Kaiser will get even with Italy. This is in conflict with the declaration published some time ago that the Kaiser promised Palestine to the Jews.

Tuesday evening, the 21st of December, a large meeting of Jews was held in Carnegie Hall, New York, for the purpose of raising funds for the suffering Jews in the war lands. Several rabbis, as well as Bishop Greer, addressed the mass meeting. It was a great surprise to see poor Jews from the East Side make such a wonderful response to this appeal. A million dollars was raised that evening. Every one gave without stint; jewelry and even apparel was put on the platform at the feet of the speakers. Furs, rings, earrings, watches and chains, all were flung upon the altar by tearful compatriots. Only four wealthy Jews gave one hundred thousand dollars each. The balance to make up the million came from the middle class and poor Jews in gifts of ten cents and up. It reminds us of the wonderful response made to the appeal of Moses when building the sanctuary in the wilderness. They brought in such abundance that Moses had to stop them from bringing any more. It all goes to show that when the Jews are converted to Christ there will be no lack of means for mission work.

## QUESTIONS AND ANSWERS.

Question 1. *Will you please look up the following reference? Jeremiah 19: 9. (R. V.)*

Question 2. *In the 24th Psalm 6th verse, what is the meaning of the word Selah?*

—F. D. HUNGERFORD.

*Answer 1.* The prophet only reminded them of the fact that God through Moses foretold them that in case of disobedience His judgments would reduce them to such an extremity that they would eat the flesh of their children. Lev. 26: 29, Deut. 28: 53. This punishment was accomplished, see Lam. 4: 10.

*Answer 2.* The word Selah occurs seventy-one times in 39 of the Psalms, and three times in Habakkuk. Many scholars regard it as of uncertain etymology and doubtful meaning. Some ancient rabbis give it the meaning of "lift up," a direction to the accompanying musicians to play louder at the places marked by it. Others regard it as an equivalent of "True," "Yes," an affirmative expletive.

\* \* \* \*

Question. *What was the religious creed and nationality of those that put the apostles to death?*

—MISS ALLIE CLARK.

*Answer.* All of the apostles did not die by martyrdom. St. Peter and St. Paul are thought to have suffered martyrdom under Nero, the Roman emperor who was the most cruel, wicked, and depraved of men. Nero was a Pagan. Stephen who was not an apostle was stoned to death by the Jews.

\* \* \* \*

Question. *In II. Thes. 2, we read that our gathering together unto Him will not be until the "Man of Sin" be revealed. How do you reconcile this with the view given in your last number of THE CHOSEN PEOPLE (October), page 9, answer 2?*

—DAISY BARLOW.

*Answer.* The words "That day shall not come, except there come a falling away first, and that man of sin be revealed" in 2 Thes. 2: 3, does not refer to "our gathering together unto Him" mentioned in the first verse, but to the words "Day of Christ" in verse 2. The day of Christ means that period of judgment and tribulation known in prophecy as "the day of the Lord." That day will not come before the man of sin is revealed. The rapture of the saints is the very first stroke of that day of judgment.

\* \* \* \*

Question 1. *Will there be any Gen-*

*tiles saved after the rapture of the saints?*

Question 2. *Will the nations be destroyed from off the earth, before the millennial reign begins?*

—IDA KAUFMAN.

*Answer 1.* Yes. Many will turn to God as soon as they see the opening of the judgments.

*Answer 2.* No. Only those that are gathered at the battle of Armageddon and with their destruction, the Gentile world dominion will be ended.

\* \* \* \*

Question. *Please reconcile Leviticus 5: 11 and 12 with Leviticus 17: 11 and Hebrews 9: 22.*

—JESSIE J. HIATT.

*Answer.* The writer to the Hebrews is cautiously using the word "almost" for the whole verse, and thus presupposes some exception to the rule. There is another atonement without shedding of blood; Ex. 30: 12-15, "Shall not give less than half a shekel—to make an atonement for your souls." This, as well as Leviticus 5: 11-12 where God made an exception with the very poor unable to bring a lamb, to substitute fine flour, does not conflict with Lev. 17: 11 and Hebrews 9: 22 where we are taught that "without shedding of blood there is no remission." While the individual had to offer those sacrifices specified by the Levitical laws, his pardon was complete only on the day of atonement (Lev. 16) when a sacrifice bought with public funds was offered and its blood sprinkled in behalf of the whole community. In this sense Lev. 17: 11 and Heb. 9: 22 is yea and amen.

\* \* \* \*

Question 1. *Was Jonah the first Missionary sent out?*

Question 2. *Why did Hezekiah pray for the priests who were unclean and ministered at the altar? Could they not pray for themselves?*

—HATTIE ARLEDGE.

*Answer 1.* Jonah was the earliest prophet of those whose prophecies have come down to us in separate form, but he was not the first missionary. From II. Peter 2: 5, where Noah is called "a preacher of righteousness" also from 1 Peter 3: 19-20, we infer that Noah was the first missionary. A missionary means one sent to turn people to God. Abraham also preached and proclaimed Jehovah and won souls. Gen. 12: 5, "And the souls that they had gotten in Haran." Also verse 8, "And called upon the name of the Lord."

*Answer 2.* You refer to 2 Chron. 30:

18, where King Hezekiah prayed for all those who partook of the passover without the required cleansing. The King was the responsible party. They came hurriedly in obedience to their King. They had no time to go through the preparatory purifications according to the prescribed laws. They knew that it was wrong, but they were firmly convinced that their godly king either had a new revelation from God, or a special dispensation of pardon concerning that matter. Therefore, the king out of a sense of responsibility, prayed for those under his control and charge who were relying on him so fully and unreservedly.

### WORK AMONG WOMEN AND CHILDREN.

It is not because there has been a lack of material or interest connected with the work among the women and children of the Williamsburg Mission, that it has not been reported recently in THE CHOSEN PEOPLE, but simply because of lack of space.

Our Thursday afternoon class for school girls has been well attended this fall, and has been especially interesting because we have had so many new members. Most of these new girls have been unruly and difficult to manage, for they had never been to a Mission before, and knew nothing of the restraining and softening influences of such a place. It has been a real pleasure to contrast some of our older scholars who have been with us for years, and who have so changed in deportment, with these rude, noisy girls, and to realize that something has been accomplished in these years.

It was, however, most noticeable that whenever, the Bible lesson was being given, these new members were quiet and attentive, most anxious to know what we believed and taught. May the Lord bless the seed that has been sown that it may bring forth an abundant harvest.

The Evening Class for working girls has met as usual on alternate Thursdays, supper being served at seven fifteen, followed by a Bible

lesson, and then sewing. Several of our old members have been unable to return this winter, but new ones are brought in occasionally. A stranger who visited us one evening, hesitated before she would take off her hat and wanted to know what we did, what we ate and what we taught. When she found that there were no crosses in sight and the food was such as Jewish girls enjoy, she took off her wraps, ate a hearty supper, listened most attentively to the Bible lesson, discussed religious problems all the evening, and was the last girl to leave the building. So the opportunities come, to be grasped quickly, for we may never have them again.

The attendance at the Mothers' meeting on Wednesday afternoons, has been increasing lately, and the occasion is a busy one with all the children which each Mother must bring. It is a great comfort to have some helpers from the Greene Avenue Baptist Church, who entertain the children during the Bible talk. It is also a pleasure to have a number of the Mothers meet with Miss Sussdorff, on Saturday mornings, just to study the Word of God.

All of our classes and meetings united in one large Christmas entertainment, on Tuesday evening, December 28. The room was prettily decorated and well filled with members and their friends. After singing and prayer, Mr. Cohn spoke on Luke 2: 11, and what the name Saviour means. Then followed a varied program by members of the classes who sang carols to illustrate a story of Bethlehem and the evening closed with the recitation of a "World-Wide Christmas" by members of the Life Line Sunday School in costume.

ELLA T. MARSTON.

### A CORRECTION.

We are very sorry that through a typographical error, the name of Mr. A. C. Gaebelein was mis-spelled in our December number.

RECEIPTS FROM NOVEMBER 24th, 1915 to DECEMBER 31st, 1915.

ARTICLES RECEIVED.  
 Box of Ladies' Clothing, Junior League of Forty Fort, Pa.; Pkg. clothing, C. S. Hood; pkg. clothing, Mrs. H. S. Lehman; 100 new garments, Flatbush Branch of the Needlework Guild; barrel of apples, Mr. and Mrs. H. B. Smith; Ladies' and Boys' clothing, Rev. D. H. Tuttle; box ladies clothing, Miss Hetty Schoonover; scrap books, post cards, W. C. T. U. of Portville, N. Y.; barrel of clothing, Hebron, N. Y.; dressed doll, Mrs. L. Tavenier; box of clothing, N. R. Leader; knitted jackets, hoods, and books, Miss E. Cochrane; mittens and bed socks, Mrs. G. R. Hayne.

19475	1.00	19688	2.50
19487	.15	19692	1.50
19488	1.00	19708	1.00
19518	2.00	19726	1.00
19532	1.50	19742	1.00
19600	.50	19747	.50
19641	.50	19749	1.00
19649	.50	19758	1.00
19669	.50		

EDUCATION FUND.

19270	1.00	19508	50.00
19435	2.30	19744	3.00

BUILDING FUND.

19387			.50
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GENERAL FUND.

19229	\$20.00	19295	4.50
19231	.50	19296	.50
19232	1.00	19297	1.50
19233	1.50	19298	5.00
19234	3.50	19299	9.50
19235	14.50	19300	4.25
19236	4.50	19301	.25
19237	3.00	19202	4.50
19238	.50	19303	4.50
19239	4.30	19304	.50
19240	1.50	19305	5.00
19242	1.25	19307	4.25
19243	.50	19308	4.50
19244	1.00	19309	5.00
19245	4.50	19310	.50
19246	100.00	19311	.50
19247	.50	19312	.75
19248	1.50	19313	10.00
19249	.50	19314	2.00
19250	1.50	19315	4.50
19251	1.50	19316	4.50
19252	4.50	19317	4.50
19253	4.50	19318	.50
19254	9.50	19319	2.00
19255	.50	19320	1.00
19256	.50	19321	1.00
19257	.50	19323	.50
19258	.50	19325	3.00
19259	.50	19327	.50
19260	1.25	19328	1.00
19261	1.50	19329	1.00
19262	2.00	19330	2.00
19263	4.50	19331	2.00
19264	4.50	19332	1.00
19265	5.00	19333	10.00
19266	25.00	19334	.50
19267	1.00	19335	.50
19271	1.50	19336	50.00
19273	1.00	19337	1.00
19274	2.00	19339	1.00
19275	4.00	19340	1.50
19276	4.50	19341	.50
19277	2.00	19342	4.50
19278	5.00	19343	1.00
19280	.50	19344	10.00
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19284	1.00	19349	.50
19285	.50	19350	1.50
19286	1.50	19351	15.00
19287	.50	19352	.50
19288	.50	19353	.50
19289	1.50	19354	2.00
19290	.50	19355	4.50
19291	1.00	19357	.50
19292	5.00	19358	4.50
19293	2.00	19359	1.00
19294	1.50	19359	1.00

"THE CHOSEN PEOPLE"

Subscriptions during December.....\$197.05

RELIEF TO THE POOR.

19230	\$1.00	19571	2.00
19241	.50	19574	1.00
19248	1.50	19582	.50
19268	9.50	19590	1.00
19269	1.00	19591	5.00
19271	3.00	19605	2.00
19272	3.05	19613	1.50
19279	5.00	19616	1.00
19282	2.00	19617	1.50
19324	14.50	19626	.50
19326	.75	19627	1.50
19338	4.50	19630	3.00
19347	8.00	19639	2.00
19361	.50	19640	1.00
19377	.50	19645	8.50
19383	5.00	19647	1.00
19388	2.50	19666	6.00
19390	9.50	19674	1.00
19394	1.00	19681	5.00
19406	8.00	19685	2.50
19432	5.00	19696	2.25
19466	1.00	19697	2.50
19470	10.00	19698	10.00
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19521	25.00	19708	1.50
19524	2.50	19727	2.50
19535	5.00	19737	2.00
19549	4.50	19750	5.00
19550	9.50	19757	1.00
19554	3.00	19765	5.00
19562	1.00		

CHILDREN'S FUND.

19322 ..... \$10.00

BIBLES AND TRACTS.

19232	.50	19363	2.50
19234	6.00	19367	5.00
19236	5.00	19374	.50
19267	.50	19396	.50
19292	1.10	19415	1.00
19297	1.00	19423	1.00
19306	5.00	19424	.30
19329	1.00	19460	5.00
19355	1.50	19469	.50

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19403	4.50	19504	.50	19605	2.50	19715	3.00
19404	.50	19505	4.50	19606	.50	19716	.50
19405	1.00	19506	2.00	19607	1.50	19717	1.00
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19461							