

Christianity and the Jew

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TO THE JEWS**

PUBLISHED AND EDITED BY
LEOPOLD COHN
BOX 10, STATION A
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Williamsburg Mission to the Jews

(INCORPORATED)



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

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

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No. 5

Salutation

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

My Dearly Beloved Friends:

Peace be unto you. May you speedily realize that great and irrevocable saying: "I appoint unto you a kingdom, even as my Father appointed unto me," Luke 22: 29, when "A King shall reign and prosper, and shall execute judgment and justice in the earth," Jer. 23: 5.

THE JEW A SIGN-POST.

Ever since the Jew has been troubled in manifold ways, tossed from pillar to post by nearly all the nations on earth, he has been regarded by Bible students as a sign-post. Especially now are the Jews the hands on the dial pointing to the time of the coming King, the Lord Jesus Christ, whose rule they once rejected. While some time will elapse between His coming in the air for His saints and the second coming to the earth with His saints and while during the interval "the time of Jacob's trouble," the great tribulation, must take place, yet we can read from the notice God attached to the sign-post, (the Jews) that those events foretold long ago are at hand. It is astonishing how little the non-Jewish world knows of the extent of the calamity that has befallen the Jews at this present time. You have read and heard much about the distress in Belgium, but little outside Jewish circles, has been said about the six million Jews upon whom this cruel war has brought the greatest misery, disaster, and outrages that ever happened to this unfortunate people. But as sad and painful as these afflictions of the poor Jews may be to the child of God, they are but another notice or an advertisement from the Ruler above, that the beginning of the end of this dispensation is at hand. The "times of the Gentiles" is soon to come to an end and the restoration of the Jews is soon to begin. When Israel "receives of the Lord's hand double for all her sins," Isa. 40: 1, then we know that "the fulness of the Gentiles has come in." Rom. 11: 25.

PHAROAH'S AND ISRAEL'S HARDNESS.

A week ago in preaching to our audience of Jews I was led to compare Israel's hardness of heart toward their Messiah and their consequent punishment, to that of Pharaoh toward God, and his accompanied punishments. In Pharaoh's case he was threatened of the plagues long before they came, he was reproved and warned to repent and honor God's Word. So Israel was foretold of all the plagues (Lev. 26; Deut. 28,) and was exhorted to repentance. As God sent to Pharaoh after each plague another message and warning, so after each severe punishment of the Jews God sent to them one more message, and even now God is sending missionaries to some of them. Thus a plague and a message, a message and a plague was the order to both. But Israel's punishment by far exceeds that of Pharaoh, both in severity and in quantity. In Deut. 28: 60 we read: "Also every plague which is not written in the Book of this law will the Lord bring upon thee." The plagues enumerated in those two chapters and prescribed for Israel's sin, are terrible in austerity but they are not sufficient, they must be supplemented by some unwritten plagues, thus making their punishment "double." (Is. 40: 1). But what are the unwritten plagues or punishments and when are they to be sent upon blind Israel? I then pointed out the fact that on the first day of August when the Jews observed the anniversary of the destruction of Jerusalem, on that very

day Germany declared war on France and Russia. That indicated the beginning of a new epoch of Jewish history. It seemed to say: "You are lamenting over Jerusalem's destruction and the blotting out of Jewish independence which came in accordance with the written plagues. From now on you will be visited by the unwritten plagues." And lo, and behold in all their afflictions of two thousand years one cannot find a record of such tragedies as the present war has brought upon them. The unparalleled cruelties, reign of terror, pillage, rape, and murder which the Russian Poland Jews are now experiencing are of such a beastly nature as to render them unwritable. Indeed, they could neither be written in the Book of the Law nor in this paper.

Again there are five hundred thousand Jews fighting in the opposing ranks against one another. Many Jewish soldiers became instantly insane upon discovering that they had bayoneted their own brethren and many Jewish soldiers were driven mad when compelled to partake in the pogroms made on Jewish towns when reoccupied by the Russians. Another unwritten plague is the fact that there is no sympathy for these six million starving Jews. Communities of twenty and thirty thousand Jews have had to abandon their towns and all their belongings with no prospect of shelter, as the larger cities of Russia are closed to them, and with winter upon them they are wandering aimlessly over the wild fields and woods, ragged and shivering. Belgium though devastated, gives shelter to its people, and the Belgians find an open door in England and anywhere, but these unfortunate Jews are welcome nowhere. The Belgians, in a sense invited their catastrophe, but the Jews did not oppose or fight, they are innocent sufferers, yet little sympathy for them has been uttered anywhere. "Behold, the people shall dwell alone, and shall not be considered or thought of among the peoples," (literal Hebrew.) Num. 23:9 has now been fulfilled in this peculiar sense. Nations have the slogan "as rich as the Jews," but if the money of all the rich Jews should be distributed among all the poor Jews, they would still be the poorest of all peoples on earth. Hundreds of thousands of Jews in Greater New York are in appalling poverty. Soup kitchens for the poor have been opened by some Jewish philanthropists in the Ghettos. Jews too proud when working, to enter such charity institutions are now visiting these kitchens with tears in their eyes. Such conditions of misery are enough to soften the hardest heart but Israel in her sufferings is not considered, not reckoned, and not sympathized with among the nations. This is another unwritten plague.

In closing, I appealed to my brethren to accept the Lord Jesus Christ who is soon to come, as indicated by these signs and wonders in themselves. For three-quarters of an hour the audience was kept in a humble and subdued attitude listening with extreme interest. The power of the gospel was working in their hearts intensely as manifested by their expressions at the close of the meeting. One Jew asked me, "Do the Christians know that Jesus is coming soon?" Oh, how full of meaning is that question! Oh, how earnestly every Christian should be continually praying "Come Lord Jesus!" Like Daniel when he understood by the book of Jeremiah that the seventy years in the desolation of Jerusalem were about accomplished and who set his face to the Lord God, to seek by prayer, etc. (Dan. 9:2-3.) so when we will thus pray we will be taught "to number our days, that we may apply our hearts to wisdom." Psalms 90:12. "He that winneth souls is wise." Prov. 11:30. We will then let Him control our time, talents and money in seeking and saving the lost sheep, the Jews first. "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile," Romans 2:9. It will not be inconsistent then to observe Rom. 1:16, "To the Jew First."

Most sincerely yours,

LEOPOLD COHN.

THE ANNUAL MEETING.

The Board of Trustees of the Williamsburg Mission to the Jews met on the evening of January 21st, at 8 o'clock, in Beth Sar Shalom. The thirty-first chapter of Jeremiah was read for the Scripture lesson, after which Mr. B. F. Knowles led in prayer. The Board listened to several detailed reports of the various departments of this mission. One of the most interesting to them was the incidents concerning the dispensary, as reported here on another page. The yearly account of all receipts and expenditures, which had been previously audited and is given this month on page 12, was placed before them and they were gratified to realize what loyal and faithful co-workers the Lord has given us in our friends who have so liberally given of their means keeping us out of debt and giving us a balance with which to start the New Year. This audited account as well as the minutes of last year's meeting, together with the different reports, were accepted and approved by the Board of Trustees.

OUR SAINTED FRIENDS.

With sorrow we have to record the departure of a number of our dear friends, who have been called up higher and concerning whose decease information reached us recently. The names of these dear friends are as follows:—

Mr. O. J. Lawrence, who on many occasions showed a practical interest in this gospel work among the Jews. Mrs. W. L. Cuthbert, wife of Dr. William Lawrence Cuthbert with whom she lived happily fifty-four years. She was a staunch friend and a great help to this mission. Mr. Julius Berg, whose daughter wrote us about his death, was deeply interested in the evangelization of the Jews in general and in this mission in particular. Miss Ann Corbin, who together with her sister, Miss Lois Corbin, whose death we recorded

some time ago, were such dear lovers of Israel that we could not but admire their self-denying gifts and sisterly words of encouragement. Mrs. W. H. Kelley, who was an aged saint and well known for her Christ-like deeds supported this mission in a liberal way for many years.

Mr. A. B. Carner, who was an assistant pastor for a number of years and from a Scriptural knowledge became interested in this mission. Some time ago he pledged some money for the support of this work, part of which he himself paid and the balance was just now completed by his widow. Mr. James Mackey, who was one of the best friends of Israel. He never ceased to pray for the salvation of the Jews. He loved the Lord Jesus Christ and His brethren according to the flesh, with a peculiar love. I had the privilege of visiting this brother and speak from personal knowledge. His daughter, Frances T. Mackey, sent us a liberal contribution in memory of her beloved father.

The last one of this list is Mrs. Merritt, who was for fifty-three years the wife of Mr. J. W. Merritt. Her husband wrote us of his sainted wife and we can confirm every good word that he said, for she showed us many times that the Holy Spirit was dwelling in her heart while she was in this earthly life.

We mourn the loss of these friends because so few are privileged to be led into the Scriptural truth of preaching the gospel to the Jews. Every one of these dear ones who leaves this earth is a loss to the Jewish mission, but we know that they have gone to the Lord Jesus Christ, who will receive and welcome them into His presence. From there they will know us better and can help us more than with the limitations of earthly life. It will not be long, we hope, ere the Lord Jesus will cause us to be caught up to meet Him in the air and then we will all gather around the Saviour, our Lord Jesus Christ.

INCIDENTS IN THE WORK.

A Rabbi's Son Baptized.

The accompanying photograph is the picture of Mr. Israel Harris, twenty-four years old, who was baptized in Beth Sar Shalom, Monday evening, January 18. As a mere boy in Russia, he had heard that Rabbi Lichtenstein, of Budapest, Hungary, who had been a rabbi for forty years in one congregation, had suddenly announced to his people that he believed that the Lord Jesus was the promised Messiah and Redeemer of Israel. This surprised him very much and he, as well as other Jews, could not understand how the rabbi could say such a thing. The occurrence started this young man thinking about the Lord Jesus but that was all that he could do as he had no Scriptural knowledge or any information concerning His person.



MR. ISRAEL HARRIS

When he came to this country a year ago, he happened to take rooms with a neighbor of ours. The first Friday evening after his arrival from Russia, this neighbor invited him to accompany her to the meeting. She told him that she was not a believer in Christ but that she liked to attend the service. Here for the first time he listened to the story of the Cross and now partly understood why Rabbi Lichtenstein announced his belief in Christ. He then decided to study the New Testament and find out more

fully the truth about the Lord. While in Europe he had studied the Talmud, but very little of the Bible, as is customary among learned Jews. Now however he saw that the only truth which God had revealed unto mankind was contained in the Bible exclusively.

He has been attending our meetings since then and at the same time carefully studying our tracts and the Scriptures. At last he was led to take a decisive step and asked us to baptize him, thus confessing the Lord

Jesus Christ publicly. Mr. Harris' father is a rabbi in Russia, and his grandfather was a rabbi in the same town. There are many Jews here who knew his grandfather. If some friend will send us the means, we would be glad to send Mr. Harris to school for a Christian education.

A
Remarkable
Meeting.

According to a Jewish custom, the Pentateuch has been divided into as many portions as there are weeks in the year. Every Sabbath the allotted portion for the week is read in the Synagogue from the sacred Scroll. With January, 1915, the portions began with Exodus. For the first week they read the first five chapters and the second week the following three, and so on. At the Friday evening meeting I have singled out for this report, I used the regular weekly portion and read and

explained to the large audience the story of Moses' commission to go to Pharaoh, and Exodus 3: 3-7, was taken as the text for that evening, "And Moses said I will turn aside and see this great sight, why the bush is not burnt." In the second verse it is said that it was the Angel of the Lord that appeared unto Moses in the flame of fire out of the midst of the bush, but afterward it is declared that it was God who called to Moses out of the bush. It is therefore plain that it was the Word which was in due time "made flesh," "the only begotten of the Father," that addressed Moses. Jacob before blessing his grandsons used the title of Angel and indicated at the same time that the Angel was God Himself. "The God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." Gen. 48: 15, 16. Here Jacob expressly gives the name Angel to God, and from the connection it plainly shows that the person referred to was the Son, the Redeemer, God Himself.

This burning bush in whose midst the Lord Jesus revealed Himself to Moses, was typical of the person of Christ and His suffering, and of His body, the Church, which also has suffered. The prophet in Isaiah 53, foretold the sufferings of Christ in the figure of "A root out of a dry ground." The burning bush which although in the fire, could not be consumed, was a fit emblem of the Lord Jesus Christ amidst all the suffering which He endured when He bore the penalty of the guilt of His people, having become a curse for them. One could also enumerate many occasions in which the Church of Christ, the people of God, has been brought into the furnace of affliction and persecution in every form which the cruel ingenuity of man could devise. Christ suffered and died and was buried and the Pharisees hoped that there was no vestige of His preaching or influence to be felt in Jerusalem or

in the world. The Church of Christ was also so despised, oppressed and broken as to leave no hope of even a remnant being preserved. But neither Christ nor His church can be consumed. Is not this more wonderful a sight than that which Moses saw in the burning bush? Will you not turn aside from your business world and look and behold, that this burning fire has not consumed the Messiah, the Lord Jesus, for He not only is living and sitting at the right hand of God but ruling in the midst of His creatures here on earth?

Then I illustrated my appeal to them to search the Scriptures and thus find out for themselves about the Lord Jesus Christ, with one of the important events among my Jewish people of this country. A Jew by the name of Mr. Frank was sentenced to death about a year and a half ago in Atlanta, Ga. His relatives have been appealing from court to court for a new trial. This endeavor has been shared by the Jews in this country and a good many prominent ones in Europe. All felt very sorrowful at the prospect of such an injustice, as they felt it to be. All the Jews therefore were most anxious to get a new trial for Mr. Frank. They could not see why the higher courts would not grant a new revision of the whole affair so as to determine definitely whether the man is guilty or not. They claimed that an infuriated mob surrounded the court on the day of Frank's trial threatening the jury and the judge if the accused should be set free. Now I used this as an illustration and said, "If you consider this refusal of the court to grant a new trial, an injustice, how much more unjust is it of you not to give the case of Jesus, your Messiah a new trial? Mr. Frank at least was tried before a jury and it took them a number of days to consider his case, while there was no trial given to the Lord Jesus at all. It was only a mob that sentenced Him.

If you want a new trial for Frank then you must consistently give Christ a new trial by searching the Scriptures to see whether He is the true Messiah and if He is, to accept and honor Him."

This had a most wonderful effect upon the audience of intelligent Jews. Several Jews responded heartily to my request that those who were willing to do this should signalize it by raising their hands. It is a tremendous concession to a missionary for Jews in the presence of a large audience to raise their hands, but nevertheless many did so. The whole audience was bending forward during the entire talk and drank in every word like one who drinks water because of great thirst. When we closed that meeting many asked for New Testaments promising in very humble and subdued tones to read the book very earnestly. The following days the workers of Beth Sar Shalom were very busy. A stream of Jews flowed into the building to get New Testaments and tracts and to ask sincere questions in order to be instructed more fully concerning the faith of the Lord Jesus Christ.

OUR DISPENSARY.

As already reported once before, a movement was started a while ago among some Jewish meddlers to stop our dispensary. They stirred up influential Jews who are among the most prominent men in the Jewish community of Brooklyn to oppose us. But they did not succeed. Until about a year ago we used to have Jewish doctors in our dispensary because of the language and because of their thorough knowledge and intimate acquaintance with the peculiarities of the Jews. These physicians at first agreed not to interfere in any way with our mission work. On the contrary, one of them promised to study up the claims of Christ and to speak to the patients favorably of the

mission in case any questions should be asked by them. But about a year ago these doctors began to show symptoms of having been infected with the bitterness of the opponents of the mission. They objected chiefly to our large signs with the announcement both in English and Yiddish that this work is carried on in the name of the Lord Jesus Christ, that Christians who believe and love the Lord had sent of their means to carry on the work in order that the Jews too might find the light in their own Messiah, the Lord Jesus Christ. At last we had to dismiss the Jewish doctors and place three Christian physicians in their stead. One of those Jewish doctors became very indignant and threatened revenge, boasting he would destroy this dispensary. Consequently he opened a place just down the street from our building and put out a sign announcing his medical treatment, etc. The opposing band of young Jews who, as you know, put forth strenuous efforts to stop people coming to our meetings, rejoiced at this opportunity. When our dispensary opened they waylaid every patient and told them to go to the new place, praising up the doctors and telling them that the Jewish doctors left the mission because they did not want the Jews to be apostatized and now they are treating patients at as low a fee as that in the mission dispensary. A good many were persuaded to go there but many preferred to continue with us. They say invariably that they have more confidence in the doctors who are working in the mission than any others. Thus all the plans that blind prejudice could invent in order to defeat the purpose of God in this mission have fallen through. But it is a most remarkable fact that the crowds of men and women flocking to our meetings and to our dispensary have the moral courage and strength to stand all the threats and taunts and opprobrious names that are hurled at them by those opposing Jews.

There was a time when Jewish zealous were absolutely indifferent toward the mission. They said, "Let them alone, they cannot do us any harm. Jews will never accept the Christian religion." But in the last few years they have begun to rub their eyes and see Jewish converts to Christianity by the hundreds and thousands and they now are awakening from their indifference. They see that the Gospel of the Lord Jesus Christ is a wonderful power and has taken hold of many Jews in Brooklyn and that it is impossible to stem its mighty tide.

WHERE YOUR MONEY WENT.

We print this month the Annual Audited Financial Statement. Your close study and scrutiny is earnestly desired, as is any comment or criticism. It is your money that we have administered in the Lord's work, and we want you to know exactly how it was spent. There is also a little feeling of pride on our part, to which we must plead guilty, and for which we hope to be pardoned; and that pride arises out of the conviction that the Account is a good one. We need make no apology for it. It represents one hundred cents of real value for every dollar paid out, and fully vindicates the verdict so many times given us by our friends, "You certainly can make a dollar go farther than any Mission I know of."

Nor need any one feel alarmed over what may seem too large an income for one mission. You must bear in mind the very important fact, so often overlooked, that the Williamsburg Mission is a National institution, and not a purely local one. A friend in a western city said recently to the writer of this item, "I should feel very much discouraged if your mission should suffer a single dollar of loss in income; we look to you in New York for leadership in Jewish Missions for all America, and it would be a calamity if we could not continue to do so." So, you see,

under God's gracious blessing, our sound has gone out through all the land, and our influence is national. Our financial outlay, therefore, must be planned with this fact in mind. That is why you will find in practically every important city of the United States, Jews, not one or two, but many, who know all about our Mission. How do they know? Because we sent them tracts by mail. Who paid for them? You did! And these Jews not only know of our mission, but many of them are believers in their hearts, in the Lord Jesus Christ.

Again, with the same thought in mind, only applied to the Christian Church, go nearly anywhere you wish and you will always find a pastor or a layman in every town, who knows of our work, and not only knows, but testifies that he has received blessing through our testimony. Many pastors date their first vision of Israel's place in God's plan and of the imminent return of our Lord, from the hour they first came in touch with our Mission. And to whom belongs the credit for this? To you, who have so nobly stood by us through all the years, both lean and plenty, that have gone by. To you, who are yet going to do greater things in the days to come, for our Master.

And so on we could go, analyzing fact after fact, but time and space forbids. Only one other point we must not omit:—the account has been carefully audited. Please note that definitely. Read the certified statement made by the Chartered Accountants and be sure that other Jewish Christian workers provide similar guarantee of the correct use of your money. Some others give "financial statements," but no responsible committee or Auditing Company vouch for the truth of the statements.

So, study the Account, and then join us in thanksgiving to God for such a wonderful year of blessing and service.

QUESTIONS AND ANSWERS.

Question. *Please tell me what the Rabbis teach about the fate of Jephthah's daughter and what is your view of that incident in the book of the Judges.*

—H. S. Bartles.

Answer. According to ancient rabbinical interpretations, Jephthah's daughter was not slain, for human sacrifice was an abomination in the sight of God; Deut. 18:9-10. She consecrated herself to a state of celibacy in the service of the Lord. Judges 11:40 indicates in the original that the daughters of Israel went yearly to hail her, or praise, or make presents to, not "to lament." This proves that she was not sacrificed. She bewailed not her death, but her virginity (Judges 11:37) being obliged to remain without posterity. My opinion is, that this explanation is correct.

* * *

Question. *Why in several different passages of the Old Testament does God say He repents for certain things, such as making man, etc?*

—Jessie J. Hiatt.

Answer. You refer to Gen. 6:6, "And it repented the Lord that He had made man on the earth." The Hebrew word for "repented" has a number of meanings: to grieve, take pity, Deut. 32:36, Psa. 135:14; to take vengeance, Gen. 27:42; to be comforted, Isa. 54:11; to repent, Num. 23:19. Some of the ancient Jewish commentaries give the word "repented" in Gen. 6:6 the meaning of comfort, emphasizing the words "on the earth," signifying that it was a comfort that God placed man on earth and not in heaven, for the holy angels would have been affected by man's wickedness. Others give it the meaning of grieving over the sins of His creatures, altho He knew before their creation that they would do wrong, yet like a man who when a child is born unto him rejoices, altho he knows that the child must die some day and is grieved when such a thing happens. In whatever sense the language employed is

taken, it does not reflect on God's unchangeableness or happiness. The expression here used is after the manner of men. It shows that God is deeply concerned about man's wickedness, as a tender father is grieved over the folly of a rebellious child and almost wishes he had been childless, so God's dealings in punishing sinners are such as if He had been grieved and repented of creating them.

* * *

Question 1. *If Christ was crucified on Friday and rose Sunday morning, how do you figure three days and three nights that he was to lay in the grave?*

Question 2. *John 19:31 says, "That Sabbath Day was an high day," was that the high Sabbath then and not the weekly Sabbath?*

—J. C. Caswell.

Answer 1. In religious matters the Jewish law always counts part of the first and last days of a religious observance as whole days. For instance the law is, to sit on the ground and mourn over the dead for seven days. The first and the seventh day of the mourning are counted as whole days if only part of them, even an hour, has been spent in mourning. The Jewish reckoning of days always includes the preceding night. Christ lay in the grave part of Friday which counted a whole day, the preceding night included, Friday night and Saturday making the second day, Saturday night and part of Sunday making the third day.

Answer 2. Jewish holidays and jubilee days are also called in the scriptures, Sabbaths. But whenever reference is made to "the Sabbath" it always means the seventh day. The other holy days are always called by their proper names, as, the Passover, the Day of Atonement, and the Feast of Tabernacles, etc. The Sabbath after the crucifixion was doubly esteemed by the Jews because of its two-fold sacredness, the first day of the Passover Feast occurring at that time. Even unto this day the Jews regard it as more sacred when the first day of a Passover Feast comes on a Sabbath. That is why John called it a High Sabbath.

Question 1. *What is meant in Rev. 18:2 by Babylon?*

Question 2. *What is meant by the Beast referred to in Revelation.*

—Frank M. Moore.

Answer 1. By Babylon the Great is meant the ancient city Babylon which was destroyed, but will be rebuilt again. The prophecies concerning the utter destruction of Babylon have not yet been fulfilled. There is still a city on that locality which is not an utter desolation as foretold. But Isa. 13:6 predicts the complete destruction of Babylon in "the day of the Lord" which is still in the future when the Lord Jesus will come again. See Jer. 51 for the nature of Babylon's destruction. See Zech. 5:1-10 where the rebuilding of Babylon in the land of Shinar is foretold. Nimrod first settled there and built Babylon. Gen. 11:2-10.

Answer 2. The beast is Antichrist who is to reign seven years, the last prophetic week of Daniel's seventy weeks. He will rule over and protect the Jews in Jerusalem for three and a half years, and then will turn out to be The Great Beast.

* * *

Question. *Why did the Lord Jesus while He was on earth when He was going to pass through anything unusual take with Him Peter, John and James? He seemed to want them close to Him.*

—M. V. Clingan.

Answer. As there are distinguishing favors which will be given to disciples, and not to the world, so there are some disciples who are able to appreciate the deep things of God and are in an attitude to understand them.

* * *

Question. *God's Chosen People and their return to Palestine have always been of great interest to me. Is it your expectation that the Jews will return to Jerusalem in the near future?*

—W. H. Crawford.

Answer. Yes. The signs of the times are such as to cause one to believe that God's promises relative to the restoration of the Jews to their own land will be fulfilled in the near future.

Question 1. *What is the mark that the Beast in Rev. 13:16 causes all to receive? Is it not very important to know the mark so that we may by the help of God reject it?*

Question 2. *Have the 144,000 out of the 12 tribes been sealed or are they yet to be sealed?*

—S. A. Vernon.

Answer 1. A stamp or a brand. The final summing up of the vision is, "Here is wisdom." A full description is given as to the wickedness, and abominations of Antichrist. Those who have godly wisdom will detect him at once and will not yield to his demands. God through this revelation has mercifully foreshown us about that monster in order that people may discern the Devil's Messiah. It is only for the destruction of those who refuse to accept the only begotten Son of God that this mighty tyrant is permitted. Thus the nature of the mark or the number of the Beast's name is of little importance. "The righteous shall understand" when that Infernal One comes.

Answer 2. The sealing of the 144,000 will take place after the Elders and Living ones are glorified, and have received their golden crowns. It begins after the judgment has commenced and has progressed beyond the opening of the sixth seal.

* * *

Question. *Will you explain the 17th verse of the 66th chapter of Isaiah? How does the verse run in the Talmud, especially the meaning of the abomination?*

—Elizabeth Bowen.

Answer. There is no important difference between the English and Talmudic translation of Isa. 66:17. "Abomination" in this verse, according to some ancient rabbis refers to the smaller unclean animals to which it is applied in the law. Leviticus 11:10, 21. Other Talmudic commentaries apply it to the idol they worshipped and the food that was offered to it. According to the Talmud, Abodah Zarah, 46a, the names of the idols may be pronounced only in a distorted form.

Twentieth Annual Audited Statement, Williamsburg Mission to the Jews

(Receipts that have been acknowledged from month to month, and disbursements, for the twelve months, beginning January 1st, 1914 and ending December 31, 1914.)

Respectfully submitted by JOSEPH COHN, Treasurer, and approved by the Board of Trustees at their Annual Meeting, on January 21st, 1915.

RECEIPTS.		DISBURSEMENTS.	
General Fund:		General Fund:	
Balance, January 1st, 1914.....	\$458.27	Salaries, and Incidental Expenses, Leopold Cohn, Philip Englander, Miss Augusta Sussdorff, John Biegeleisen	\$5,011.30
Income from all sources during the year	13,415.25	Joseph Cohn, Field Secretary; salary and expenses, including traveling expenses on all itineraries, covering a total of over 15,000 miles; salary to Isaac Freiman, payments to other assistants, local campaign expenses	3,311.25
Literature Fund:		Salaries: stenographers, organists, janitor, special musicians, temporary and part time workers, legal expenses	2,097.50
Balance, January 1st, 1914.....	90.42	Maintenance Expenses of Mission Building, Gas, Coal, Electricity, Telephones, Postage, Office Expense, stationery, social gatherings, Bank Collections, Replacement fund appropriation, Sundry Items and numerous expenses not properly chargeable to other designated funds.....	2,904.15
Contributions received during the year, including special Merriam Fund	622.90	Literature Fund:	
"The Chosen People":		Spent for Hebrew and Yiddish Bibles and New Testaments, Tracts, other literature for free distribution, and special Merriam Fund Disbursements.....	562.78
Income during the year.....	1,395.75	"The Chosen People":	
Relief to the Poor:		Publication, advertising and Mailing Expenses	1,360.84
Contributions for regular relief and special cases.....	1,377.57	Relief to the Poor:	
Work Among the Children:		By payments of rents, purchase of clothing and food and by cash gifts	1,377.57
Balance, January 1st, 1914.....	163.48	Work Among the Children:	
Contributions for fresh air work, Christmas entertainments and sewing supplies	795.86	Sewing supplies, Christmas entertainments	196.85
Education Fund:		Education Fund:	
Balance, January 1st, 1914.....	134.65	Expenses and board, Morris Zutrau at Park College; Harry Burgan and Samuel Warszawsky at Practical Bible Training School; final payment, account Ralph Young at Moody Bible Institute	298.55
Contributions received during the year	234.50	Annuity Fund:	
Building Fund:		Interest paid to Annuitants.....	251.92
Balance, January 1st, 1914.....	2,343.02	Sar Shalom Dispensary:	
Contributions received during the year	447.57	Maintenance expenses, including salaries of Drs. F. H. Richardson, James Cooley, Willis Gardner; salary of Ida Sandler, Registrar; repairs, purchase of drugs, sundry expenses, (total number of patients treated in 1914, over 7,500)	1,427.93
Annuity Funds:		Total Disbursements	\$18,800.64
Income on Investments.....	209.50	Balances Forward for 1915:	
Dispensary Account:		General Fund, as per	
Received from Dispensary Patients,	895.93	Adjustment Sheet	\$49.81
Total Receipts for Year.....	\$22,584.67	Children's Work Fund.....	762.49
		Literature Fund	110.54
		Education Fund	70.60
		Building Fund	2,790.59
			3,784.03

We hereby certify that we have examined the books of the Williamsburg Mission to the Jews, as to Cash Receipts and Disbursements for the twelve (12) months ended December 31st, 1914, and our report with reference thereto is annexed herewith. We further certify that the Cash Balance appearing thereon is correct and agrees with the pass book which we have examined. We further certify that the vouchers for the expenditures were audited by us and found correct.

THE MERCHANTS AUDITING AND ACCOUNTING COMPANY, INC.

THE CHOSEN PEOPLE.

Published Monthly, except during the summer, by LEOPOLD COHN, in connection with the Williamsburg Mission to the Jews of Brooklyn, N. Y.

Subscription Price, fifty cents yearly. Sample copies gladly sent to your friends. Efficient agents can materially help the cause by soliciting friends for the paper. Failure to receive the paper should be promptly reported.

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.

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

General Information

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

It is supported by the free-will offerings of God's children who, through a study of the Word have come to realize the importance of giving the Gospel to God's covenant people, "of whom as concerning the flesh, Christ came," and who desire to fulfill their duty by using us as their messengers and their channels of operation.

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

Form of Bequest—"I give and bequeath to the Williamsburg Mission to the Jews of Brooklyn, N. Y., the sum of \$..... to be used for the purposes of said corporation, as defined in its charter; and I hereby direct that the receipt of the treasurer for the time being shall be a sufficient discharge for the said legacy."

A Better Way—Is to give us your money while living. We accept such

moneys in sums of \$500 or more and pay you an income during life, the rate depending upon your age. We shall be glad to correspond with any of our friends concerning this matter; such correspondence will not obligate you in any way.

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

Extension Work—To help our friends make known among other Christian people the facts about this Gospel work among the Jews, we issue a number of special leaflets, at 25c. a dozen in assorted lots. Also we have prepared a program for use in missionary meetings whereby an afternoon or evening can be devoted to the Jewish work. We will furnish this program at \$1.00 the complete copy, or send it free if the society will, at the close of the meeting, take a collection for our work.

We have also attractive Mite Boxes. These give a brief resumé of the work, contain a picture of our building, and give interesting facts. We shall be grateful if our friends will bring this matter before their Sunday Schools and induce the scholars to take mite-boxes and at stated periods have them returned to the school and their contents forwarded to us.

Contributions—Are acknowledged promptly to the donor by an official numbered receipt and appear in connection with the same number in THE CHOSEN PEOPLE. Under no circumstances is the name of any contributor made public. The annual audited account of the mission is published also in THE CHOSEN PEOPLE.

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

RECEIPTS FROM JANUARY 1st to JANUARY 26th, 1915.

ARTICLES RECEIVED.							
Anna B. Peebles, bundle men's clothing;				16304	2.00	16399	2.00
Dr. D. D. Barlow, underwear; Mrs. J. E.				16305	.50	16400	.50
Roberts, package clothing; Corning, N. Y.,				16306	.50	16401	.50
box boys' clothing; W. J. Jones, two shirts				16307	.50	16402	4.50
and two pairs shoes.				16308	5.00	16403	.50
				16309	.50	16404	.50
				16310	4.50	16405	.50
				16311	24.50	16406	4.50
				16312	9.50	16407	1.00
				16313	.50	16409	9.50
				16314	.50	16411	9.50
				16315	15.00	16412	.50
				16316	1.00	16413	.50
				16317	.35	16414	.50
				16318	1.50	16415	1.50
				16319	1.09	16416	.50
				16320	1.00	16417	.50
				16321	2.00	16418	1.50
				16322	.50	16419	4.50
				16323	4.50	16422	4.50
				16325	7.00	16423	2.50
				16326	4.50	16424	4.50
				16328	2.00	16425	.50
				16330	4.50	16426	9.50
				16331	.50	16427	.50
				16332	.50	16428	10.00
				16333	19.50	16429	1.00
				16335	5.00	16430	1.00
				16337	250.00	16431	2.50
				16340	.50	16432	.25
				16341	9.50	16433	2.00
				16342	4.50	16434	.50
				16343	9.50	16435	1.50
				16344	3.00	16436	9.50
				16345	2.00	16437	1.00
				16346	4.50	16438	.50
				16347	4.50	16439	9.50
				16349	2.00	16440	.50
				16350	4.50	16441	2.00
				16351	2.50	16442	1.50
				16352	.50	16443	.50
				16353	.50	16444	5.00
				16354	.50	16445	.50
				16355	1.50	16446	.50
				16356	.50	16447	9.50
				16357	.50	16448	2.00
				16358	.50	16449	26.54
				16359	1.50	16450	1.50
				16360	.50	16451	2.00
				16362	.50	16454	100.00
				16363	1.00	16455	5.00
				16364	4.50	16456	.50
				16365	4.50	16457	4.50
				16366	5.00	16458	5.00
				16367	5.00	16459	1.50
				16368	1.00	16460	3.00
				16369	.50	16462	.50
				16370	1.50	16463	.50
				16371	.50	16464	10.00
				16372	4.50	16465	4.50
				16373	3.50	16466	1.50
				16375	.50	16467	.50
				16376	1.00	16468	.50
				16377	5.09	16469	1.00
				16378	25.00	16470	4.50
				16379	4.50	16472	2.50
				16380	1.00	16473	5.00
				16382	.50	16474	20.00
				16383	3.00	16475	4.50
				16385	.50	16476	1.00
				16386	5.00	16477	7.50
				16387	10.00	16478	10.00
				16388	.50	16479	4.50
				16389	5.00	16480	1.20
				16390	10.00	16481	.50
				16391	.50	16482	4.50
				16392	.50	16483	.50
				16393	.50	16484	1.50
				16394	49.50	16485	4.50
				16395	.50	16486	2.00
				16396	.50	16487	2.10
				16397	.50		
				16398	1.50		
						Total..	\$1,550.09

ADMINISTRATIVE STAFF

Williamsburg Mission to the Jews



LEOPOLD COHN, General Superintendent.

JOSEPH COHN, Field Secretary.

PHILIP ENGLANDER, Assistant.

MISS ELLA T. MARSTON, Director, Work Among Women and Children.



Sar Shalom Dispensary:

F. H. RICHARDSON, M.D., *Head Physician*

J. A. COOLEY, M. D.

WILLIS M. GARDNER, M. D.,
*Eye Specialist.*MISS AUGUSTA E. SUSSDORFF,
Clerk and Matron.

Work Among Women:

MISS AUGUSTA E. SUSSDORFF,
Missionary.

Sunday Evening Class:

MISS A. E. SUSSDORFF, *Head Teacher.*

MISS GRACE BIGELOW.

Williamsburg Sewing School:

MRS. A. L. OGDEN, *Head Teacher.*

MRS. J. L. MORRISON.

MISS GRACE L. FOOTE.

MISS ELIZABETH LANGDON.

MISS LOUISE POTTER.

MISS E. T. MARSTON.

MISS ESTHER COHN



Working Girls' Club:

MISS ELLA T. MARSTON.

MISS CLARA E. MASTERS.

MISS ADELE MASTERS.

Weekly Activities at Beth Sar Shalom

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.

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.