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THE

**WILLIAMSBURG MISSION
TO THE JEWS**

PUBLISHED AND EDITED BY
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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Vol. XXI.

December, 1915.

No. 3

Salutation

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

My Dearly Beloved Friends:—

May the Holy Ghost who formed the human nature of the Lord Jesus Christ renew His image on your souls. May you therefore, give fresh proof of being sons and daughters of the greatest of all Kings who, as the angel announced, is to "reign over the house of Jacob forever" (Luke 1: 33) according as it is written: "Yet have I set my King upon my holy hill of Zion." Psa. 2: 6.

ZIONISM

Owing to the events and signs of the times, many have asked us various questions about Zionism. In order to answer such questions satisfactorily, it was thought best to devote these columns to the subject.

The scriptural and prophetic meaning of the modern title "Zionism" is to be found in Isa. 59: 20, "And the Redeemer shall come to Zion." Immediately after the destruction of Solomon's temple, the scattered Jews began to express a great longing to see the hill of Zion and the city of Jerusalem shine again in all their former glory. In process of time short prayers were incorporated in the liturgy like, "And O return Thy Shechinah (dwelling) to Zion," and again: "O let our eyes see Thy return to Zion." These as well as many other similar prayers have their root in prophecies like Psa. 102: 13, "Thou shalt arise and have mercy upon Zion," and verse 16 "When the Lord shall build up Zion He shall appear in His glory," "When the Lord of hosts shall reign in mount Zion," Isa. 24: 23, "For in Mount Zion—shall be deliverance," Joel 2: 32, "Saviours shall come up on Mount Zion." Obad. 21.

These prophecies together with the numerous promises of the gathering of scattered Israel and restoring them to the promised land through the Messiah, the righteous King, formed the belief and doctrine of ancient rabbis that God Himself through the Messiah, who will gather the Jews around Him, would rebuild Zion, re-establish the Temple-worship, make Jerusalem a religious center and the word of the Lord go forth from Zion. Both in the Synagogue and the home they sorely lamented for Zion's departed glory and prayed and hoped fervently for a speedy return of its former dignity. God was supposed to accomplish all this in a supernatural way without any effort on man's part. "Hands off" has been their slogan for the last 1900 years.

THE MODERN IDEA

However, at different periods far distant from one another, a number of speculating Jews made attempts to colonize their people either in or outside of Palestine in order to save them from the persecution of the nations. One of them was Mordecai Noah, who, in 1845, before a Christian audience in New York, pleaded for a return of the Jews to Palestine. He proposed to buy Grand Island, which he planned to make a preliminary settlement for his people. But all of those schemers failed to enlist the interest of the Jews in their projects. Between the last part of the eighteenth century to the middle of the nineteenth, great waves of strong feeling of racial freedom swept through Europe. The Balkan states, Hungary and Switzerland were possessed of that sentiment, and even Ireland attempted to free itself from British rule. Gradually these influences worked upon the hearts of the Jews who retained a sentiment in favor of Jewish national existence. This smoldering of nationalism was fanned into a flaming fire by the rise and extension in Europe of strong anti-Semitism. In 1896, Theodor Herzl, a journalist of Vienna, published a tract suggesting the formation of a Jewish society with a capital of

£50,000,000 with which to secure from Turkey a charter of Palestine and colonize the Jews there and thus build up for them a definite home. This proclamation sent a thrill of fervor through the Jewish masses which were groaning under the oppression in Eastern Europe, for they saw in Herzl their possible saviour.

In 1898, Dr. Herzl called for the first Zionist Congress which was held in Basel and the subject was brought prominently before the Jews all over the world. The Zionist Congress since then has been held yearly, money collected for the national fund and Jewish colonization in Palestine largely increased and strengthened. Dr. Herzl, having taken upon himself too heavy a burden which wore out his strength, died in 1904. In 1905, the Congress elected Dr. Nordau, of Paris, to fill Herzl's position as president and leader of the movement. In the death of Dr. Herzl, Zionism lost the only Jewish statesman of a generation, who united in his person, education, fascinating personality, tact and diplomacy, devotion and activity. Herzl, in behalf of Zionism, had interviews with the Sultan, the King of Italy, the German Emperor, and other royal heads in Europe, as well as the Russian minister of the Interior and the Pope in Rome. In spite of all his remarkable character and talent only a few of the intellectual Jews came to his aid.

OPPOSITION

Dr. Herzl was strongly opposed from many Jewish quarters and points. Orthodox Jews branded the Zionist leaders as non-observants of Jewish traditional ceremonies, and declared the whole movement as being contrary to Scriptural teaching with regard to the coming of the Messiah and God's work, not man's, in bringing about the restoration. The reformed Jews both in Germany and America, opposed the movement because of their unbelief in a Jewish restoration to Palestine. The conference of American reformed rabbis declared that "America was the Jews' Palestine, and Washington their Zion."

Some leading Jews of England denounced Zionism on the ground that it is a most powerful justification of Anti-semitism. The liberal Jews in Berlin intimated that "The withdrawal of citizens' rights appears to be the necessary consequence of German legislation against Zionism." Socialists and other Jews outside any distinctively Jewish organizations opposed Zionism on entirely different ground. Yet the leaders of Zionism continued their propaganda indefatigably and won many sympathizers all over the world. The present war which has brought the greatest calamity upon the Jews, broke down nearly all opposition excepting that of the reformed and orthodox Jews. Some of the chief rabbis in European orthodoxy still put under a ban the very idea of Zionism.

FROM A CHRISTIAN STANDPOINT

The Church of Christ, with an open Bible in her hands witnesses now the strangest and saddest spectacle in the world. Israel, which being interpreted means a prince with God, (Gen. 32: 28) having had power with God and men, but having lost it by the rejection of the One whose blessing he once sought, "I will not let thee go except thou bless me" (verse 26), is now struggling and wrestling to re-enter his old homestead, without even asking the consent of the One who gave him the title of prince. (The man wrestling with him in verse 24 was the Lord Jesus in disguise.) The follower of Christ who studies the Scriptures can see these strange occurrences in a far better light than the greatest statesmen of the world. Why do the Jews, who have had so many lessons at the hand of God, and who frequently repeat that true Psalm: "Except Jehovah build the house, they labor in vain that build it," make an attempt at securing the promised land in their own wisdom and their own power? Whether the Jews read and know the whole Bible is very uncertain, but they do read and know the Pentateuch. They read there: (Lev. 26: 40-42) "If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Again Deut. 30: 1-3, "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath

driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God has scattered thee." These Scriptures distinctly teach that a whole hearted repentance, confession of their national sin, the rejection of the Lord Jesus Christ, and an absolute turning to God must precede their ultimate restoration and possession of the promised land. But during all these twenty years since the Zionist movement began, nothing of the kind has been advocated by its leaders. They extended their influence most widely, they pushed their own activities most energetically, they increased the Jewish population in Jerusalem tenfold, and established nearly eighty Jewish colonies which have been flourishing until the present war laid them waste, but they have not done as much as to raise their voice exhorting to repentance the people who have ignored the God of Abraham and the Holy Scriptures. But in all their blindness and unbelief, they unconsciously fulfill the very word of prophecy which they have rejected by running counter to it.

In that wonderful vision of the dry bones in Ezek. 37, which follows the announcement of the restoration in chapter 36, there are three stages given in the method of its accomplishment. In verses 7-8 it is indicated that the people will start just such a movement as the present Zionism, gathering, organizing and making a noise in the world, but still they will be only like dry bones, without the Holy Spirit who comes to them later on. Mr. Jacob H. Schiff, in an address at a meeting of rabbis in New York said: "fully 70 or 80 per cent. of those who preach and try to imbue the American Jew with the proposition that the Jews are to be established as a race or as a nation separate from all other nations have little or any attachment to the Jewish religion."

Recently a letter from Dr. Nordau, the leader in chief was published in the Jewish papers, in which he urges organizations and activity on the part of American Jews. He warns them against the dreamers of a Messiah; action and organization, these will be the Messiah. The Jewish papers praise Nordau, and put the greatest confidence in him. Owing to this attitude of pride and independence of God, the great tribulation will follow their possession of Palestine in which they think to have a home and a government of their own. "Praise is waiting for the Lord in Zion," but unparalleled trouble is waiting there for my poor blind people. Jer. 30: 1-10 gives a summary of the tribulation and also of their salvation through the Messiah, "David their King." Also the 13th and 14th chapters of Zechariah describe the great trouble of the Jews in Palestine, two-thirds of whom will perish and one-third be purified. Then at last, the prophet foretells, "They will look upon me, (Jesus) whom they once pierced." Ah, wonderful are God's ways, even beyond searching and finding out. Dear friends, our opportunities to give these blind people the Gospel of Christ and warn them to escape the wrath of God are now present and will soon pass away. As soon as the gathering to Palestine takes place, no missionary will have any access to the Jews who will then be exceedingly proud. Isaiah 66, referring to that day tells of the persecution the Christian Jews will receive from their proud and unbelieving brethren (verse 5) settled in Jerusalem, having a Temple and offering sacrifices which God will not accept (verse 3).

The work of the disciple of the Lord Jesus Christ at present must be redoubled to gather out "the remnant according to the election of grace" as taught in the eleventh chapter of Romans. This whole Zionist movement is referred to in Zephaniah 2: 1-3. The Lord there calls them, "O nation that hath no shame." (Lit. Heb.) Then He addresses them in words, which in our way of speaking can be summed up as follows: You may call big mass meetings, you may try to gather your people into the Land before the Lord's anger comes upon you, but the only way you may escape that anger is by humbling yourselves in the way God prescribes, and by seeking meekness from the One who is meek and lowly.

Is it not therefore, our grandest opportunity to take the Word of God and in the same words warn them and call them to escape the terrible tribulation?

This brief account of Scriptural, modern, and future Zionism, parts of which I have gathered from the Jewish Encyclopedia, will, I hope, cover a good many questions in the minds of our dear friends.

Yours most sincerely,

LEOPOLD COHN.

EDITORIALS.

As the Year Closes. Our financial year coincides with the calendar year, so by the time you read these words, about three weeks will remain before the year shall have been finished, the books closed, and the records written. It has been in many ways a wonderful year to us; it has had sorrows, it has had trials, but it has had also, here and there, some of those bright flashes of radiance that have repaid us for the hours of darkness. The persecutions have been greater than usual, at times most bitter and desperate, and yet as we stand upon the edge of the year, we can see that after all they have been good for us and have strengthened and re-established us more securely than ever before. Just as after a terrible storm of rain and darkness when the sun shines brightly and a cheerful calm pervades the atmosphere, we say "It was good that the rain came." So it has been with our persecutions; they have simply served to enhance the days of achievement and triumph that have also been ours, and we can now say with glad hearts, "It was good He led us along these paths."

Now a word about finances:—you have been so generous, the Lord has laid upon your heart such a deep love for this work, that we have not needed to importune you to give; you have given out of the abundance of your heart, and you have made this work the great blessing it is. We are not going to urge you to give at this time, but will just mention that it is only a few weeks before the accounts are closed; we have never yet had a deficit and we believe the Lord will not allow such a thing to come upon the Jewish work. So we ask your united prayers and sympathy at this time. Do not be afraid to send your gift because you feel it is too small; you are not giving to us, you are giving unto Him Who knows how large it is, because He judges by what you are

able to give, not by the amount itself; and then please remember that it is the number of small gifts that make the strength of this work. So do not withhold any gift, it may be just the needed one.

Gone Before. We record this month the loss by death of two very dear and generous friends of our work:—The first one is Mr. John Rietveld, Sr. His wife writes us, "He was greatly interested in your work among the Jews and spent many a pleasant hour reading THE CHOSEN PEOPLE." The other friend was Mrs. Esther Gleason. She also loved the Jews, and in the letter sent us by her daughter, telling of her home-call, we read, "Oh how she loved the work; she is now singing the praises of God before the throne amid the blood-washed throng." Great indeed was our privilege to have had fellowship with such saints of God; they are now in the presence of Him whom they have served so faithfully and before whom there is joy and peace forevermore.

A Book We Recommend. There comes to our hands a new book on Revelation, written by that talented servant of God, Mr. A. C. Goerberlein, of New York City. We have examined this book and would recommend it most heartily, as being very helpful to read at this time. It is not dogmatic, it is not arbitrary, it is not bigoted, but it is exactly what it claims to be, a guide in the understanding of a book manifestly difficult to expound and many times misinterpreted by incompetent writers. Perhaps its strongest feature is that there is a close analogy maintained throughout to the book of Daniel so that the reader is brought face to face with the startling fact that Daniel and Revelation agree in minute details. The price is 50 cents. Send orders to Mr. A. C. Goerberlein, 456 Fourth Avenue, New York City.

INCIDENTS IN THE WORK.

The Three Baptisms of Last Month.

In accordance with our promise in the last number of THE CHOSEN PEOPLE, we will now give a brief account of the three baptisms for which we had no space in the last publication. The two pictures on this page are the wife of Mr. Ackerman, whose conversion and baptism we gave in the October issue, and Mr. Sakofsky, a young man, of about 22 years of age. When Mr. Ackerman was baptized, he showed

by the Holy Scriptures which he read to her, pointing out the Lord Jesus Christ as the only Saviour for all mankind. She yielded to the power of the Holy Spirit, and applied for baptism which we administered to her on the same evening when we baptized Miss Young, as reported in the last paper.

Mr. Sakofsky was told by some other young man about our meetings, and he attended them, partly for the sake of accompanying his friend and partly out of curiosity. He heard us



MR. SAKOFSKY



MRS. ACKERMAN

much anxiety about the conversion of his young wife. He prayed and asked us to pray for her. It is characteristic of the Jew to endeavor to bring the whole family into the union of faith. The Jew cannot remain indifferent in the matter of divided religious spirits in the same house. Therefore, Mr. Ackerman was not only praying, but also working with the view of bringing Mrs. Ackerman to the Lord Jesus Christ. At last the Lord answered his prayers and enlightened his young wife

preach one evening about the power of salvation which comes through the Lord Jesus Christ to even the worst sinners. The Lord Jesus when accepted by the sinner, not only saves him from his sins, but gives him the power to overcome Satan, for in Christ Jesus we become new creatures. The thinking power takes up a new trend of thought. The actions assume new methods, and the soul follows a new course which points toward Heaven. This impressed him very

much, and he began to watch our converts. To his great surprise, he really saw a great difference in their behaviour and manners, and that of other Jewish young men who although religious, yet stood out in striking contrast with the spirit and attitude of the believers. This thought moved him strongly and almost compelled him to study the New Testament, after which he too asked us to baptize him, which we did at the same time as mentioned above.

We promised to write about three baptisms; these are two and the third one was a Mr. Smith who is a young man of about 28. He is in business and in close connection with other Jewish business men. He too has been attending our meetings for a long time. The preaching of the Cross has been working upon his heart gradually and one evening at the close of a meeting, he told us that he wanted to join us through baptism. When asked what his convictions and motives were, he said that he wanted to be saved through the Lord Jesus Christ, and to help us in any way possible. He believed that this mission is doing much good to his people, and therefore, he wanted to cast his lot in with us for the good that will come to our Jewish brethren. We baptized him in the name of the Lord Jesus Christ together with the other three.

Two More Baptisms.

Since the above four candidates carried out the command of the Lord Jesus Christ with regard to baptism, two more have confessed Him publicly and followed in their footsteps. One was a man about 35 years old. He and his wife have been attending our meetings for some time. The husband was struck by a number of passages from the Old Testament, mentioned in various sermons, which referred so plainly to the Lord Jesus Christ. He talked it over with his wife at home and expressed his doubt

as to the veracity of the statements. He could not believe that such verses were in the Old Testament. If it were so, he argued, all the rabbis who know all these scriptures, would at once believe in Christ, and since they do not accept the Lord Jesus, it shows that such verses are not in the Jewish Bible. As a rule the average Jew thinks that the Christians have a different Bible. The wife advised him, "Why not get a Bible from a Jew, and see whether those things are written there." He did so and was greatly surprised to find those words he had heard from the missionary exactly the same in the Jewish Old Testament. This caused him, as well as his wife, to lay aside all prejudices. He took a number of our various tracts, read them carefully, and finally came to the conviction that not only is the Lord Jesus the true and promised Messiah but that he could not be saved from his sins in any other way, but by accepting Him as his Saviour.

The second was a young man of about 20, who has been faithfully attending all our meetings for nearly two years. He has read and studied the New Testament and all our tracts. He became thoroughly acquainted with the claims of the Lord Jesus Christ and saw that everything was true about Him, but one thing he could not understand, namely, the Trinity. One evening when he showed us his difficulty, we made it plain to him as far as our puny brain can grasp this great mystery. We showed him from the Old Testament, scriptures which refer to the Trinity. He became perfectly satisfied and happy. Then we baptized this young man together with the one mentioned above on the first Monday evening of November, in Beth Sar Shalom.

Our Converts.

The Lord has blessed the preaching of His word by giving us a large number of converts. We could have

had by this time a Hebrew Christian Church comprising many hundreds of members, if we had them all together. The problem of how to keep them, so as to form a large church, has been puzzling us for many years past. The main difficulty in doing this is the employment question, because as soon as a Jew is known among his people as a follower of the Lord Jesus Christ, he is taunted and annoyed, denied every privilege, and turned out of work which he cannot secure among other nationalities. There are of course exceptions to every rule, but generally speaking, this is the situation. Many times we have been praying for an industrial plant in which we could employ brethren who are thrown out of work on account of their faith and we still send up prayers to God daily that some of his stewards may be led to give this mission a lift by establishing some such sort of a place. As an illustration; within the last two or three months, more than 30 of our converts have been scattered widely over the country, and we know the whereabouts of only a comparatively small number.

Two young men are in Jamestown, N. Y., a man and his wife are in Cincinnati, Ohio; a father and his family of six left for Indianapolis a few weeks ago; one young man is in Boston, Mass., three others are in Philadelphia, Pa., and besides these, there are the boys that are studying at the various schools. We wish that all our friends would join us in earnest prayer to God concerning this matter.

Thanksgiving Day.

We are glad to report to our dear friends the very pleasant and blessed evening we had with our converts at a dinner on Thanksgiving Eve, Wednesday, November 24th. Through the liberality of our friends, we were enabled to give a very nice hot dinner to 64 persons, who enjoyed it immensely. The ladies connected with

the Mission, managed the affair, and served the dinner. After we were through eating in the Sewing School room on the second floor, we all went down to the auditorium and had a spiritual feast. The testimonies that the brethren gave were of such a nature as to raise us all to great joy in the Lord. We felt as if we were sitting in Heavenly places. All the brethren were of one accord and had one desire, to love and serve the Lord Jesus Christ all their days. We thank our dear friends most heartily.

An Achievement Unique.

Not far from Boston, a cottage hides itself modestly behind some trees on the bank of a winding little stream. Within this dwelling, lives a soul so great, that it reaches from Boston to San Francisco, and from Canada to Mexico. It is the soul of a woman genuinely consecrated to her Lord. She has wealth, but it is the Lord's; culture is hers, too, but that has been laid at His feet; and genius, and shrewd ability, and human nature, but all these are flung into the one great rushing stream—a determined purpose to do His will.

In her cellar we saw a perfect sea of—Bibles! Crate after crate fairly bursting—with Bible portions. And she turned to us and said simply, "This is my life, to send these Bibles over the country, that people may know the Word of God." Upstairs was a force of helpers, opening letters, writing letters, dispatching Bible portions, until one wished Voltaire were present to witness this triumphant answer to his cynical prophecy—"In another hundred years, the Bible will be an extinct book."

Only her modesty and our desire to protect her from unwelcome publicity forbid our mentioning this woman's name. Living in almost Puritanic simplicity, she could have every luxury. Lest this should seem to some to savor of sacrifice, she often

says, "There is no self-denial in this, it is *more fun* than an *automobile* to see this enterprise grow."

To this woman came a vision one evening, of a wonderful opportunity to help God's chosen people. Early next morning before the writer of this story was yet awake, she telephoned to ask that he should not leave before calling to see her. Later she unfolded this plan for evangelizing the Jews;—"Christ's method of teaching the crowds who came to Him, was to tell them stories, which they could not understand,—but which He was ready to explain to any *individuals*, who were interested enough to ask Him for the explanation. *Let us try His method*,—sending those stories of His, (Yiddish and English, side by side) into thousands of Jewish homes, by the *mail carrier*,—a missionary whose entrance into the home no persecution can defeat."

And the result? A few months later ten thousand Jewish families in New York awoke to find on their breakfast tables a personal letter from the Williamsburg Mission to the Jews, telling them of their Messiah, and containing *four* of the stories that He told to the people of Palestine nineteen hundred years ago. And ten thousand Jews knew that Christianity was a real, vital thing which loved them individually. For weeks following, our meeting-hall overflowed with new and eager Jewish faces, and the mails too, brought their letters of inquiry from many hungry Jewish souls. They will perhaps never know who made possible this new ray of light into their lives, but there is One who does know, whose accounting never errs.

THE ATTACK REPEATED

And this year, even now, the same ten thousand Jews are getting another letter from us which is inaugurating in New York Jewry a revolution against blind Rabbinical leadership and a revelation of the startling truth that the true Christian loves the Jew,

and that the Jew must have Christ as his Saviour and the crowning glory of his Judaism.

And the modest woman, having sent her check to cover every dollar of this undertaking, is busy in the little cottage on the river-side—and smiles, contented. Her works do praise her and succeeding generations of Jewish children shall rise to call her blessed.

Nor is this all; as a direct outcome there has developed our Gospel By Mail Department, sending the Gospel by mail to the Jews throughout this great land. There is now no Jew so obscure or distant, but we can reach him with a two cent stamp, and a personal letter. This department has already proven a wonderful help; even as we write, word comes of the remarkable conversion of a Jewish father and son in the west; Christian friends are sending us the names of Jewish neighbors; with each name they send 50 cents; we write those Jews a personal letter, send our literature, and open correspondence with them in the hope of winning them for Christ.

Is not this an achievement worth while?

A Poem From Scotland.

The following poem was sent to me by a dear friend of this mission, Robert Leslie. To make the poem more interesting, we quote a few lines from his letter. Our friends will remember my connection with the Barclay Free Church in Scotland.

"The enclosed lines, 'An Appeal for the Jew,' you may have seen before, for the author, Mr. Paulin, was a member of the Barclay Free Church in Scotland. It was my good fortune to make the acquaintance of the author's daughter, Mrs. James Martin, of Rogue River. As is my custom, I sought to interest her and her husband in the blessed work that our Lord Jesus Christ through His word and Spirit is doing through you and your associates.

Shortly after, she called on me, and our conversation and mutual interest in Jewish work was the theme. Then she spoke of her father's deep interest in Jewish missions and of his 'appeal,' and at my request she sent me a copy.

I cannot refrain from telling you of this, for one of my most delightful precious memories as a lad, is a gathering of Sunday School children in 'Lady Genorchy's Free Church,' in Leith Walk, Edinburgh (my native city) to listen to the sainted Andrew Bonar, after his return from the Holy Land, which he visited with Murray McCheyne, on a Mission in behalf of the Jew. His never-to-be-forgotten theme that evening was 'Jesus by Jacob's Well.'"

APPEAL FOR THE JEW.

He who sat on Jacob's well,
Suffering thirst for you,
Wore upon His sacred face
The likeness of a Jew.

He who in Gethsemane
Sweat blood-drops for you,
Had within His loving heart,
The feelings of a Jew.

He who on red Calvary bore
The wrath of God for you,
Had in throbbing heart and veins
The life-blood of a Jew.

He who now in highest heaven
Wears the crown for you,
Bears the stamp of Judah's race,
The features of a Jew.

Can the child whom Jesus loves,
With careless coldness view
The homeless, weary wanderer
The dying, Christless Jew?

When life's flickering flame is low,
You'll ne'er forget that you
Helped on the cause He loved so well,
To save and bless the Jew.

—G. PAULIN.

QUESTIONS AND ANSWERS.

Question. *Will you kindly explain Romans 7: 23. Does this indicate two natures existing in the believer? I take it to mean Paul's experience while keeping the law and yet I am uncertain.*

—C. S. INGRAHAM.

Answer. Yes, you are right. The seventh chapter of Romans verses 7-25 gives an account of Paul's religious experience before his conversion.

Question. *What effect will the European War have in bringing the Jews back to Palestine?*

—J. A. LOFGREN.

Answer. The alignment of the powers in the present war has greatly clarified the question of Palestine for the Jews. Whereas formerly the nations had individual objections or approvals concerning the Jews obtaining Palestine, now each nation finds it expedient to merge its own preference into the interests of the entire group with which it is allied. For instance the German Emperor publicly declared himself in favor of the Jews possessing the land, while his ally the Turk has hitherto opposed the idea. England too has expressed sympathy with the movement while Russia opposed it. Thus at the world's congress for political adjustment and temporary peace when the Jews will present their claims as the rightful owners of Jerusalem it is more probable than ever before that the consensus of opinion will be in their favor.

* * * *

Question. *Will you please tell me, what is meant by Romans 5: 13? Does it mean that sin is not imputed to them who did not receive the law? If so, did their ignorance become a means of saving them?*

—MRS. H. S. LEHMAN.

Answer. The Holy Spirit, through St. Paul proves to us, in this passage of Scripture, that Adam's first sin invaded all his offspring. In Adam all have transgressed the law of God, and as the wages of sin is death, all mankind are under that same sentence of death that the righteous God passed upon our first ancestor. In proof of this, bear in mind that "where there is no law, there is no transgression." Rom. 4: 15. Now, the law was not given until the time of Moses. Why then did people die before Moses? Even if the people did sin, sin cannot be imputed to a man to whom no law had been given. This shows that all had fallen in Adam under condemnation, and therefore death reigned, in that interval even over infants that had not sinned. Then follows the logical conclusion in verse 18, "Therefore as by the offence of one," etc. See Romans 1: 20, where it shows that no ignorance of the law can be held out as an excuse. Many laws were given to the world before Moses. Gen. 9: 4-5, 12: 19. 20: 3.

* * * *

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.

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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 OCTOBER 11th to NOVEMBER 24th, 1915.

ARTICLES RECEIVED.		18631		18737																																																																																																																																																																		
Ladies' clothing, Mrs. Hartman; ladies' apparel, Miss Daisy Barlow; ladies' coat and muff, Harriet A. Pitcher; package ladies' clothing, Mrs. H. E. Greengrass; picture post cards, Mrs. A. Armstrong; women's underwear, L. C. Kingsley.	18637 9.50	18738 3.00	18638 7.50	18739 1.50	18639 .50	18740 .50	18640 9.50	18742 50.00	18642 10.00	18743 .50	18644 .50	18744 1.50	18645 .50	18745 4.50	18646 4.50	18746 5.00	18647 25.00	18747 4.50	18648 1.00	18748 .50	18649 1.00	18749 1.00	18650 9.17	18750 4.00	18651 9.00	18751 1.00	18652 2.00	18752 .50	18654 .50	18754 4.00	18655 2.00	18755 4.50	18656 24.00	18756 2.00	18659 9.50	18758 1.00	18660 5.00	18761 4.00	18661 1.00	18762 1.00	18662 .50	18763 1.50	18664 4.50	18764 .50	18665 25.00	18765 1.50	18666 4.50	18766 .50	18667 1.50	18767 1.50	18668 1.50	18768 2.00	18669 1.50	18769 .50	18671 5.00	18770 4.50	18672 23.00	18772 1.50	18673 .50	18773 1.50	18674 1.50	18774 .50	18675 1.00	18775 1.50	18676 1.50	18776 1.00	18678 .50	18777 5.00	18680 1.50	18778 .50	18681 .50	18779 .50	18682 1.00	18780 .50	18683 49.50	18781 10.00	18684 25.00	18782 .50	18685 25.00	18783 2.25	18687 10.00	18786 9.50	18688 4.50	18787 6.00	18689 .50	18788 1.00	18690 .50	18789 2.00	18691 4.00	18790 5.00	18692 1.50	18791 8.50	18693 5.50	18793 .50	18694 1.05	18794 1.00	18695 1.50	18795 4.50	18698 1.00	18796 4.50	18699 1.50	18797 .50	18700 4.50	18798 1.50	18701 3.50	18799 .50	18702 100.00	18800 1.50	18703 .50	18801 2.00	18704 10.00	18802 .50	18705 1.00	18803 .50	18706 1.00	18804 1.00	18707 2.50	18805 3.00	18708 2.00	18806 5.00	18709 4.50	18808 50.00	18710 10.00	18809 1.00	18711 6.03	18810 .50	18712 1.00	18811 .50	18713 1.50	18812 .50	18714 4.50	18813 9.50	18715 10.00	18814 .50	18716 4.50	18815 5.00	18717 1.00	18816 4.50	18718 .50	18817 1.00	18719 1.00	18818 1.00	18720 1.00	18819 1.50	18721 2.00	18820 4.50	18722 3.50	18821 1.50	18728 1.50	18822 .50	18729 1.50	18823 2.00	18730 1.00	18824 1.00	18731 .50	18827 .50	18732 9.50	18828 .50	18733 .50	18829 1.25	18734 2.00	18830 2.00	18735 4.50	18831 .50	18736 5.00	18832 1.50

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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' 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.

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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.