

# THE CHOSEN PEOPLE.

APPEARS MID-MONTHLY  
EXCEPT SUMMER MONTHS.

LEOPOLD COHN, Editor.  
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## Salutation

"We go to Salute the children of the King."

II Kings 10, 12

*My Dearly Beloved Friends:*

It is a pleasure to heartily greet you again and to assure you of my daily prayers for every one that is in any way a co-laborer with us in this corner of the Lord's vineyard.

THE HALF WAS NOT TOLD ME.

These words which the Queen of Sheba uttered so long ago, were repeated by one of our friends who recently came to visit this mission and who witnessed one of our meetings. Although he has been reading THE CHOSEN PEOPLE for some time, yet somehow he never realized that it was possible for Jews so to crowd a Christian mission hall as to tax its seating capacity, its standing room and even the passage to the door-way. This friend looked at the scene in Beth Sar Shalom with amazement, and also noticed how often the door opened and some one unable to enter, went away disappointed.

Upon meeting me at the close of the service, the friend remarked, "You never give a description in THE CHOSEN PEOPLE of this crowded condition. If the readers knew it, they would surely help you enlarge the building." On another occasion when visiting the various departments of work in our building, the medical, with the patients crowding in, the busy offices, with the large correspondence, the inquiry room and the frequent calls from Jews and Jewesses, he exclaimed, "The half was not told me."

BEYOND DESCRIPTION.

This is not the only one who has so spoken, for many others who have visited the mission, have expressed their great surprise and delight and have wondered that our reports do not give an adequate idea of the size and importance of this work. There are two difficulties in the way; one, that the paper is too small to give detailed reports; the other, that the features of this Gospel work, which so impress an eye witness, cannot be adequately portrayed in words.

The Christian whose knowledge of the Jew is usually vague, can only think of him as shown in the picture of Christ before Pilate where may be seen a crowd of angry Jews

with cruelty and bitterness in their faces, shouting, "Crucify Him, crucify Him." The artist has done his work so well that it is impossible for the on-looker to think of the Jew as an earnest and truth-seeking man. He can only be pictured as a castaway, without hope. When in this frame of mind, the visitor is brought face to face with a large assembly of Jews listening to the Gospel, he is simply astonished. He watches their faces while the name of Jesus is being proclaimed, he notices the remarkable intelligence of which he never dreamed, the intense interest, not found in Christian audiences, as they bend forward to catch every word of the speaker and he sees in their frightened countenances a dim reflection of the very spirit of Jesus their Messiah, whose words they are drinking in so eagerly. The visitor is amazed, and his attitude toward the Jew is changed forever. He realizes, as never before that "the Gospel is the power of God into salvation to the Jew first" and he gets a fore-taste of that blessed time when converted Jews will become the great world missionaries bringing nations to the feet of the Lord Jesus Christ and when the earth shall be filled with the knowledge of God as the waters cover the sea.

THE POWER OF JEWISH CHRISTIANS.

In nearly every generation the Jewish Christian has been a power in the Church of Christ. "The Spirit of Missions" (a magazine) says: "English theologians claim that the Christianizing of Jews is the strongest influence that can be brought to bear on the evangelization of Islam. American and English missionaries agree that every center of evangelical Hebrews becomes a 'light to a wide region in the Mohammedan empire where now the Gospel is practically excluded.'" This is another proof that Paul's words are true, "What shall the receiving of them be but life from the dead." Rom. 11: 15.

My dear friends, the Lord has called you to this mission in which He has a great work for us to do. Will you not endeavor to show more faithfulness to your calling, will you not help us get more workers, greater facilities and supply the need of the hour, the children's work on the farm?

Your servant in the Gospel,

—LEOPOLD COHN.

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## THE CHOSEN PEOPLE

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## THE WORK

The WILLIAMSBURG MISSION TO THE JEWS, under the direction of Leopold Cohn, and his son, Joseph Cohn. Headquarters, Beth Sar Shalom, (The House of the Prince of Peace,) Throop Avenue, corner of Walton St., Brooklyn, N. Y. Telephone, 3741 Williamsburg.

Reached by the Lorimer St. car to Throop Ave., or by Sumner, Ralph or Broadway cars to Walton St. Branch S. S. in Brownsville, in the Williams Ave. M. E. Church, Williams Ave., near Atlantic Ave.

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.

The Lord has richly blest the preaching of His truth concerning Jesus Christ and over a hundred Jews have confessed Him publicly, a number of whom are now preaching the Gospel, while hundreds of others remain silent believers because of the dread of bitter persecution and because of lack of facilities to help them.

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.

"Pray for the peace of Jerusalem; they shall prosper that love thee."

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### To the Jew First.

We have been much cheered and encouraged by the unusual number of friends who have adopted as their motto for the year 1911, the divine order "To the Jew first." More people than ever have written us that this would be their custom from now on. This gives us new hope for the future of Jewish mission work in this country, and is a wonderful sign that God is dealing definitely with those who are really desirous to do His will; to such He is revealing the great fact that the Jew has been too long neglected, and that the old law of the Apostolic age must be reinstated before we can enter into the heritage of the blessing that belongs to the church. It is only as we follow God's law "to the Jew first" that God will bless us; we need tremendous awakening and conviction along this line. God cannot give the fulness of His blessing to the efforts of the church among foreign nations when that church, in direct opposition to the Word of God, so persistently ignores the Jew. Shall we not, as true children of God, who have been privileged to see the importance of putting the Jew first, first in our prayer, first in our sympathy, first in our giving—shall we not do our best to awaken others, and at the same time stimulate ourselves to a more faithful interest in this matter? Let us regularly and faithfully pray for God to hasten the day of Israel's redemption and restitution and let our gifts be made regularly and definitely to help on these prayers, for faith without works is indeed dead. When the church of God shall awaken to this truth and to the grand opportunity that awaits it in this golden land of America, then, and then only will be ushered in with astounding rapidity the culmination of this age, when Israel shall arise to call Him "blessed," whom they once crucified, when the whole world shall be

amazed to see a nation saved in a day and when the redeemed of the Lord shall be able to sing with the grand chorus:

"Israel, arise! thy light is come,  
The glory of the Lord is risen o'er thee;  
And though long banished from thy favour'd home,  
Thou'rt still beloved of God; thou shalt be free.

Zion, awake, awake, put on thy strength,  
Deck thee in beauty as in days of old;  
Thy cup of fury is wrung out at length,  
The day of trembling none shall more behold."

### Our Annuity Plan.

We are grateful for the increased awakening on the part of our friends in the matter of their responsibility towards this work. The work needs their gifts on a larger scale than heretofore, and they are responding nobly to the demand. There are, however, many who would like to give largely, but need their funds to derive an income therefrom. To such, we would recommend our annuity plan. We will take your funds and pay you an income for life, the principal to be used finally in this Gospel work among the Jews. We invite correspondence concerning this matter and will gladly supply you with further details. Would it not be far better for your money to be used eventually in bringing the Gospel to some of Jesus Christ's brethren in the flesh, than for it to be left where it might bring strife and disagreement? We are sure that nothing would be more acceptable to Jesus Christ, the Jewish Messiah, than a parting gift before you meet Him on high, a gift to be used for those of His Own flesh and blood. You will be able to meet Him with greater confidence, and with a feeling that you have done what you could, for Him and for His brethren.

## Incidents in the Work

### Two Peculiar Cases.

Jewish life in America is so different from that in all other countries, that one who is used to see the Jew in his orthodox religion in the old country, as astonished at the principles he has adopted here. For instance, in Europe a Jew would sooner think of dying than to affiliate by marriage with Gentiles, but in America it is now a frequent occurrence that the Jews intermarry with all sorts of nationalities. This of course, puts the Jewish missionary in a confused position.

One of the converts brought an acquaintance, a woman, who needed my advice in certain matters, to call upon me. While talking, it came out that she had been a Catholic, and just a year ago married a Jewish young man, becoming a Jewess in order to marry him. The convert thinking she was a Jewess brought her to me hoping I would teach her about the Lord Jesus Christ and that she would become converted from Judaism to Christianity, but behold she was converted from Christianity to Judaism. When I told her how I came from rabbinical Judaism, to accept the Lord Jesus Christ as my Saviour, showing her my scriptural reasons for doing so, she seemed to be sorry for having made a change for the sake of marriage. I read for her certain parts of the Scriptures, showing that Christ's religion is the only way to be saved, and she showed her appreciation by saying that she still had Mary in her heart, and that she was praying to Mary. When I heard this, I realized that I had a hard case on hand because as a rule it is easier to drive out the hatred of a Jew against Christ than the love of a Catholic for Mary. I told her how I myself had certain traditions of my fathers rooted deeply in my heart, and yet, when I saw the truth of Christ, they all vanished.

I quoted to her that God said "I am the Lord, and my honor will I not give to another," and so we must not apply the honor due God to any other creature. I pointed out that Christ is the only One, in whom alone we should trust for salvation and acceptance with God, for thus spoke God through the Prophets, that we should have remission for our sins through the blood of Jesus as our sacrifice, and in this way be reconciled to our Father in heaven, and become His children.

After a long conversation, the young woman promised to begin to trust in Christ, and try to wisely and lovingly convert her husband. She took our English tracts, for she does not know Yiddish, and promised to read them carefully to her husband.

#### A JEWESS BECAME A CATHOLIC.

The other case was that of a Jewish woman who, three years ago, married an Italian. About a year and a half ago, after they were blessed with a child, her husband deserted her. Some months later he returned, and promised to be good, regretting what he had done, and

the poor woman trusted and lived with him again, only to be deserted the second time. A second baby came into the family, and the poor woman was most miserable, being friendless and penniless, yet having to care for two babies. Where should she go for help? She tried the relatives of her Italian husband, asking them for some advice and aid; they ignored her entirely, telling her to go to her Jewish people. With a bitter and broken heart the poor woman wondered how she could turn to her Jewish relatives who protested against her inter-marriage with a Gentile; still, the need was so pressing that she laid aside all sensitiveness and appealed to her relatives and friends. They, of course, triumphantly refused to aid her. There was only one way left and that was, to go to the missionary, who is a friend of all.

It was rather an interesting case, not only because of her having married a Catholic, for she related how the Priest performed the ceremony and then advised her to go to the nuns to be taught how to pray, but also because the young Jewess displayed a great knowledge of the Hebrew, which is a very rare thing among Jewish women. Evidently she had been brought up in good circumstances, and had good training, for she showed signs of culture and refinement. Her husband, she told me, was not religious, he simply wanted to be married by the priest for the sake of his friends, he even persuaded her not to go to the nuns at all, as the priest had advised her. She listened very attentively to the story I had to tell her about the Lord Jesus Christ and could easily see and understand the truth, as I referred her to the Scriptures of the Old Testament being fulfilled in the New. She seemed to comprehend it quickly and to respond in a spiritual way to the appeals that the Scriptures made to her soul. I gave her an assortment of tracts, and she is now studying the Word of God carefully. Although she said right after our conversation that she saw that it was true that the Lord Jesus is the Saviour and Messiah, and that she would begin to trust Him, yet I know that it will take her some time to get well rooted and grounded in the truth.

These two peculiar cases need your prayer.

### Fifteenth Annual Gathering.

On February 1st, which was Wednesday evening, we had our social gathering for the converts. Although this Mission has been in existence nearly seventeen years, yet the first meeting of this kind was held about two years after the Mission had been started. It came to pass through the kind offer of the Young People's Society, of the Lewis Avenue Congregational Church, which had become much interested in the Mission, many members having been present at a number of meetings, to give an entertainment to those who felt inclined to accept the Lord Jesus Christ as their Saviour. This was done, and many that had been brought to the knowledge of salvation were gathered together and enter-

tained. Ever since, the young people of the above-named Church have been very faithful and thoughtful every year, so that this time we held the fifteenth annual meeting for the converts. We usually give out tickets, in order to know how many to entertain, and this year over two hundred tickets were distributed, but not all of that number came. However, we had a full hall upstairs in the Beth Sar Shalom. Some hymns which the audience enjoyed very much, were sung by the young people, refreshments were served, and brief addresses were delivered by the workers. At the close of the meeting, all present rose to their feet, and thus expressed their thanks to the Young People of the Lewis Avenue Congregational Church.

#### A Singular Conversion.

At one of our Monday evening meetings, we had two new converts, who made application for membership. One of the rules by which this Jewish-Christian church is governed is, that a new member must first make a confession of his faith in the Lord Jesus Christ before all the brethren, who in turn are allowed to put such questions to the applicant which will elicit answers that will fully satisfy everyone that there has been a true regenerating process in the heart of the applicant. Complying with this rule, these two new brethren made their confession and told briefly their experience about as follows:

The one speaking first said that he was from Kiev, Russia. He was the son of a rabbi, but when between thirteen and fourteen years of age refused any further education and took up business. He succeeded very well, and got together quite a sum of money, but when he became prosperous, he gradually weakened in his religious faith, and at last became an infidel, trusting in money instead of in the living God. Suddenly destruction came upon him, when, about a year ago, some 5,000 Jewish families had to pack up in twenty-four hours and go out of Kiev. Ruffians as well as police officials took whatever they could get hold of, and what they could not, they actually broke and destroyed. When this man came to America, his attention was called to our meetings, which he attended many times. Once he heard a hymn in the Jewish tongue, which exhorts the Jews to think of that sad fact that the Jew is driven from one place to another, here he is beaten, there he is robbed, there he is persecuted, and there he is killed; he is driven from everywhere, but welcomed nowhere. Is it not because of the great sin of having rejected their own King, the Messiah? This cut these two Jews who were applying for membership to the very heart, and particularly the one who was talking; he reflected his own life and saw before him that cruel scene in Kiev when he was left penniless in less than twenty-four hours and had to flee for his life. This at once brought into his heart a great longing for Christ, and he began to love Him, and so he wanted to join with people who also believe in Jesus.

Then the brother sat down and the members began to question him; one asked, "Do you believe that by faith in Jesus you will have everlasting life?" The Jew, in general is not familiar with the New Testament doctrines and does not understand what eternal life means, so it occurred to this man that the brethren suspected that he wanted to live forever and not die, therefore he replied, "No, no! I do not expect to live forever, I only want to live as long as other men and as long as God wants me to live." On that ground the brethren rejected his application, and he was directed to study the New Testament better and come later on. The man had no rest, and the very next day came and asked to be instructed. He said again and again that he was very anxious to become a follower of the Lord Jesus, and to know all about the answers to such questions as the brethren would put to him. He was given the New Testament and tracts and one of our workers has been to his home, as well as to that of the other applicant instructing them and their wives for hours. I have rarely met such an earnest inquirer.

#### Get Your Pastor Interested.

We would like engagements for Mr. Kuldell, our co-worker. He will be glad to spend a Sunday with your church, and it would be of tremendous advantage to your pastor and to his people. We intend to make this form of ministry to the Churches, a feature of our work, and you may call upon us at any time to send someone to your church for a week night or for a Sunday to speak concerning Jewish mission work, and we promise you that the Sunday or the evening thus spent will be the most profitable one you have had in many and many a day.

#### In Time of Need.

Through the kindness of a friend, we were again enabled to distribute two tons of coal among the most needy of our mission. The day after the coal was sent out, it turned bitter cold, and our friends can imagine the thankfulness the poor Jews expressed to us for such practical help so timely given. A special debt of gratitude is due our generous hearted coal dealer, Mr. J. F. Schmadeke, who has for this second time donated the time and services of his men and horses in order to deliver the coal; a large territory must be traversed before all are reached.

#### To the Wild Olive Tree.

This is the title of a new 12 page folder intended to create interest in the work among the Jews. Those who have already seen it pronounce it the best and strongest appeal for Israel that has so far been printed, and only a few days after it appeared, we received demands for it from all sides. It fits the ordinary envelope, and we hope you will order a generous supply for enclosing in your letters. The price is 5c each, 25c a dozen, and \$1.00 for fifty, postage prepaid.

## Some Jewish-Christian Notables.

DR. ALFRED EDERSHEIM.

Where there is springtide, there is life abounding. During the forties of the last century there was springtide in the experience of the Scottish Mission to the Jews in Budapest, Hungary, and one of the blessed fruits is the subject of our sketch.

He was born in Vienna on the seventh of March, 1825. Being the youngest and the most gifted son of a wealthy banker, he received an excellent education. When his co-religionist, the famous Crémieux, Minister of France, visited his native city, Alfred Edersheim was chosen by the Jewish youth of the city to represent them in a speech of welcome to the distinguished guest. Crémieux was so pleased with the form and thought of that French address, that he offered to take Alfred to Paris and make a barrister out of him; but his parents would not consent.

In 1841, he entered the University of his native city to study philosophy and medicine, but Providence led him afterwards to Budapest to continue his studies there. A Jewish friend, a medical man, who was teaching him English in Budapest had to leave the city for six months and came to the Jewish missionary, Wingate, and asked him to take charge of his pupil during his absence. Wingate was surprised, saying: "Do you not know that I will pray for him to become a Christian?" "Never mind," he said, "I know he will be in good hands"; and so he was.

Edersheim wrote afterwards of the impression he received at that time: "The purity and holiness of these men attracted me; their earnestness and the firmness of their convictions drove me to investigate their faith, which made them much better than myself or any people I ever knew . . . I shall never forget the first impression Jesus' sermon on the Mount made on me, nor the surprise and the deep feeling I experienced whilst reading the New Testament which Wingate gave to me. That which I hitherto had known was not Christianity; that which I did not know and which opened immeasurable depths to me, that was the teaching of Jesus of Naz-

areth. I became a Christian and was baptized by the pastor of the Reformed Church in Budapest."

This was in 1843. He then went to Edinburgh to study theology under Professor Duncan, from thence to Berlin, where, under that great Hebrew-Christian scholar, Prof. Neander, he accumulated a vast store of theological learning. He returned to Scotland to serve as a minister in the newly formed Scottish Free Church. At first, he preached in barns and shops and on the streets, but the thankful hearers he found, soon built him a beautiful church and parsonage. But like all other truly converted Jews, he could not forget his people. He soon went to Roumania as a Jewish missionary, al-

though he could not remain at it very long. He returned to Scotland, took a church again, worked with great zeal and wrote many learned works. His "History of the Jewish Nation from the time of Jesus, the Messiah," two vols., saw four large editions in four years. In this work he concludes his introduction with the words: "Where shall we go? Thou hast the words of eternal life and we have believed and have known that Thou art the Christ, the Son of the living God."

After some years of a successful ministry, he became Professor in Oxford. Even in Germany his scholarship was appreciated and the University of Giessen conferred on him the title of D. D.

In Jewish missions he was interested all his life, and published in their behalf the periodical named, *The Prophetic News and Israel's Watchman*. He died the sixteenth of March, 1889. He belonged to those disciples who look for the blessed hope and glorious appearing of our Lord and Saviour Jesus Christ. Characteristic of his life are the words with which he concludes his "Life of Christ"; "Ring out, oh earth, all thy Easter bells, bring your sacrifices, ye nations, worship Him in faith. for this Jesus who is taken up from you to heaven will come in like manner as ye saw Him go up to heaven."—Adapted from the German of de le Roi, by Rev. A. R. Kuldell.



ALFRED EDERSHEIM, M. A. Oxon., D.D., Ph.D.  
(From An Old Wood Cut)

### Jewish Notes.

A banquet was recently given in honor of Mr. Nathan Straus, of New York. This well-known philanthropist has been supplying sterilized milk for sick babies for many years, and out of gratitude to him for this great benefaction, many speeches were made. A most prominent Jewish physician, Dr. Jacobi, who was present, and who delivered an address, remarked in the course of his speech, that Mr. Nathan Straus was to be highly complimented on his good deeds; the Saviour, said he, told the people to let the children come unto Him, but Nathan Straus did even more, for he went to the little children. The *Jewish Daily News* commenting on these words said that it was very sad that at a Jewish banquet a prominent Jewish physician should dare to acknowledge Jesus as the Saviour of mankind.

\* \* \* \*

A Jew by the name of Neumann, who is serving in the German army, has been punished many times for refusing to do any kind of work on the Sabbath. Recently, when punished for the twenty-first time for the same offense, he was sentenced to five and one-half years in the penitentiary. When asked why he refused to obey orders so many times, the soldier said, "I would rather listen to my first and oldest superior—God, who commanded not to desecrate the Sabbath." When the court president told him that he would then run the risk of spending all his life in the penitentiary, he replied: "I agree to it."

In Russia, Austria and everywhere in this world, except America, Jews will do almost anything to avoid going into the army because there they cannot adhere to their religion.

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In some countries the Jews have had to encounter decrees of the Government against their methods of slaughtering animals. The peculiar laws of the Jewish Code concerning this matter are so finely and wisely constructed, that when the animal is killed accordingly, there is absolutely no pain felt; yet, out of a spirit of anti-semitism, the Jews were forbidden to practice these, under the guise of "cruelty to animals." In Saxony, the Catholics united with the Jews and helped them to remove the decree.

The King of Saxony is said to be a Jew hater, and helps in anything that comes up against the Jews. He wrote a book while he was prince, which contains many false and malicious accusations against the Jews. The Jewish papers acknowledge that the Catholics who helped them in this matter were not moved by love for the Jews, but by self-interest. The Catholics there are in the minority, and they themselves suffer sometimes from some slight on the part of the Protestants, and out of spite for and vengeance upon the Protestants they helped the Jews. The Jewish paper remarks that it is interesting to note that the Catholics helped

the Jews in Germany in religious matters as well as in America when they joined hands to have the Bible and Christianity removed from the public school. Therefore, the Jews will do everything to help the Catholics in return.

Is it not strange that the Jews have nothing to be thankful for to the Protestants?

\* \* \* \*

We have had to encounter many difficulties since sixteen years ago, when we started this Mission work; the Jews of this city always try to hinder the work, but so far they have never succeeded. Now again they are active. The following quotation from the *Brooklyn Daily Eagle*, will speak for itself:

"In order to counteract the work of the missionary school of Throop Avenue, the Malbish Arumim Society (Ladies' Auxiliary) of the School for Biblical Instruction have decided to organize sewing classes for girls. This is an activity in addition to the other work of the Society."

### Questions and Answers.

Question. "Will you please explain I John 5: 6-8. I have studied these verses for a long time, but don't grasp the truth taught in them."

N. M. ANTROBUS.

Answer. In the Sanctuary, the high priest had to wash in water and sprinkle the blood before entering the most holy place. Our great High Priest, the Lord Jesus was baptized in water and sprinkled His own blood on the Cross. The water and the blood flowed from His pierced side upon His entrance into the holiest place (John 19: 34) to testify that He had indeed become the great High Priest to which fact the Spirit was a witness, see John 14: 17 and 15:26.

The Father, as one of the three witnesses in heaven, is referred to in Matt. 3: 17, where the witness of the Word, Jesus Christ Himself, is also included and the Holy Ghost added His testimony when He descended like a dove and lighted upon the Lord. In using the number three, John reminds us of the well-known law given long ago: "By the mouth of two or three witnesses shall a thing be established," and we see that the maximum number is selected to make faith most secure. Then he carefully points out that these witnesses are in complete harmony, fully meeting the requirements of the Sanhedrin that all witnesses must be strictly examined to see if their testimonies agree. John then forcibly argues that we ought to receive these witnesses of God.

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Question 1. "How do Christian Jews regard the first day of the week being taken for a day of rest and worship in place of the seventh?"

2. "Can your people be interested to attend the general services in Christian churches, or would they prefer special services confined to Jews?"

—W. E. WILSON.

Answer 1. The educated Christian Jew does not accept the first day as a day of rest, but only as a day of commemoration of the Resur-

rection of the Lord. To the Jew the Sabbath is a national institution, see Deut. 5: 15. The early disciples kept the Sabbath, and met also on Sunday.

2. Yes, but only in such cases where they can understand the English language; the majority of our Jews here do not know English and find it very hard to sit through a service in a Christian church and not understand what is being said. That is why we must conduct our meetings in Yiddish.

\* \* \* \*

Question. "History informs us that all the Christian Jews left Jerusalem before it was destroyed by Titus. What became of these Christian Jews?"

S. C. ANDERSON.

Answer. The Jewish Christians of Jerusalem, remembering the prophecy which Jesus had left them concerning the destruction of Jerusalem, abandoned their native land and betook themselves to Pella, on the other side of Jordan, from where, of course, they probably spread into other regions, as circumstances demanded.

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Question 1. "Is it not your opinion that Palestine will soon again be populated by God's ancient people?"

2. Kindly explain to me as fully as you understand the two passages, Deut. 33: 12 and Jer. 3: 14."

3. "Does the kingdom of Judah include two, or three tribes?" —DR. E. S. HARDIE.

Answer 1. Yes; this has been discussed in previous numbers of THE CHOSEN PEOPLE very fully. Israel is yet to play a most important role in the great drama of the world's history.

2. The Hebrew word which is interpreted for shoulders in Deut. 33: 12, means borders, with respect to boundary lines. The fulfillment of this verse is found in the fact that the temple stood on the borders of Benjamin.

Jer. 3: 14, simply means that in this age, God is taking out for Himself a remnant from among His ancient people Israel. (See Rom. 11: 5). The idea of marriage is also found in Jer. 31: 32 and in Hosea 2: 19, indicating that He is obligated to care for and save them. In Isa. 50: 1, God asks: "Where is the bill of your mother's divorcement?" meaning that He did not divorce them and, therefore, they are still His people.

3. The kingdom of Judah includes Judah, Benjamin and one-half of the tribe of Levi.

### The Faith of the Child.

Already the little ones in the Sewing School are full of hopes and plans for their summer outing at the farm. Many a merry laugh is heard as one child who was fortunate enough to be at Long Hill last summer, recounts to the other children the joys of the green fields, the fresh air, the life spent in God's out-doors, and

tells of some especially enjoyable day which will remain in her mind for years to come as a red-letter day in her life. They have not forgotten the happy hours we were able to give them last year, and the magical change from the crowded, hot, dirty city streets to the bewitching fields of the country still lingers fondly in their memories.

Last year this farm work was but an experiment, and we had to feel our way slowly, because never before had a Jewish missionary dared attempt to take Jewish children to a farm which seemed a thousand miles away. We feared the worst. Would Jewish parents allow their children to go, or would they refuse absolutely? To our amazement, we had all the children we could care for the first summer—a wonderful testimony to the confidence and implicit trust with which the Mission has woven itself into the very hearts and beings of the Jewish masses. The children came; true, they came somewhat timorously; they saw, and then they conquered. The letters that were sent home the next day were a revelation as to adjectives. They possessed the land to the full, and when the day of parting came, it was almost impossible to tear themselves away from the scenes they had learned to love so well. And now, wherever we meet them, in the streets, in their homes, in the Mission, the first question they ask is, "When are we going to the farm again?" until it almost begins to haunt one. Each child not only wants to go back to the farm, but is ready to bring with her half a dozen others; they do not ask us, "Are we going to the farm again?" but merely, "When are we going to the farm again?" Such childlike faith brooks of no denial, and we have not the heart to say, "We don't know," so instead, we answer, "Just as soon as the swallows begin to come."

We don't know, humanly speaking, if the children are going to the farm this summer; we do know that our God is rich and that He loves even the least of His little ones. So we pass on the faith of these little ones to any of God's stewards who may realize what a tremendous disappointment and loss it would be if we were not to give the children their outing. It is none too early for us to hear definitely from our friends in this matter, so that we shall be able to make proper plans and arrangements for the summer.

### Weekly Activities at Beth Sar Shalom.

Sunday, Meeting for girls	-	-	6:30 P. M.
" Gospel Service	-	-	8:00 P. M.
Monday, Meeting for converts	-	-	8:00 P. M.
Tuesday, Sewing School at Brownsville	-	-	3:30 P. M.
Wednesday, Question Meeting	-	-	8:00 P. M.
Thursday, Sewing School	-	-	3:45 P. M.
Friday, Gospel Service	-	-	8:00 P. M.

Daily, except Sunday:

Consultation hour 9 to 11 A. M. for those desiring help of any kind.

Physicians in attendance, 4 to 6 P. M.

Building, with general office, open all day to visitors.

# Receipts from January 6th, 1911 to February 9th, 1911

ARTICLES RECEIVED.			
Mrs. Greengrass, a package of clothing.		Christina S. Anderson	2.00
"THE CHOSEN PEOPLE"		C. E. F. Hayward	1.50
Subscriptions during January	\$95.50	Miss Anna Ehricht	3.00
FOR HEBREW BIBLES AND TRACTS.		Mrs. Kreikenbolm	2.00
E. Bruce Williams	.65	Mrs. Bergman	.50
J. A. James	2.00	Mrs. Fischler	.50
Miss Georgia Cuthbert	5.00	Mrs. Mary Byrd	.50
A Friend	3.00	Mrs. Mary C. Gage	.50
Miss Lydia Nordby	4.00	A Friend, per Rev. G. W. Clark	10.00
"A New Year's Gift"	5.00	Mrs. C. Bird	4.50
A Friend	.50	Jules Decosterd	9.50
FOR RELIEF TO THE POOR.		Mrs. R. M. Duncan	.50
Mr. J. A. Truby	10.00	Rev. H. S. Vreeland	2.00
Mr. E. S. Field	10.00	Alice Moors	2.00
Mrs. R. A. Given	10.00	Mrs. O. P. Leh	.50
A Friend	2.00	Rev. and Mrs. B. F. Patt	5.00
A Friend	5.00	O. D. Barnes	2.00
"In Jesus' Name," Catskill	5.00	Mrs. O. M. Ong	.50
C. W. Greene	4.50	Mr. and Mrs. G. H. Brown	5.00
Miss E. M. Stow	4.00	Mr. and Mrs. Robert Walp	4.50
S. E. Smith, Esq.	5.00	A Friend	4.50
"Washington"	1.00	Rev. R. Arthur	1.00
Mrs. Howard Davis	.65	Miss B. H. Mix	5.00
Woman's Bap. Miss. Soc., Boulder	10.00	A Friend	1.00
Miss S. E. Jackson	1.00	A Friend of Israel (special)	100.00
Mrs. Mary Scott	5.00	Mrs. Mary Curtis	2.00
Miss Anna V. Peebles	5.00	Mrs. J. C. Woodson	.50
A Friend	2.00	Rudolph Landes	4.50
Dr. and Mrs. Arthur C. Willman	10.00	Mrs. E. D. Stivers	2.15
Anonymous, Pacific Grove	2.00	Mrs. Grant D. Perry	9.00
A Friend	3.00	Dr. H. Benz	1.00
A Friend	10.00	Mrs. C. W. Sexmith	.50
M. L. Brown	.50	John S. Learoyd	.50
M. A. M.	1.00	Miss J. M. Ferguson	.25
E. A. Thompson	1.00	Willard and Louise F. Chase	2.00
Mrs. Geo. Trowbridge	.50	Marie Curtis	10.00
Mrs. J. A. White	1.00	V. A. Whitaker	10.00
A Friend	5.00	A. H. K.	100.00
Mr. H. E. Gilbert	4.50	Fred. W. Gieselman	1.00
L. H. Peterson	5.00	Miss Emma C. Baader	1.50
Mrs. A. Loates	2.00	Miss S. E. Jackson	.50
A Friend (Special for Coal)	13.00	R. A. Hensley	1.00
A Friend	1.00	Mrs. Isaac Hollinger	.50
Mrs. C. C. Bentley	1.00	Mrs. Robert May	4.50
A Friend	5.00	Mr. A. Hilldale	1.00
FOR THE WORK AMONG THE CHILDREN.		Mrs. Rietveld	.50
Mrs. Alice F. Martin	2.00	Mr. Geo. Leslie	1.00
FOR THE GENERAL EXPENSE FUND.		Miss M. C. S. May	9.50
Kensington	10.00	Prof. C. C. Ellis	5.00
J. T. P.	30.00	Miss E. I. Youngs	1.00
Miss Maud Smith	1.00	Mrs. D. P. Corey	1.50
Mrs. Lizzie Smith	4.50	Rev. Geo. R. VanDeWater	25.00
Mr. E. J. Jarvis	100.00	Mrs. W. H. Kelly	5.00
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Miss Minnie M. Wells	1.50	Miss Marion Locks	1.00
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Miss Josephine Moody	.50	Mrs. Stephen C. Van Wyck	5.00
H. W. Snow	.50	Miss Alice Ashworth	2.00
Mrs. Wm. B. Fox	.50	Geo. A. Coombs	1.00
Mrs. M. M. Borgman	.25	Rev. G. S. Muir	1.22
Mr. J. A. Truby	5.00	Mrs. M. J. Jackson	9.50
A. C. Davis	2.50	John G. Bennett	4.50
Nancy Haines	.50	Rev. J. F. Joy	.50
Mrs. Bettie M. Morgan	1.50	Mrs. A. D. Ward	4.50
A Friend	1.50	Mrs. E. B. McLaughlin	2.00
Mrs. E. F. Curt	2.00	Mrs. Minnie Condit	5.00
R. H. McDonald	.50	Mrs. M. Jameson	1.00
Mrs. B. Jensen	24.50	John C. McLean	1.00
Mrs. Kate Wallace	5.00	Rev. A. S. Bastian	5.00
Miss Margaret Lloyd	.50	M. W. Luke	2.00
Mrs. W. T. Williams	9.00	"W. D. To God's Glory"	21.00
		E. D. "To God's Glory"	3.00
		Mrs. A. Bodie	2.00
		Mrs. Sabetha H. Mix	3.00
		Mrs. Louise Grosse	1.00
		Mrs. Alfred Jones	.50
		A Friend	.50
		J. F. Cormany	4.50
		Rev. D. Thomas	5.00
		Mrs. Fannie Crenshaw	1.00
		Mrs. A. D. Ward	.50
		F. B.	5.00
		John H. Rush	10.00
		C. R. S.	5.00
		Jacob Wittel	.50
		Mrs. N. G. McCollum	.50
		J. F. McDonald	4.50
		Van L. Wycoff, Esq.	10.00
		Mrs. E. G. Sylvester	11.00
		Dr. L. C. Hooper	.50
		Mrs. W. D. Bancker	5.00
		Mrs. D. O. Mosser	.25
		Rev. Geo. W. Clark	10.00
		M. E. Woodley	4.65
		J. N. Mount and wife	5.00
		Rev. Wm. A. Tompkins	5.00
		Miss Susanna Pike	1.00
		Mrs. James Clayton	3.00
		Mrs. N. H. Tandy	.50
		A Friend	10.00
		A Friend	5.00
		Dr. M. H. Snow	10.00
		R. L. C.	50.00
		Mt. Zion Bap. Ch. per J. G. English, Treas.	17.00
		Miss E. L. Lambert	50.00
		Rev. Chas. E. Griffin	5.00
		B. Y. P. U., per Mr. and Mrs. Irving Brown	2.00
		From Other Sources	72.85
		Mr. E. Harvey, per A. R. Kuldell	2.00
		C. E. Society, Lewis Cong. Church	10.00
		Mrs. H. L. Southmayd	5.00
		Miss Sadie Bradford	1.25
		A Friend of the Jewish Mission	.50
		Mrs. J. Bohoell	1.00
		J. T. P.	30.00
		A Friend	10.00
		Mrs. J. A. White	1.00
		Dr. H. Benz	1.00
		Mrs. James S. Dixon	2.00
		A Friend	3.50
		X. Y. Z.	6.50
		L. B. Alford, Esq.	4.50
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		Mrs. W. H. Kelley	5.00
		Mr. and Mrs. S. E. Hoffman	5.00
		Mr. John A. Blom	.50
		Mrs. Henry J. Holmes	.50
		A Friend, per J. C.	300.00
		Woman's Auxiliary, Church of the Prince of Peace, per Mrs. Slothower	10.00
		R. O. Morris	.50
		Mrs. E. M. Vandevort	.50
		G. D. V.	9.50
		Mrs. Geo. Bullen	.50
		Mrs. A. C. Dutton	1.50
		Mrs. M. A. Smith	1.00
		Mary A. Facemire, per Mrs. Smith	1.00
		Mrs. Elizabeth M. Radabaugh	1.00
		C. S. A.	.40
		Mr. Erwin Dresch	3.50
		A Friend, special, per J. C.	300.00
		ANNUITIES	
		Mrs. T. G. Mosher Fund	500.00
		The Dexter Fund, additional	400.00
		Income payable to annuitants	50.00

Subscriptions for THE CHOSEN PEOPLE are not acknowledged individually, but the total sum only, is printed. A yearly account of Receipts and Expenditures is printed in the February issue.

If there is any mistake, please notify us.