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Williamsburg Mission to the Jews

27 Throop Avenue

Station A, Box 10,

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TO THE JEWS

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LEOPOLD COHN
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Williamsburg Mission to the Jews

(INCORPORATED)

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Leopold Cohn, his son, Joseph Cohn
and Miss Ella T. Marston.

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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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EDITOR

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November, 1915.

No. 2

Salutation

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

My Dear Beloved Friends:—

May the anticipation of the speedy coming of our King fill your heart and soul with the joy of the Lord. The time is not remote when "everyone that is left—shall even go up—to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Zech. 14: 16.

THE JEWS HAVE A PREMONITION.

The terrible night of sorrow and poignant suffering of the Jews in the war zone has keenly affected many Jews in America. They seem to recognize in "this whirlwind of the Lord gone forth in fury" which has struck the Jews more grievously than any other race and people, the severity of God's hand dealing with His chosen people along special lines and for some mysterious purpose. They are alert, expectant, they visionize and have a premonition of strange things soon to come. Had it been your lot to face our audiences during the last few weeks there would have been no doubt in your mind as to the above statement. I gave a series of talks on the Godhead of the Lord Jesus Christ and His second coming to which they listened with such unprecedented attention and earnestness that it took me by surprise. At one of those meetings a man who said he had been a rabbi in Russia confessed belief in the Lord Jesus Christ. This man came to me after the meeting, his face flushed, his eyes wide open, almost bulging out, showing feelings of gladness mixed with those of sadness, characteristic of a man leaving his old home for a better one, and with fear and trembling rattled off some words in the Hebrew tongue like the following: "Thou hast showed me great wonders from His law (Bible). Of a truth that hated Nazarine is the Messiah, in whose body God Himself (the Shechinah) did dwell. I am coming to thee and will talk with thee, for I also would walk into that tabernacle. Good bye."

It was the last evening of the feast of tabernacles which this year began on the 24th of September and ended on the second of October. The subject, of my discourse on that evening was the significance of this feast which God in Lev. 23: 34, commanded Israel to observe. The synopsis of the discourse is as follows.

THE DISCOURSE.

The Hebrew word for tabernacle used in the above mentioned command is not the same as in Ex. 25: 8-9, "Let them make me a sanctuary after the pattern of the tabernacle," neither is it the same as that which is translated "tent" in Gen. 4: 20. This Hebrew word "Sookkah" means a covert, a shelter, a booth made of branches and leaves, such as the Jews have been using for thousands of years, in obedience to the above command. Among all the annual festivals, that of tabernacles, as observed by the ancient Jews with strange ceremonies, points clearly to the Lord Jesus Christ in many different phases. The many prophecies in which Christ was foretold, the typical persons and institutions by which He was prefigured, serve to show that He was the great subject

of all divine communications from God to men, and the whole object of His dealings with Israel was to direct their hope and expectation to Christ. When Abraham complained of being childless, (Gen. 15) God "brought him forth abroad (out of the house) and said, Look now toward heaven, and tell the stars, and He said unto him, So shall thy seed (a heavenly seed) be." God had previously promised him an earthly seed "like the dust of the earth," Gen 13: 16, but lest Abraham's mind should be too much occupied with the earthly seed, the Lord brought him out (literally, pulled him out) of his earthly house and earthly thoughts, directing his hope to the heavenly seed, which would be like the stars in heaven. Abraham saw then the "Star to come out of Jacob" foretold by Balaam, Num. 24: 17, which star rose at the Saviour's birth, guiding the Magi into Judea. The Lord not only revealed to Abraham the Saviour's birth but the whole course of His work, for it is written, "Abraham rejoiced to see my day and he saw it and was glad." John 8: 56. Doubtless he also saw the heavenly new Jerusalem which will be visible from the earth during the tribulation. Rev. 7: 15. That will only be seen as a distant sun or bright star into which the saints will be caught up and honored and Rev. 2: 28, "I will give him the morning star," must refer to that. Likewise in Rev. 13 the tabernacle is seen by the Beast, no doubt as the same bright star.

UNION WITH GOD.

Now the feast of tabernacles (Sookkah) was to be observed when in possession of the promised land, after the harvest was completed, Ex. 23: 16. Lest the people should say "Soul, thou hast much goods laid up—eat, drink and be merry," Luke 12: 19, the Lord, in commanding Sookkah observance spoke to the people figuratively: "Come out of your houses, of your materialism; dwell in booths, consisting of leaves and branches through which you can look up to heaven and see that star of Jacob, the bright and morning star, even your Messiah, whose birth will be heralded by a star and as the Sookkah is open to the heavens, uniting you with them, so the Messiah will unite you and reconcile you to God. As the title Sookkah means what it is in form, a covert, so will He cover up your sins. (Literally the Hebrew word atonement means a cover. It is interesting to note that the word "cover" used in connection with the cherubim over the mercy seat where the blood had to be sprinkled, is of the same origin, "Sookkah." 1 Kings 8: 7). Dwell in the Sookkah seven days and put your trust in the Messiah Jesus, in the full completeness of His offices, powers and graces who has all the 'seven spirits' of the Godhead." (Rev. 1: 4; Isa. 11). (The number seven may also point to the old tradition of the Jews that hell contains seven compartments (Sotah 10 b) and Christ saves us from all of them). Sookkah means shelter, and Isa. 4: 6 in referring to Christ's second coming says: (literal Hebrew) "And a covert (Sookkah) shall be for a shadow by day from heat, for protection, for a hiding place from storm and from rain." These are figurative expressions of the protection and hiding place the Lord Jesus will be to us in the day of tribulation. In this connection it is exceedingly interesting to read Psa. 27: 5. The Holy Spirit speaking through David of the great event, the rapture of the saints, when they shall be caught up in the clouds to escape the great tribulation (1 Thess. 4: 17) says: "For in the day of evil He shall hide me in His pavillion," (Sookkah). In the last clause the idea of being caught up in the air is conveyed in a clearer figure, "On a rock (Jesus, the rock of Salvation) He will set me high" (in the air).

THE HUMILIATION OF CHRIST.

But the Sookkah, the booth, after they dwelt in it seven days became desolate. It was left to the wind and storm, was trampled upon by children

and in country places even by cattle. Isa. 1: 8 expresses this phase of Sookkah in a peculiar manner. "And the daughter of Zion is left as a cottage (Sookkah in Heb.) in the vineyard." The condition is so well known that it requires no description. Many Jews while in ancient Palestine made their Sookkahs in vineyards. Now the Sookkah in its forsaken and fallen down condition prefigured the death of the Lord Jesus Christ and as the Sookkah is renewed next season so the Lord Jesus must rise from the dead and then in due time come again to rule. In this light how illuminating becomes Amos 9: 11 "In that day will I raise up the tabernacle (Sookkah) of David, (Jesus the Son of David) which is fallen down." The Apostle James adds to this that striking verse: "Known unto God are all His works from the beginning of the world." Acts 15: 16-18. That one verse very likely implies and includes all the range of thought about Sookkah. Those disciples heard the Lord Jesus explain the Scriptures on the Sookkah subject, when "the Jews marvelled," John 7: 14: 15. The most remarkable thing relative to this wonderful revelation about Sookkah is that some of the ancient rabbis understood these symbols. In the Talmud, Sanhedrin occurs the following: "Said Rab. Nachman to Rab. Yitzchok, 'hast thou heard when the son that is fallen will come?' And he asked, 'who is the son that is fallen?' And he answered: 'Messiah;' and he asked: 'Doest thou call Messiah the son that is fallen' and he said, 'yes, for it is written 'In that day will I raise up the tabernacle of David which is fallen down.'" Besides, from the descriptions given in the Talmud of the ritual services and sacrifices observed by the Jews during the time of the second Temple especially on the feast of tabernacles, there is sufficient proof that the spirit of that time was in full harmony with Christian doctrine. The brilliant illuminations in the courts of the temple, every night of the feast of tabernacles was a forecast, (according to Talmudic teaching) of the Messiah who is to bring light to the Gentiles. That this teaching was accepted among the Jews in general is evidenced by the utterances of Simeon, with the baby in his arms, "A light to lighten the Gentiles" Luke 2: 32. The Talmud (Suk. 55a) teaches that the strange number of bullocks sacrificed during the feast of tabernacles, seventy in all, referred to the seventy heathen nations. The meaning is no doubt connected with the Messianic hope of the ingathering of the nations to worship the Lord Jesus Christ during the millenium, hinted at by the Scripture, calling this festival, "the feast of ingathering." And anticipating the great joy when those heathen nations will be converted through the Messiah of whom Sookkah is a type, the Jews in their prayer book called this festival, "The time of our joy." Again, the Talmud (Jer. Suk.) teaches that the great pouring of water which the Jews used to practice before the temple on the last day of the festival denoted the outpouring of the Holy Spirit in the days of the Messiah. John 7: 37-39. Josephus (Ant. 8: 4. 1.) describes the feast of tabernacles as "The most Holy and most eminent" owing to the strange and elaborate ceremonies observed on that holiday.

THE DEITY OF CHRIST.

Now that we have seen, like a kaleidoscope, the many variegated pictures the Sookkah gives us of Christ, we can see the reason why the word of God connects the worship of the King, the Lord Jesus, with the feast of tabernacles, (Sookkah) Zech. 14: 16. It will be the most fitting memorial and retrospection of the whole history of Christ as revealed to mankind. One thing more must be remarked. In Psa. 27 it says "His tabernacle" (Sookkah) while in Amos 9 we read; "The tabernacle of David." But this agrees with the word of God which calls Christ: "The branch of the Lord," Isa. 4: 2 while in Jer. 23: 5 Christ is called the "Branch of David," He is the son of God and at the same time the Son of David, He is God-man, blessed be His holy name.

This talk lasted forty-five minutes during which time the whole audience was kept spell-bound bending forward to catch every word, having all their mental capacities absorbed in the explanation of the Word of God, and at the end the above mentioned rabbi expressed the few utterances in Hebrew. Surely we are living in a time full of signs and wonders when the Jewish people must have premonition of coming changes. The fact that they listened with such interest to a talk of this character is a proof in itself, as I said, at the beginning.

Yours in our Coming Lord,

LEOPOLD COHN.

EDITORIALS.

"A present sent unto my lord." A dear, faithful friend of this mission, Mr. H. Schneerer, died on July 5th. Just five days before, he had written a letter to enclose his last gift for this mission, but could not go to the bank for the draft before he died. A few days ago, his dear wife wrote us all about it, and forwarded the money he had intended to send, together with his letter. It said in part:—"I have been praying for a long time that God might send me a purchaser for a small tract of land, promising Him I would surely remember His dear Hebrew Children. So I enclose you draft for one hundred dollars," etc.

What a touching scene! Just a few days before this child of God went to meet his Lord, he sends a gift unto Him, by giving for those who are of His own flesh and blood. It reminds one of the patriarch Jacob preparing to meet Esau, his brother. Genesis 33: 9-23. "Send a present" was the inspired thought. And he instructed each servant in charge of the gifts, to say to Esau, "It is a present sent unto my lord Esau!"

Jacob sent his gift because he was afraid to meet Esau, but it is just the opposite with us; we send our gifts because of the overflowing love in our hearts to our Saviour and to His people. This is indeed a motive worthy of a true child of God, that as our last act on this earth, we send of our means to help those of whom He himself said, "Salvation is of the Jews!"

And then, think of the joy our dear brother must have in heaven: what happiness when he was received by his Saviour, to say to Him, "The last thing I did on earth was to help to give Thy Gospel to Thine own brethren!" And, too, we like to think that perhaps not very long from now, some poor Jewish soul who had found the Messiah in this mission, will meet this brother in the mansions above, and say, "It was because of *your* gift and *your* prayers, that I have come here. I can never thank you enough!"

Wouldn't that be worth while? And wouldn't it repay you for all your suffering and all your trials down here?

And now a closing thought, if we may press the point a little farther;—Will there be a Jew to meet you in heaven, because you prayed? because *you* gave? because *you* suffered? Is the Jewish mission deep enough down in your heart so that you can say with Paul of old "I have continual sorrow in my heart—for my brethren?" This is the supreme call of the day—sacificial consecration for Israel's evangelization, and with the deepest gratitude of our hearts we record that God is touching Christian hearts as never before with a convicting sense of responsibility in this closing scene of Israel's drama. Dear friends, pray as never before, for a mighty outpouring of God's power and grace upon us. Israel redeemed will mean the world redeemed. "Salvation is of the Jews."

A similar case is that of a dear friend of Beth Sar Shalom by the name of Mrs. S. H. Kelley, of whom her husband writes: "Mrs. Kelley went Home, the 16th of June, and today I am sending you money which she put aside for that purpose, before she went Home. I found it among her papers, only a few days since, and know that her prayers for your work preceded her."

The third one whom the mission will miss as a supporter and sympathizer is Mr. S. K. Crowley, who, his wife wrote us a few days ago, passed away last April.

The Education Fund. There is a deficit of over \$200.00 in this fund. You will remember that we have had a share in educating a number of Jewish boys for Christian work; at present we are responsible for Morris Zutrau, at Park College, and Harry Burgan, at the Binghamton School; we hope our friends will send us at this time some substantial gifts for the Education Fund. Also if those who have made special pledges for this Fund can send them now, we shall be very thankful.

INCIDENTS IN THE WORK.

FOUR BAPTISMS.

The accompanying cut is a picture of one of the four Jewish brethren and sisters in the Lord Jesus Christ whom we baptized in Beth Sar Shalom during the last month. Miss Young is about twenty years old. Her brother was converted a few years ago and was also baptized by us, and through the kindness of our dear friends, we were enabled to give him a Christian training at the Moody Bible Institute in Chicago. Miss

Young has a very interesting story, the details of which would require the whole edition of THE CHOSEN PEOPLE. Briefly it is as follows: Her brother was praying for the conversion of his father and mother and especially for his sister. He asked us to mail her a New Testament and our literature. She commenced to read the Testament and was very much impressed with the Sermon on the Mount, and reading further the wonderful love of the Lord Jesus

Christ appealed to her very strongly. Later on some Christian girls invited her to church one evening, and the minister spoke on the 5th chapter of Matthew which coincided with her first impression. Finally she was drawn to the Lord Jesus Christ. Her father being prominent among the Jews as he is a Shochet (a lawful slaughterer) which office is like a vice rabbi, felt distressed at the conversion of his daughter, as two of his children

were now Christians, and he threatened the girl with severe punishment. Miss Young fearing her father's bitter anger left home, and found refuge with a Christian lady friend. The Jews then became excited and spread a rumor that missionaries had stolen the young girl and were keeping her in hiding somewhere. Detectives were hired, and after a search of several days the girl was located in a Christian home, and was brought back to her parents who assured her of their love, and that she might have

perfect liberty if she would stay under their immediate care. Many methods were used to persuade her to give up her faith in Christ, but the girl remained steadfast through them all. The Jewish newspapers which were agitating against mission work among the Jews at that time, for many days sent reporters to talk with the girl, ostensibly in a friendly manner, and when they did not succeed in weakening her belief in the Lord Jesus Christ, one of them reported as follows: "Although

she lives now with her parents, she is still talking about Jesus. Her body is in her father's house, but her soul is in Jesus." That was a good testimony to the heroic spirit of the young girl. We are glad that she has now taken the final step, obeying the Lord's command and confessing Him publicly by baptism.

The second candidate was the young wife of Mr. Ackerman, whose picture we gave in the last copy of



ROSE YOUNG

THE CHOSEN PEOPLE. As we are crowded for space this month, we will print one or two pictures of the other candidates in the next issue of THE CHOSEN PEOPLE when we will also tell something about their conversion.

The third one was a young man of twenty, and the fourth, a young man of about twenty-five. We would ask our friends to remember these four new followers of the Lord Jesus Christ in their prayers.

Incidents by Philip Englander.

Two Jewish collectors came to me one day on the street asking aid for the relief of the suffering Jews in Jerusalem. A man standing nearby came toward me saying, "He, (meaning me) is a missionary. Don't take anything from him for this noble cause." The collector answered, "Why, even if he is traefer, his money is kosher, and believe me," he added, "no matter what he is, his heart is still the same as ever before." "No, I interrupted, "my head might be the same, but my heart is changed. In Jer. 9: 26, God says: 'For all this nation—and all the house of Israel are uncircumcized in the heart.' And again in Ezek. 36: 26, God says, 'A new heart also will I give you—and I will take away the stony heart out of your flesh,' and that is just what God has done for me; changed my heart." Meanwhile, some one else chimed in, "Yes, indeed, he changed everything: his heart, his soul, his nation, even his God." "Is that true?" the collector asked. "Your nation is my nation," I said, "and your God is my God. Even Jesus said in John 14: 1, 'Let not your heart be troubled, ye believe in God, believe also in me.' So you see we have not changed our God." "Then what is Jesus good for?" one asked. "Jesus is good because He died for our sins, Jesus is good because He changed our heart to love even our enemies, Jesus is good because by Him we can live peacefully among Christian nations

when He also has changed their Gentile hearts for new ones, to love everybody." At this occasion many voices came from different directions, "How about Russia?" "how about Roumania?" "how about Atlanta, Ga.?" "how about the Dreyfus affair?" but I explained to them that the time has not yet come when the whole world has new hearts, but even today all the beneficent changes are due to Christ. A policeman asked us to move along, but several gladly took my invitations to meetings, and the collectors had a double benefit, a good collection from the audience and above all, the truth of Christ.

Incidents by Miss Sussdorff.

God's blessed promise, "My word shall not return unto me void," has been wonderfully fulfilled to me this past month. During one of our Mothers' Meetings, several of the women said, "We don't learn enough of the Bible at this one meeting, why can't we have a special Bible Class where we just have Bible study?" So we have started a Mothers' Bible Class on Saturday morning, and the Lord is blessing us. We are studying the book of Matthew. One of the members of this class is a young Jewess who married an Italian; he became a Jew by going through the ceremonies to win her for his wife, but his belief in Christ did not change. Now, she too believes in Christ, and if she finds in her Hebrew Bible, which she must buy herself, the same prophecies she finds in the Bible at the Mission, she will come out for Christ and be baptized. Her husband, his father and brother attend a Protestant mission now.

Another member of our class is rejoicing over the conversion of her husband. This man did not object to his wife believing or being baptized, but he said he was too sick to think about it then. We prayed for him, and during the Summer he went

(Concluded on Page 10)

A HEBREW CHRISTIAN ROMANCE.

It is not often that our Mission has the pleasure of participating in a romance, but as this was recently the case, we know our friends will be interested to hear about it.

Several years ago when our Field Secretary was visiting Anderson, Ind., he became acquainted with Mr. Joe Sobel, a young Jew, to whom he was able to explain the Messiahship of Jesus Christ and help with his spiritual difficulties. Mr. Sobel himself writes: "Once there came to Anderson a Hebrew Christian young man from Brooklyn, by the name of Joseph Cohn. He addressed the Christian Missionary Alliance when I was present, and I heard him tell how the Jewish people had suffered for nearly two thousand years from all sorts of massacres and this touched the depths of my heart that my own brethren according to the flesh should suffer so much from Gentiles. Then it came to my mind again that this was their own fault be-



Mr. and Mrs. JOE SOBEL

cause they neglected and broke the commandments, and forsook Jesus Christ. After the meeting, I shook hands with Mr. Cohn and spoke to him about our Bible, and invited him to my store where I asked him questions which were answered satisfactorily. Every word sounded convincing to me that Jesus of Nazareth was the true Messiah. Since that time my thoughts have become clearer, and I have been convicted of sin. I began to study the New Testament and the

light began to shine as I saw how wonderfully all the prophecies were fulfilled in Christ, our Saviour. For four years I have been a believer in and a disciple of the Lord Jesus Christ."

Last Spring Mr. Sobel came to New York on a visit, and made his way to Beth Sar Shalom. He explained to us how he had come to coincide with the Lord's views that "It is not good for man to be alone" and we of course understood his difficulty as a Jewish Christian in finding a wife, and appreciated his desire that that

wife should be a Christian. We promised him our cooperation, and told him of Miss Mary Salin, who for years has been a regular, faithful attendant at our Mission in spite of the fierce opposition of her parents. When she became convinced of the truths of Christianity, she was baptized in this Mission, and as she grew in grace, she became an intelligent Christian and an earnest worker for the salvation of others.

Mr. Sobel met Miss Salin, and on his return to Anderson corresponded

with her, and their acquaintance finally culminated in their marriage on September sixth.

We are sure our readers will unite with us in wishing this couple a life of much happiness and useful ministry in the Lord's service for they are both active Christian workers. We are glad that the Williamsburg Mission to the Jews was able to bring the knowledge of salvation to these young people and was also instrumental in promoting their mutual happiness in this world.

(Continued from Page 8)

to a Sanitarium. It was a Roman Catholic Institution and when the sister put a cross at the foot of his bed, he said, "Sister, take that away; I believe in Christ, but not in the cross." After he witnessed the death of several of the patients, he earnestly read his Testament, and found the Pearl of great price. When he was getting ready to go to Denver to regain his health, I said, "Are you going to take your Testament?" "Indeed, I am," he replied, and taking my hand, he placed his other over his heart and said, "Miss Sussdorff, before I went away I did not believe, I told you that, but now I do with my whole heart." Pray for this dear man. Does it not pay to give the Gospel to the Jews?

One of our dear mothers who has been baptized, has passed through deep waters of affliction during the past eight months. Two of her children have died, and her husband, who is not a believer, says that it is her fault and that God is punishing her because she changed her religion and believes in Jesus. Won't you pray especially for this family, and the work among the women and children? To win the mother for Christ, means the family. The suffering among the poor is very great. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

JEWISH NOTES.

Many large meetings of Jews have taken place in America during the last few months. The object has been to discuss how to form a committee to represent all the Jews at the world congress when the war is ended, in order to obtain for the Jews in belligerent countries their rights and the possession of Palestine. Some Jews advocate holding a congress for all the Jews, while others say that a conference of a limited number of representative American Jewish organizations will be sufficient. This party, called

American Jewish Committee, states that the immigrant Jews are not sufficiently organized to appreciate democracy and are not able to legislate for themselves.

Many Jews are not in favor of either of the two, not because they are indifferent to the awful situation of the Jews in the war zone, but because they say that these committees cannot accomplish anything and so they insist upon leaving things severely alone.

* * * *

In the whole Bible there are only two clauses "To the Jew First." One is found in Romans 1:16, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The second is Romans 2:9, "Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." The carrying out of the former God placed entirely in the hands of the Church who, so far, has proved slothful in this King's business. The latter, the performance of which is in God's hand has been carried out promptly and minutely. One has only to read the terrible calamities that have come upon the Jews in the war zone in order to be convinced of God's faithfulness to His Word. The tribulation and anguish brought on by the war have come upon other nationalities, but they visited the Jew first, not only first in order, but first in quantity and quality. Information is coming continually as to the disastrous condition of the Jews in Poland and Russia. It is utterly impossible to describe all that has been done to them by their enemies. Whole Jewish populations of villages and towns have disappeared and cannot be traced. The hatred of the Russian and Polish people toward the Jews could never be put under any restraint even before the war. Now the war has given them the best opportunity to turn loose with greater ferocity than ever before. Women and children, old men and crippled

ones were driven before the soldiers because of the old accusation that the Jews are not loyal to the Government. In this way they had to wander around in the open fields until cruel lingering death ended all their troubles. Jewish soldiers, while marching in the army, passed by groups of these wandering Jews. One Jewess in a group recognized her son and as she was sick to death, stretched out her arms, calling him to save her, but he being under military control, could not step aside. He dropped down in a faint and in a few minutes died of a broken heart.

A wireless message from a Jewish editor who is now traveling in those countries was received recently saying that the distress of Russian Polish Jewry is appalling. Hundreds of thousands are literally starving. Russia is trying to solve the Jewish question by annihilating the Jews. The seat of Jewish learning was in Poland, which produced the greatest rabbis. Its destruction is a common loss to the Jews of the whole world.

* * * *

The Zionists keep on denying the rumors of great losses by the Jews in Palestine. However, recently, those sad reports have been confirmed. The Jewish colonists have been bitterly persecuted, they had to flee from their homes, ruined and shelterless, whither they knew not. The Government suspects all Jews as spies. The Jews were forbidden to pray at the wailing wall because they pray for the re-establishment of a Jewish state. Turkish officials raided Dr. Reinard's library. On the front page of one book they found printed Psa. 137: 5, "If I forget thee, oh Jerusalem, let my right hand forget her cunning." "What is this?" asked the officials suspiciously. "Oh, that is a few words from David, the Jewish King," answered the doctor. "The Jewish King!" exclaimed the officials, "then you have already a King; where is he? We must arrest him." Dr. Reinard who is an American Jew and lived in one of the Jew-

ish colonies near Jaffa, had quite a time to explain to them that the Jews have no king and that this king David has been dead for 2,500 years. In addition to the misery caused by the war the Palestinian colonists have also suffered great damage from the locusts which came upon them this season in unusually large numbers.

QUESTIONS AND ANSWERS.

Question 1: *When do you think that great war will be, spoken of by the prophet Ezekiel in Chapter 39, when it will take the house of Israel seven years to burn the weapons?*

Question 2: *Could it be the present war? And will this war continue after God's elect are caught up to Christ?*

Question 3: *Does not verse 17 of Ezekiel 39 coincide with Rev. 17-18-19-20-21?*

—ELIZABETH BOWEN.

Answer 1. After the millenium when "the Devil is let loose" (Rev. 20:7) to seduce certain nations into rebellion against the rule of Christ.

Answer 2. No. But it is the beginning of the preparation for the development of the ten kingdoms and Antichrist who will bring on the great tribulation which will begin after the rapture of the saints.

Answer 3. Very likely.

Question 1: *In Exodus 29: 21 and 24: 8 it tells about Moses sprinkling the blood upon Aaron and his sons and on the people. This must have stained their garments and what I wish to learn is how it was done and if the stains were allowed to remain. Jehovah wished everything to be pure and clean and if the blood spots remained it seems to me it must have been for a reminder.*

Question 2: *At a Jewish wedding I am told the bride and groom drink from a goblet of wine and then it is crushed on the floor. Can you tell me the significance of this?* —MISS S. L. STEARNS.

Answer 1. The Scriptures do not forbid the removal of the stains. Ever since God gave the blood as a means of atonement (Lev. 17:11), it has been an object of sacred awe. All the sacrifices under the Old Testament were types of the blood of the Lord Jesus which cleanseth us from all sin.

Answer 2. It is based upon Psa. 137:5-6. "Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy." Accordingly, at the wedding, which is an occasion of joy, the bridegroom breaks a goblet to remember the destruction of Jerusalem.

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 JUNE 16th to OCTOBER 11th, 1915.

ARTICLES RECEIVED.		RECEIPTS FROM JUNE 16th to OCTOBER 11th, 1915.	
Shoes, clothing, foodstuffs, Mrs. Love Baker; box ladies' clothing, Miss Edith Bromley; package ladies' clothing, C. A. Wolff; men's clothing, Charles Ridgeway; two coats, Miss E. Bleffin.	18023 2.00	18126 10.00	
	18024 1.00	18127 6.00	
	18025 1.00	18128 4.50	
	18026 4.00	1812950	
	18027 4.50	18130 2.00	
	18029 5.00	18131 2.00	
	18030 20.00	18132 2.00	
	18031 2.24	18133 9.50	
	18032 2.00	18135 10.00	
	18033 9.50	1813650	
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	1805550	18156 1.50	
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	18057 5.00	18159 2.50	
	1805850	18160 200.00	
	18059 11.50	18161 2.00	
	1806050	18162 2.00	
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	18062 50.00	18164 4.50	
	1806350	1816550	
	1806450	18166 4.50	
	1806550	18167 1.00	
	18066 2.50	18168 24.50	
	18067 1.00	18170 3.00	
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	1806950	1817250	
	18070 5.00	18173 5.00	
	18071 15.00	1817450	
	18072 1.50	18175 1.00	
	18073 5.00	18177 4.00	
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18022 5.00	18083 1.19		
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THE CHOSEN PEOPLE.

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18323	1.50	18420	2.50	18518	1.50		

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Williamsburg Mission to the Jews



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JOSEPH COHN, Field Secretary.

PHILIP ENGLANDER, Assistant.

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



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J. A. COOLEY, M. D.

WILLIS M. GARDNER, M. D.,
Eye Specialist.

MISS AUGUSTA E. SUSSDORFF,
Clerk and Matron.



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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' Meeting - 2:30 P. M.

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

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

Daily Except Sundays:

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

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

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

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

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.