

# THE CHOSEN PEOPLE.

102

APPEARS MID-MONTHLY  
EXCEPT SUMMER MONTHS.

LEOPOLD COHN, Editor.  
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Devoted to Israel.

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*My dearly beloved Friends:—*

The Lord God of Israel, "Who hath called you unto His kingdom and glory" shall give you His peace, His joy and gladness in your heart. Amen.

#### A TIME TO KEEP SILENCE.

Solomon tells us, "To everything there is a season"—"a time to keep silence and a time to speak." THE CHOSEN PEOPLE has been speaking to you ever since last fall, and according to our agreement at the infancy of this paper, the time has now come for the usual cessation until October. With this issue THE CHOSEN PEOPLE closes its fourteenth year, a year which finds it more firmly entrenched in the hearts of its friends than ever before. Even now, before this, the last issue goes out, we are receiving letters expressing regret for the anticipated suspension of the paper, and wishes that it be sent on its important errand during the summer months. A number of friends wrote us that they would gladly pay a dollar a year rather than miss it in the summer, and the letters of appreciation are as gratifying as they are numerous. Now, I wish to return to you, my dear friends, expressions of a two-fold spirit of appreciation and gratitude for all the tokens of your kind-heartedness and brotherhood. I realize more and more that whatever blessing this paper has proved to our dear readers, and whatever fruitage this Gospel work has brought forth, all has been made possible through your Christ-like love and sympathy.

#### OUR RELATIONSHIP.

I sometimes marvel at the unique and supernatural relationship that has sprung up between us, Jew and Gentile, and yet, both workers together in the blessed Gospel of our Lord Jesus Christ among the Jews. Through this divine fellowship we have learned to bear one another's burdens; you, though being Gentiles, have set a praiseworthy example of sharing the burden of the Jew; you have learned to value the Jewish soul, to save it from death and sin; you have learned to sympathize with the hope, spiritual ambition, and physical sorrow of poor, blind Israel; you have learned to minister to the needs of the Jew in affliction, in times of persecution; and lastly, you have learned to stretch out a liberal and loving hand to your missionary, who, together with his co-laborers, has been representing you in this neglected and most important field to accomplish in your name as the disciples of Christ, all that which the Holy Spirit moved upon your hearts to have done.

I, too, have learned to bear the double burden of Jew and Gentile. To the Jew, I must come with a message of salvation through the Messiah; with sympathy for all that is dear to him, with aid in suffering, with counsel in perplexity, with comfort in sorrow, with balm in sickness, all this with the one aim of bringing him to Christ. To the Gentile I have come to be as a confidante, not unmindful of the weight of responsibility attached to so sacred a trust. You have opened to me your hearts, told me of your trials and afflictions, asked my earnest prayers for the burdens which the Lord permitted to be borne by you; and many have been the times that I have been rewarded and cheered by the news of answered prayers.

Thus has there grown up in our hearts a divine mutual love and a blessed fellowship, which I value more than gold and prize more highly than rubies. And thus, by the grace of God, we must continue, for the Gospel's sake, to labor with united hearts, of one accord, and of one mind, for the accomplishment of the work which the Lord has so unmistakably entrusted to your care and to my hands, until the bright Star of Jacob shall arise in all its brilliancy and shall usher in that era when Israel shall say, "Blessed is He that cometh in the name of the Lord." Amen.

#### FOR THE FIRST TIME.

Now for the summer months the work will be continued in all its departments, with the possible changing of some of the meetings. The new building should be finished this month, and if all is well, we hope to occupy it immediately, thus increasing considerably our activities.

The summer months are always months of anxiety, financially; money does not come in to the amount that is required, and we usually face the fall with an empty treasury, besides having had to curtail the work during the summer. This summer will be one of increased anxiety, since, for the first time in the history of this mission, we enter the summer with a deficit, as before stated. We however, see our way out of the difficulty, if the dear friends will continue to send of their means as liberally this summer as they did last year; our treasury will then enter upon the winter's work without any embarrassment.

Now for a parting word, "Jehovah watch between me and thee." I will think of, and pray for you all, often, and I trust it is not too much to ask the same from you. You will, I know, remember *your* Jewish mission, its needs, its difficulties, wherever you may be.

Yours faithfully in His service,

LEOPOLD COHN

## THE CHOSEN PEOPLE

Published Monthly, except during the summer, by LEOPOLD COHN, in connection with his missions among the 250,000 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, 201 Van Buren Street, Brooklyn, N. Y.

## THE WORK

In 1804, in obedience to the call of God, Leopold Cohn opened a mission to the Jews in Brooklyn. With no friends to back him, he placed full reliance on the Lord, taking for his motto, "Seek ye first the Kingdom of God and his righteousness." God's children who know His word send the necessary funds as they are led of Him. The Lord has richly blessed the preaching of His Word among His ancient people, Israel. Over ninety Jews have confessed Him publicly, a number of whom are now preaching the Gospel, while hundreds of others must remain silent believers because of the dread of bitter persecution, and because of lack of facilities to help them.

To-day, we have two mission stations for about 250,000 Jews. Meetings are held for men, women and children. A free medical dispensary is maintained to assist the poor Jews who need such care. The Poor Fund, to which many of the friends feel led to contribute, enables the workers to relieve the distress and poverty of deserving Jews, and in this way we give to the Jews a practical demonstration of Christian love, of which they see so little.

The Literature Fund is used to purchase Hebrew Bibles, New Testaments, and to print Tracts in the Jewish tongue for free distribution. This is a most important part of the work. Mr. Cohn has written seven tracts in Jewish himself, which have been used of God to the conversion of many.

The children's work is another important branch. The little Jewish children are taken into Sewing and Sunday School classes and in this way taught Christian hymns, and told about Jesus.

It is a peculiar work among a "peculiar people." You are earnestly asked to remember it in your prayers. "Pray for the peace of Jerusalem; they shall prosper that love thee."

### For Jonathan's Sake

If there had never been given to Christians such a command as "Beginning at Jerusalem," if the Son of God had never uttered such words as "Go rather to the lost sheep of the house of Israel" and if the apostle to the Gentiles had never perpetuated the Lord's command by his repeated practice of preaching first to the Jews in every place he visited and by setting forth that Divine order "To the Jew first," there is still a strong reason why every lover of Christ should endeavor to bring or help bring the Gospel to the Jews. "And David said, is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" 2 Sam. 9: 1. To show his gratitude for Jonathan's love and kindness, David, not knowing that Jonathan had any child, wished to confer favors on some of Saul's family, notwithstanding the injuries he had received at Saul's hand. David desired to do good to Jonathan's relatives for Jonathan's sake.

Every Christian who knows that greater love hath no man than that the Lord Jesus laid down His life for him or for her is in duty bound to show gratitude to that best Friend by doing good to the house of Judah of which according to the flesh Christ came. Let this be your motto "For Jonathan's sake," "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" 2 Timothy, 3: 16. Thus if the Holy Spirit gave that utterance of David's space in the Holy Scriptures it must have a significance and lesson for us.

### A Last Chance.

How many of our friends realize that very soon the opportunity of contributing towards our new Building, that lasting token of Christian interest in the Jews, will be passed? Thinking that some may not have thought of this side of

the subject we would remind you of it so that no one may be disappointed but all may share in the honor of having erected this monument for Christ. As the Building will be finished and perhaps dedicated before the next issue of THE CHOSEN PEOPLE comes to you in the fall, we ask that all those desiring to have a part with us will quickly remit their gifts.

To finish and furnish, we shall need \$3000 more and we are confident that the Lord who has begun this good work will complete it. But the Lord works through agents; will you not ask yourself whether He wants you to act for Him in this connection?

We must ask, however, that in contributing to this purpose our friends shall not curtail or deplete the General Fund in any way as that is still greatly in need.

### Jesus' Opinion vs. Man's Opinion.

"Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the utmost part of the earth." Christ wants His witnesses to face the Jewish problem first, and then the utmost part of the earth, but the leaders of the Church want first the utmost parts of the earth, and then perhaps the Jews. It is therefore left to every man and woman in the laity to judge for themselves as to whose opinion it is safer to accept; you must either follow the one and reject the other, or else despise the one and hold to the other.

The Gospel is a mysterious power. Every word and every sound of it is a magnet charged with a potent elixir of strength, but we must submit to the rules laid down by the Master of these power currents. The operations of an electric battery are made possible only by a careful submission to the accurate demands of its definite laws. In order to derive the full benefit of the voltaic pile, you must send its power through

both its wires, the positive and negative. Neglect one of them and there will be no flow of power. The Gospel nevertheless, "is the power of God unto salvation." But how is that power to be realized? "To the Jew first, and also to the Greek" is the divine direction. Neglect this direction, and the sacred battery will not work.

#### From Our Mail

REV. LEOPOLD COHN,

*Dear Sir:*—How sad it is to learn so often that Christians do so little for the Chosen People. Any one that loves Jesus can't help but love the Jews it seems to me. The best offering we could bring our Risen Lord and Saviour would be to do all we could to bring the Gospel to His brethren according to the flesh.

Wishing you God's blessing, I remain

H. S. Bartness.

\* \* \*

"I read with much interest THE CHOSEN PEOPLE and feel myself strangely drawn to help you and it seems to thrill me with more pleasure and joy to read of the conversion of Jews, than that of any other people, for it seems more like really winning the world than when other people accept Him. If the Chosen People would accept Him, then I believe all the rest of the world would soon follow. Therefore I have determined to send to you whenever I can to help and encourage you and advance the work and mission of our Christ.

Yours in His name,

(Dr.) M. H. Snow."

\* \* \*

"There is no cause which I deem more worthy than the work of converting the Jewish people. THE CHOSEN PEOPLE is read with the greatest interest, the Question Column is of especial interest to me, in fact it would be a disappointment not to receive your paper.

Mrs. S. C. Van Wyck."

\* \* \*

"Of two ten dollar bills I send you one. The other and some silver change may last me for aught I know till my home going.

(Elder) W. M. Davis."

#### Calendar of Meetings

Sunday School, 2.30 P. M., at 624 Broadway.  
 Sunday, Preaching and Testimony Meeting, 8 P. M.  
 624 Broadway.  
 Monday, Meeting for Converts, 8 P. M. 624 Broadway.  
 Tuesday, Sewing School, 3.30 P. M. 399 Rockaway Ave.  
 Wednesday, Lecture and Questions, 8 P. M.  
 624 Broadway.  
 Thursday, Sewing School, 3.30 P. M., 624 Broadway.  
 Friday, Preaching, 8 P. M., 624 Broadway.  
 Saturday, Preaching, 8 P. M., 624 Broadway.  
 Dispensary, Monday, Wednesday, Friday, at 3 P. M.  
 624 Broadway.

#### How to Reach the Missions

For Brownsville, take cars transferring to Bergen Street line, get off at Rockaway Ave. and walk about three blocks to 399 Rockaway Ave., or take the Hamburg Ave. car which passes the door.

For Williamsburg, take cars transferring to Sumner, Reid or Broadway lines, which pass the door, or take the Broadway elevated to Lorimer Street station, and walk to 624 Broadway.

## Incidents in the Work

### A Proud Lawyer Subdued

Subdued and almost converted was the condition of a learned Jewish lawyer of New York after a lengthy argument.

Our meeting came about through the following circumstances. The Rev. Mr. Kuldell, a Hebrew Christian, author of *The Passion King*, had for some time corresponded with a Jewish lawyer and at last arranged to meet him in my home on the evening of the 13th of April, Brother Parsons also being present. Brother Kuldell had told me that this lawyer was highly educated in many directions and was able to argue cleverly, thinking his position impregnable and had laughed at the idea of any missionary giving him light or answering his questions.

Legion, was the name of the queries of this man and it was a difficult task to get him to concentrate his long arguments into short decisive points, for in court he was used to making a whole case out of every little question. In time however we succeeded in getting him to sum up his objections to Christianity in the following questions.

#### QUESTIONS AND ANSWERS.

"Jesus said, 'I have not come to destroy the law and yet His followers have done so. How can you say that you are followers of Jesus? You are a paradox.' To this I replied that we do not destroy the law. We keep the law of God but if it happens that we sin unwillingly we have an atonement for our sin, for 'the blood of Jesus Christ cleanseth us from all sin.'

Another question was ready at once. "Your religion is still a paradox to me for you say that the blood of Jesus cleanseth from all sin and yet the law of God says in Lev. 2:2, that if a man robs, steals or cheats he must make restitution but you repeat that the blood of Jesus is sufficient. How can you reconcile the statements?" I told him that all real Christians believed in restitution and practised it whenever possible, but he asked, "Why do you then need Christ?"

"In the Talmud, Volume Yuma," I replied, "it says that atonement or sacrifice is only available for sins between man and God but cannot satisfy sins between man and man. This shows that even those rabbis and Talmudists understood that a sin against man and God needs both restitution and sacrifice, the first, to reconcile man with man, and the latter to justify man in God's sight. This also is plain in the law of God for in Lev. 5:15-16 a person was commanded to 'make amends for the harm that he hath done' and then present his trespass offering.

Now if to-day we make restitution for offenses against our neighbors which we can easily do, what can we do to atone for our sin toward God? There is no sacrifice because there is no temple, no altar, no High Priest. How can you atone for your sin if you lean on restitution alone? You need the blood of Jesus."

#### A GAIN FOR THE LORD.

All this time the lawyer had been full of pride and self-sufficiency so that I had almost given

up hope of having him admit even one point but now I saw signs of weakening in his face. I took advantage of Satan's loss and immediately fired another shot and told him of how proud I was before I knew the Lord Jesus and though I knew more of the Talmud and Hebrew literature than he, yet when I remembered that David our great king prayed earnestly, "Open thou mine eyes that I may behold wondrous things out of thy law" (meaning the Pentateuch) then I began to question, "What wonderful things are there to see in the Pentateuch and if David so prayed ought not I to do the same?" These thoughts brought me to my knees and humbled me so that I prayed to God earnestly, and suddenly He gave me a different mind. I could see wonderful things concerning the Lord Jesus Christ even in the Pentateuch, "Then why do you, my dear Brother, harden your heart with foolish pride and refuse to ask God to show you these wonderful things?"

The man was really humbled and filled with regret and shame. It was midnight when we parted and several times he repeated, "I never heard these things before. It is queer. I will come again and will be glad to have another talk."

Please remember this brother in your prayers.

### A Change

In one of the fall issues of THE CHOSEN PEOPLE we asked prayer in behalf of a young Jew in whose face I was very much interested but who did not even want to believe in his own Bible or religion. I am now glad to report that while this young man has not publicly confessed Christ yet he has undergone a remarkable change and there is great hope that he will soon accept the Lord Jesus and become a useful witness for Christ.

### That Strange Prayer

A minister of one of our Brooklyn churches, a friend of mine, recently went with me to call upon the family who, as related in the March number of THE CHOSEN PEOPLE, introduced me to the Americanized Jew whose conversation I reported. This family came from my own country and had known me there when I was officiating as rabbi and as on the former occasion we were interested to discuss old times. Referring to our conversation with the Americanized Jew, my countryman said that he still would not and could not believe the Christian religion. I asked him if I had come to him when he did not know that I had confessed the Lord Jesus, would he not have taken as authoritative my decision in any doubtful religious question no matter how my decision affected him, since I had been authorized to officiate as rabbi and decide any case of law? To this he said, "Yes." Then I questioned, "Do you know that I am now a bad man, worse than when I was rabbi?" He answered, "No, you are better."

The minister present spoke German so he could understand every word we said.

"I come to you with the same authority," I continued, "am the same man with the same personality and I tell you that if you want atone-

ment for your sins you must believe in the Lord Jesus Christ. Why don't you take my decision?" "Because," he said, "the minute you say you believe in Jesus Christ your decision has no authority in any case."

### A EUROPEAN INCIDENT.

He continued, "However I know that there is a great deal in this religion. When I was in Europe a year ago, I met your brother-in-law who showed me a letter from you to his daughter. She had been sick and her mother, your sister had written to you about the illness. Then you wrote advising the sick daughter to read the short prayer for the Day of Atonement in the Jewish prayer book and believe it when it says that our sins were put upon the shoulders of the Messiah. Thus if she dies she can go to God free from guilt."

The prayer is as follows: "Messiah, our righteousness is departed from us; horror hath seized us and we have no one to justify us. He hath borne the yoke of our iniquities and is wounded because of our transgressions. He beareth our sins upon His shoulders that we may find pardon for our iniquities. We shall be healed by His wounds when the Eternal will create Him a new creation. O, bring Him up from the circle of the earth, raise Him up from Scir, that we may hear Him the second time on Mount Lebanon, through Zion!"

"I would not have believed," the Jew continued, "that you would dare to write to your own sister especially to her sick daughter about Jesus but when I saw the letter in which you quoted that prayer, I remembered that once you had showed it to me in our own Jewish prayer book. That sick daughter read that prayer every day until she died and she died with comparative joy."

On parting, both this man and his wife asked me to come again. I have hope that this family will some day be converted. Even the fact that he remembered that prayer and my niece's faith in it is an indication that he too may believe.

### Result of a Good Deed

One evening at the close of a meeting a woman introduced to me a man who looked most downcast, sad and forlorn. He was so bashful that he could not summon courage enough to look up and talk of the great need he had in his home. The Jewess, his neighbor, was his mouth piece and said that the man's wife was very sick and that as he had been out of work for a long time they and their eight children were in great misery. "You have helped so many others, help this one!"

These people live only a block from the mission but as they had never attended the meetings I did not know them, yet this was a case which appealed to me strongly and I thought that the friends who send of their means for our Poor Fund would certainly be pleased to help this poor, sick woman. After investigating the case we found that something must be done immediately and as the woman was not able to travel in the cars a carriage had to be hired to take her to the hospital.

Another of her neighbors who saw and heard

all that was done came to see me and ask why I had thus troubled myself about this case. He always had been of the opinion that a missionary is only in that business for what he can get out of it—but the fact that I had spent money for a carriage disproved the thought so he came to inquire what were my real motives. Formerly he had been unwilling to enter the mission but now he wanted to hear all about the work.

#### “WHY CHRISTIANS DO GOOD.

I asked the man what made him suspect that the missionary works only for what he can get out of it and he explained that he had had some experience with a number of preachers whom he begged to help him in time of need and as all of them refused he concluded that they were just like other business men who try to get all the money they can and give nothing away. I then told him of the Lord Jesus who went about doing good and that His disciples when saved by His blood, follow His example, for the spirit of the Master is in them and leads them to do as He did.

After a long talk about these things which were all new to him, he became very thoughtful and promised to study the New Testament carefully and read the tracts. From the words he uttered in admiration of the Lord Jesus whom I described to him, it was evident that the man was much impressed and that the light was dawning in his soul.

At this time of writing, the poor woman has come out of the hospital with her new baby, and is comparatively well. She came to the Mission one evening and thanked us most gratefully for what had been done for her in the name of the Lord Jesus whom formerly she had ignorantly hated.

We were helped in this case by our friend Mrs. Donnelly of the City Mission and Tract Society, who accompanied the woman to the hospital and placed three of her children in a home. Of the five children still at home, there is one bright little fellow of eight years whom we are very desirous of getting into some Christian family where he can be properly brought up and trained for Christ. As the parents are willing to spare him, is there not some one who could take him in?

#### A Wish for the Summer

Our thoughts for the summer entertainment of our Jewish girls are still at the wishing stage but we are earnestly hoping and praying that before long they may become definite realities. Will each reader of THE CHOSEN PEOPLE consider the subject conscientiously and decide what ought to be his or her part in this unusual opportunity?

As I intimated in the last number of the paper we are most desirous of utilizing this summer a new cottage on the Mission farm in Connecticut as a Fresh Air Home for some of the girls in our Sunday and Sewing Schools. This cottage is most pleasantly located on a hill with a delightful view over the surrounding country and is in a healthful, quiet spot. The house and the location are both very suitable for the

use to which we desire to put them. We need now however to completely furnish this house, very simply but in an appropriate manner for about ten persons. This initial outlay would of course not have to be repeated another year. Our other principal expenses for the plan would include the feeding of the children and their transportation, the entire amount needed probably approximating from five to eight hundred dollars according to the number of children taken.

We of course realize just what a great boon a trip of ten days to the “real country” with plenty of good food, will mean to children who spend their time in the hot, crowded city with no possibility of change or refreshment. We are glad that our plan will greatly benefit the bodies of the children, but the spiritual advantages are so much more important that we long to make our wish come true. I am sure that ten days in the companionship of Christian people, for some of the teachers will accompany each party and Mr. Cohn’s home is hard-by, will accomplish more for the girls than numerous afternoons in our schools though these have laid the necessary foundations.

May we hear from *you* soon as to what share you will be able to take in this plan so that we may be able to extend this great privilege to our needy girls?

ELLA T. MARSTON.

#### Brief Notes

That God is noticeably blessing the distribution of our Jewish tracts is evident from the increased demand for them all over the country. Mr. Levinson, to whom as all will remember we have sent large quantities of tracts at different times and who has faithfully distributed them, writes as follows: “I beseech you in the name of the Lord to send me more of your tracts, for the demand for them is pressing. I have recently learned that there is no literature which has the effect and blessing of yours.”

As reported not long ago we had 14,000 reprinted from the plates, but now the supply is nearly depleted so that we cannot send more than one or two copies to each applicant. However we trust that the friends who are especially interested in the distribution of this literature will enable us to reprint a sufficient supply for our needs through the summer.

\* \* \*

Our friends will remember that a few months ago we told of a young Jew in Cincinnati who desired to come to Brooklyn to learn how to carry on Jewish Mission work. He had been led through reading the tracts, to give up a K kosher Restaurant and publicly confess the Lord Jesus Christ as His Saviour. He now writes that the Ninth St. Baptist Church of Cincinnati, through the Rev. Dr. Hergot, wants him to do Mission work among the Jews there. He asked for some tracts, which we sent him, and for advice on a few points in regard to the opening of his mission.

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Extracts from a letter just received will demonstrate to our friends just how the Lord is using some of the tracts.

"Enclosed you will find 25c from a Jewish old man. We helped him at our Dispensary (in Winnipeg, Canada) and I gave him one of your tracts. The next morning he came back delighted with what he had read. Later I gave him another tract and he wanted to know where the man lived who wrote the tract. When I told him, he was sorry it was too far to go to speak to him.

Last week I called and he wants more tracts for this 25c. As near as I can make out he believes every word, but fears to confess Christ for fear of loosing his work. I am sure he would enjoy a note from you."

M. S. Mueller.

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Last fall we had one thousand copies of about a dozen Yiddish hymns printed in booklet form. These hymns were written by our co-worker Philip Englander and have been frequently used, our audiences sometimes singing them heartily. A crude translation of the chorus of one is as follows:

The Lord Jesus is my Life  
He gave Himself for that outright,  
He rescued me from death,  
Therefore I want to praise Him.

—As we allow these booklets to be carried home we have now only about a dozen copies left. The others however have found their way into different Jewish quarters and recently one fell into the hands of the Editor of the Jewish Tageblatt who printed in that daily paper, warning the Jews not to have these books in their houses.

It was fine to see that verse in the paper in a prominent attractive place and some of the converts exhibited it triumphantly.

\* \* \*

At a Monday evening meeting one of the converts related a peculiar dream which made a great impression on him. He thought he came into the synagogue one morning and to his great astonishment saw all the Jews on their knees in prayer. It appeared strange to him as Jews never kneel, for they consider the attitude sinful since Christians do so, and claim that the warning through Moses, "Ye shall not walk in the manners of the nations, which I cast out before you," applies to this.

As he gazed wonderingly over the kneeling crowd he noticed the leader, a person with a most wonderful face. Suddenly he realized that this was the Lord Jesus and he too fell upon his knees and began to cry, "Lord what shall I do?" All the others were begging for pardon from their sins, as on the Day of Atonement, but he knew that his sins had been forgiven thro the blood of Jesus, so he did not need to repeat this request and simply cried, "Lord what shall I do?" Then the answer came from His lips, "Read Psalms 23, 27, 119, and 145."

As soon as the man rose next morning he felt great joy and hastily went to a nearby church and on his knees read the Psalms.

The convert is a plain, whole hearted, and

honest lover of the Lord Jesus.

\* \* \*

Are the Jews greedy? With many people this is not put with an interrogation but they take it for granted that a Jew is grasping at all times. I do not claim that the Jews are angels, but I know as a fact that many Jews are like Abraham, who despised lucre. A recent incident will illustrate.

The Principal of one of our Public Schools wrote me: "We should like to direct your attention to the condition of a Jewish family residing on Scholes St. Jacob,—a boy in our school lives there with his grandfather. The child's mother works and he comes to school in a pitiable condition. I am told that your Mission looks into such cases."

After having visited the grandfather and the boy they absolutely refused to take any charity. We definitely offered to assist them knowing their need thro the Principal's statements, yet the old man said he would never take charity! Are the Jews greedy?

\* \* \*

The Friends of Israel of Morristown who nearly every summer have been the chief donors to our Sewing School outing have already responded to our new plan for our girls. We believe that this is an indication of God's will in the matter and trust that many more friends will respond to our needs so that sufficient funds will be forthcoming to carry out the project.

#### Question Column

Question 1. *In the February issue of THE CHOSEN PEOPLE I read in the article under the caption "Truth Seen By a Superstitious Jew" that this Jew ate goose. Some way and some how I had been of the impression that all web-footed birds were not to be eaten. How is that?*

2. *How does a Jew reckon that Saturday is the Seventh day—i.e. the Sabbath day according to the laws?—C. W. C. Ericson.*

Answer 1. No such law was ever given to Israel. See Leviticus, chapter 11.

2. The Jews as a people know the seventh day by their continuous observance of that day as the Sabbath ever since God emphasized it by withholding the manna on that day. See Ex. 16: 27. Also by the fact that the pillar of cloud and fire did not move on the Sabbath.

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Question 1. *Is the Lord's supper a continuation of the Jewish Passover? If not, please define the difference between the two institutions.*

2. *How often do you celebrate the Lord's supper?—W. H. Littlejohn.*

Answer 1. No. The old institution of sacrificing and eating the Paschal lamb ceased with the destruction of the Temple. The Lord's supper was a new institution. The breaking of the bread, at that special point of the Passover supper was altogether new; for the law said that after eating the lamb nothing else should be taken. But the Lord Jesus, knowing that the Paschal lamb, which was a type of Himself, now practically ceased with the offering of the real Lamb, the Antitype introduced

this breaking of the bread in connection with the *third* cup, called the cup of the blessing, one of the ten rites observed by the Jews on that evening. It signified that the Son of the Triune God has now come to be broken, but again on the *third* day He will rise. Since the destruction of the Temple, however, the Jews have been observing that breaking of the bread, called Afikomon. It is with them a memory of the Paschal lamb which had to be eaten the last thing in the meal. The difference between the two institutions is that the old one was a memory of the deliverance out of Egypt, the new one was to remind us that through His death we are delivered from sin; the old Paschal lamb was a symbol pointing to the coming of the Lamb of God, the new Institution pointing back to the foretold Messiah who has already come, died for us and delivered us from sin and death. The old one was a forecast of a suffering Messiah while the new Institution raises our hopes to the second coming of our Lord in glory, as it says: "Till He come." The old one was only a type and shadow which had to pass away as soon as the substance came.

Never before had the Lord Jesus offered the Passover lamb as the *head* of a family or company (a Lamb for one house. Ex. 12:3.) Though He must have been a partaker. Of course He did not need to offer that or any other sacrifice but now it was a peculiarly fitting time for Him to offer the lamb which He was to substantiate with Himself, to join the New with the Old, to abrogate the Old and to introduce the New and real Lamb. Thus His words, "With desire have I desired to eat *This* Passover with you before I suffer" are full of significance and meaning in the light of these facts. 2. Once a month.

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Question 1. *Was Paul a married man? 2. Was he a member of the Sanhedrim?*—Mrs. H. Cousins.

Answer 1. No. I Cor. 9:5 shows that he was not married. In that chapter he sets forth himself as an example of self-denial for the good of others in order to convince those that caviled at and doubted his Apostleship. Among other proofs he says that he had the right to have a wife and so be supported by those among whom he was laboring in the Gospel, yet he did not forbear working with his own hands and also he did not take a wife in order to be free to better accomplish the Gospel work to which the Lord appointed him.

2. No. He was a disciple of Gamaliel who was a member of the Sanhedrim. Nearly all the names of the Sanhedrim at that time are known unto this day and the name of Saul is not to be found in that category. Also he could not have gone out to arrest anyone, a thing not becoming to a member of the Sanhedrim.

\* \* \*

Question. *"Do the Jews who have been converted to Christ look for Him to return to this earth, to establish again the throne of David which is fallen down, and reign as King in Jerusalem over the House of Israel from*

*whence His power shall increase until it spread over the whole earth as predicted by the Prophets?*—Mrs. W. R.

Answer. As far as I know they do look for His return as King. The coming of the Messiah was and is to the Jews, whether believing in Christ or not, the hope of Israel. Personally I know that to preach Christ to the Jews without holding out to them His second coming would be like tinkling brass. Such preaching can never be successful. If I do not believe the announcement of the white-apparelled man, "this same Jesus... shall so come in like manner as ye have seen Him go into Heaven." Acts. 1:11, how can I believe the other announcement, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called 'the Son of God?'"

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Question 1. *Can the Talmud be bought in the English language? If so, the price? 2. Do the Jews consider immersion the mode of Baptism.*—R. M. Rhoades.

Answer 1. Part of the Talmud has been recently translated into English by a Jewish society in Boston, Mass. The price is fifty dollars.

2. The Jews when converted are apt to imbibe the teachings of that Church with which they come in contact just as Gentiles do. Some happen to be converted through Baptists and are immersed, others, brought to Christ by members of other denominations, are persuaded to be sprinkled. The whole subject of Christianity is so new to the Jew that he regards the person who is the means of opening his eyes to this marvelous light as one to be obeyed unquestionably.

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Question. *Do you believe that there are saved ones in all denominations?*—J. H. Smith.

Answer. Yes, I do.

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Question 1. *Does Isa. 56 refer to the first advent of Christ and His righteousness?*

2. *Does verse 6 refer to Gentiles or any race other than Jews when referring to foreigners?*

3. *If so every one Jew, Gentile or all alike are enjoined to keep the Sabbath of Jehovah?*

—Benj. Watkins.

Answer 1. The first verse refers to the first advent; just as the Baptist and our Lord Himself began their public ministry by proclaiming, "Repent ye, for the kingdom of heaven is at hand." The history of the Ethiopian eunuch in the Acts of the Apostles is an illustration of the fulfilment of the prediction in this chapter concerning the giving of an everlasting name to the eunuch and stranger through Christ's salvation. However, the full accomplishment of those predictions will be realized only after the second coming of our Lord.

2. It refers to Gentiles only. The Jews deemed it a degradation to receive Gentiles on a footing of equality with themselves, although God had privileged them with that very mission, viz., to gather in the Gentiles. Thus the prediction was given that through Messiah's kingdom even the eunuch and stranger will become

children of God while the Jews will for a time and in part become blinded. The Christian Church who has excluded the Jew from the Gospel, must beware how she improves the privilege which the Jewish Church threw away.

3. There is no injunction there, it is a promise to the stranger who chooses to keep the Sabbath contrary to the opinion of the Jews who said it was a sin for the Gentile to keep the Sabbath.

## Receipts from April 1st to 30th, 1909

Mrs. E. C. Hoykas, a pair of shoes; Mrs. Lehman, per Mr. Bauer, a square piano for the new mission building.	Church of Christ, per Rev. Joseph Keevil, special	30.00	A Friend	2.00
	Mr. A. Asher	.50	Mrs. S. A. Ray	.25
	Mrs. L. H. Post	.50	Mrs. Laura Rudolph	.25
	Mrs. H. E. Coolidge	5.00	E. H. Grassie	.50
	Mrs. Mary Cornwell	3.00	A Friend, Nova Scotia	2.00
	Mrs. Carrie B. Sherman	1.00	H. R. Clift	1.00
	Mrs. A. Fulton	5.00	S. M. Brain	1.00
	A Friend	1.00	Miss M. B. Rhoads	1.00
	Mrs. Elizabeth Link	1.00	Rev. John L. Simpson	1.00
	A Friend	1.00	Mr. J. O. Jennings	1.00
	Mrs. S. P., Baltimore	.50	Rev. H. Threlfall	1.00
	Mr. Thos. McNeill	.50	R. J. Carson	.25
	Mr. Albin Peterson	5.00	Mr. B. F. Lawler	.50
	Mrs. A. E. Gray	1.00	I. M. Scentell	1.00
	Mrs. H. Williams	1.00	Mrs. E. D. H.	20.00
	Mrs. Napoleon-Davis	1.00	Mrs. F. M. Orton	.50
	Mrs. H. Davis	.50	X. Y. Z.	10.00
	Mrs. John Whitmore	1.00	A Friend	10.00
	Mrs. Jennie Strevig	.50	E. D. Abbott	1.00
	Dr. H. Benz	1.00	W. M. Frierson	1.00
	Rev. E. Aeilts	.50	Miss Julia M. Mitchel	1.00
	Mrs. D. C. Anderson	5.00	A Friend	50.00
	Mrs. B. F. Whitemore	.50	Mrs. R. A. Rood	1.00
	Mrs. B. B. Gay	2.00	H. P. Welton	1.00
	H. D. Tiemann	3.00	Mrs. J. A. P.	4.00
	Mrs. E. F. Hull	2.00	Mr. Elgin B. Cary	5.00
	Mrs. R. A. Hensley	1.00	St. Paul's Ch., per W. K. Clarkson, Treasurer	33.13
	E. R. Alford	.50	Mr. J. A. James	2.00
	N. R. White	3.00	F. M. Moore	.50
	Elder W. H. Rodgers	2.00	Mr. Earl R. Nichols	.50
	Mrs. E. G. Sylvester	5.00	Mr. H. Hughes	1.50
	Mr. Frank I. Kellogg	.50	Dr. L. W. Hendershott	5.00
	I. C. Wright	.50	S. J. Norwell	1.00
	John S. Learyoyd	.50	L. H. Peterson	5.00
	Mrs. C. W. Treverton	.50	Mrs. A. J. Johns	1.00
	Mrs. W. B. Stilson	1.30	Mr. C. J. Hills	.50
	Willard F. Levings	1.00	A Friend	5.00
	F. A. Whitney	.75	Rev. C. Heins	.50
	1st People's Ch., Borough Pk., D. H. Rutschman	3.00	J. H.	5.00
	C. F. Leue, per H. A. Powers,	10.00	Mrs. H. E. Coolidge	8.00
	J. M. Stump	5.00	O. G. Young	4.50
	Mrs. T. M. Leete	.25	Mrs. Geo. E. Osterhout	.50
	Mrs. S. C. Van Wyck	.25	Rev. E. V. Pierce	1.00
	Mr. Ed. Kehr	5.00	Mrs. Fleming	1.00
	Mrs. L. C. Allen	.50	Dr. M. H. Snow	5.00
	Mr. Edward Sterling	4.00	L. N.	1.00
	A Friend	5.00	Miss Ida E. Chapel	1.00
	Rev. N. M. Antrobus	1.00	Mrs. H. S. Bartness	2.00
	Mr. John Remmey	1.00	Texas	1.50
	Mrs. O. P. Ashley	.50	Mr. and Mrs. G. L. Onstatt	.50
	Mrs. Sara V. Thompson	1.00	A Friend of the Jews	10.00
	Mt. Olive Ch., per Rev. E. H. Gillet	1.00	Mrs. Minnie J. Condit	2.00
	Mrs. S. J. Hill	2.40	Miss Emma McMillon	1.00
	Rev. F. G. Eland	.50	Mrs. A. B. Crane	.50
	Mrs. Louise Shaver	1.00	Mrs. D. M. Miller	5.00
	Rev. G. F. Tripp	1.00	Rev. H. S. Vreeland	1.00
	Mr. and Mrs. Oluf Anunson	2.00	Mrs. S. H. Kelley	3.75
	A. J. Love	1.00	Rev. W. M. Davis	10.00
	Mrs. J. C. Cowee	2.50	Mr. Adolph Lassig	.50
	Mrs. E. T. Hyde	2.50	J. O. Hullegaard	5.00
	Anna H. DeVoir	.50	A Lover of the Jews, per John Elliot, Esq., Hon. Treas.	1.22
	A Friend	.50	William Lindsay, Esq.	24.30
	Rev. J. B. Smith	2.00	Levi Gates, Esq.	5.00
	Mrs. Henning	1.00		
			Total for all purposes.	\$869.67