

# 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. 13.  
*My Dearly Beloved Friends:—*

"Grace and peace be multiplied unto you through the knowledge of God and Jesus our Lord."

### THE NEED OF THE HOUR

Perhaps never before has the need of the enlarged building been so greatly realized as during the last month. It has been a time of political activity, as you know. Meetings have been held in halls and on the street corners; indeed the subject of politics has not for a long time been so intensely interesting as it has this Fall. But all the excitement among people in general, cannot be compared with the deep concern of the Jews of Greater New York for politics at this time. For the first time in the history of the Jews in America, a Jew has been nominated for Governor of the State of New York. Can you imagine the depth and the height of such interest on the part of my Jewish Brethren? Yet, notwithstanding this fact, instead of going to political meetings, they came to our services in large crowds, standing in the aisles all through our meetings and paying the greatest attention to the old story of the Cross. Moreover, right on the corner by Beth Sar Shalom a store was rented for political meetings, and was open just at the time we have our services, but the Jews passed by that door and entered the Mission. That store was empty, while our auditorium was crowded and many had to be turned away for lack of even standing room. This is the strongest proof that we need the proposed enlarged building in which we could accommodate three or four times as large an audience, as we do now.

### MANY JEWS CONVINCED

Something extraordinary was brought home this summer to the Jews of this great city, and it came with such force that it has convinced very many of them that their religion in America, as well as the much idolized education of this country, cannot and will not put good character in the hearts of their young generation. For a long time it has been a proverb, "That there is no Jewish beggar, or drunkard or murderer." The number of Jewish murderers of the New York underworld, which has been brought to the surface as you have learned no doubt, through the famous Becker trial, has brought shame and confusion upon the Jewish people, who consider this unfortunate event the darkest night in the his-

tory of their exile. I met some Jewish thinkers, who spoke to me in submissive tones, saying: "Possibly, if the young Jews of this country were educated in the Christian religion, there would not be such products among the Jews, as are exhibited in the Becker case." All those connected with that famous murder and the organized corrupt system of this great city, were born and educated in this country. There are many Christian optimists who make the education of this country some kind of a fetish and say that it will make all who come here better men and women and will refine and eventually make them good Christian people. Now look and behold what a tendency such an education (godless education) can have. How can we expect that discipline of the intellect, a mere outward application of instruction without the Word of God which goes to the heart, will build up a good character. When Paul wrote to Timothy: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," he mentioned nothing about education, which, though it is of course needed, has nothing to do with salvation. Is it not a fearful thought to remember that if the church of Christ had been faithful in giving the Gospel to the Jew, the Becker trial would have never come to pass?

### ANOTHER CONSIDERATION

If we observe the signs of the times, we will find another incentive to urge us to bend all our energies toward the end of evangelizing the Jews. Look at the War in the Balkans. To the great disappointment of all those who boasted of the wonderful progress of civilization, crying, Peace, peace, and spent millions of dollars for that cause, the world is startled by the announcement of a fearful war against Turkey. A famous ancient rabbi in his book called Malbim, predicted that the great world-war would begin shortly after the Jewish nation had entered upon the year 5673, which is just the present Jewish year! Who knows but that much sooner than we dreamed, we may see the Son of Man, coming in a cloud with power and great glory. Then how shall we face Him, if we continue to neglect His brethren in the flesh?

Friends, the time is short, the need is great, the opportunity is at our doors. Let us all quickly unite in this glorious undertaking, for "The King's business requireth haste."

Yours in His Service,

LEOPOLD COHN.

## THE CHOSEN PEOPLE

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

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

*Remittances* should be sent by the safest means at your disposal, *cash should be registered*; if stamps are sent, the one cent denomination is preferred.

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

## THE WORK

The WILLIAMSBURG MISSION TO THE JEWS, (Incorporated) under the direction of Leopold Cohn, and his son, Joseph Cohn, Headquarters, Beth Sar Shalom, (The House of the Prince of Peace,) 27 Throop Avenue, corner of Walton St., Brooklyn, N. Y. Telephone, 3741 Williamsburg.

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

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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.

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."

### A Missionary Program.

We have prepared an exceedingly interesting program which will enable a Woman's Missionary Society, or any Christian gathering to enjoy a full afternoon or evening in the consideration of the various phases of the Jewish Missionary question. The program is arranged so that three or four different individuals may take part in the meeting, each one discussing a different subject. There will hereafter be no excuse for any missionary society which neglects to devote at least one meeting during the coming winter to Jewish missions.

The charge for this program will be \$1.00, or we will send it free in cases where the society will agree to take up an offering or make a special appropriation for this mission.

### Our Publicity Literature.

We are doing our best to keep pace with the demands of our friends to co-operate with them in the matter of interesting others in Jewish work. To this end we keep on hand a series of special leaflets for distribution. At present, our stock consists of the following assortment.

"To the Wild Olive Tree," "Salvation is of the Jews," "Pray for the Peace of Jerusalem," "You Will and They Won't."

The last one is an appeal for, and an explanation of our Annuity Plan, and is furnished upon special request. "To the Wild Olive Tree" comprises also a poem, which we printed separately several years ago, entitled, "The Master's Questions."

As this assortment of literature varies in size from four to sixteen pages, we have averaged the price, and will send you any one leaflet, or a full assortment at the uniform price of 25 cents per dozen, postpaid.

We trust you will be generous in their use, enclosing a leaflet of some kind in every letter you write, as well as using the copies for distribution among the members of your church, etc. Upon you, into whose hearts the Lord has put the knowledge of His wonderful plans and purposes for Israel—upon you must rest the burden of giving this knowledge to other children of God, who perhaps are just as eager to know the truth as you were, but do not know where to find it.

### A Helpful Magazine.

Many of our friends ask us to recommend some paper giving more extensive exposition than what we have room for in THE CHOSEN PEOPLE. We are glad to refer you to *Notes for Bible Study*, edited by our Brother, A. W. Roffe, 274 Bathurst Street, Toronto, Canada. This magazine contains Bible exposition, notes on the International Sunday School lessons, young people's topics, and Bible studies in general. The price is 75 cents per year, and you can get a sample copy free of charge from Mr. Roffe.

### Weekly Activities at Beth Sar Shalom.

Sunday, Meeting for Girls	- - -	7:00 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.
Thursday, Sewing School	- - -	3:45 P. M.
" alternate; Class for working girls,	- - -	7:00 P. M.
Friday, Gospel Service	- - -	8:00 P. M.
Saturday, Children's Service and Social	- - -	3:00 P. M.

### Daily Except Sunday:

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

Sar Shalom Dispensary: 2:30 to 4:30 P. M.

Building, with general office, open all day.

## Incidents in the Work

### Two Learned Jews Converted.

Humanly speaking, the cause of the decision of these two men was the discovery of the meaning of a verse in the Old Testament which proved an unanswerable argument to their objections against belief in the Lord Jesus Christ. The occasion when I told of the new explanation I had found, was the last evening of the Feast of Tabernacles, called Simchas Torah, meaning, the rejoicing over the law.

Knowing that most traditions among the Jews have their origin in some Biblical event, I traced this custom of rejoicing, first to the practise the Jews maintained in the Temple at Jerusalem on that same day of rejoicing when pouring out water from the pool of Siloam on which occasion the Lord Jesus appealed to them to come to Him and drink (John 7:37), then to the earlier time when David rejoiced at the return of the Ark from the house of Obed-edom to Mount Zion. I read II. Sam. 6:12-17 and 7:12-19, showing the reason for David's rejoicing. It was not simply that he was glad to have the law of God, which was in the Ark, returned to Jerusalem but that he appreciated the meaning of the Ark, and by the Spirit of God realized that it typified the Lord Jesus Christ. As the Ark was for the safe-keeping of the law, so the Lord Jesus perfectly kept the law as it is written in Psa. 40: 7-8. The Ark had been neglected by King Saul and the people for over sixty years and had been left in obscurity in the house of Abinadab. This suggested the humility to which the Lord Jesus was willing to descend when He was despised and rejected. When David brought up the Ark to Zion in triumph and glory, it forecast the Resurrection, Glorification and Ascension of the Lord, causing David to leap and dance.

To show more fully that David had a clear revelation from God concerning the Lord Jesus Christ, I dwelt on verse 19 of Chapter 7, where after David had been told by Nathan that the throne of his kingdom would be established forever, a term which can only be applied to the Lord Jesus, he said: "But thou hast spoken also of thy servants' house for a great while to come." This shows that David understood God to speak about Christ, whom he realized would not come for a great while. The next and last clause of the same verse is simply wonderful, for it reads in the Hebrew as follows: "And this is the teaching concerning that man, who is the Lord Jehovah." Thus, directly does David say that the Promised One who was to continue his house and kingdom was to be Jehovah Himself, even the Lord Jesus Christ, for the words, "And this" in verse 19 refer to the preceding phrase, "A great while to come." This beautiful prophecy reminds us of Balaam's words in Num. 24:17, "I shall see him, but not now: I shall behold him, but not nigh," showing that he too realized that the Messiah would not appear for a great while to come, but yet he, with David, was absolutely certain of His ultimate appearance.

This then was the reason why David so rejoiced that he leaped and danced like one of the vain fellows, as Michal expressed it, because that by faith he looked forward to the Coming One, "the Man who is the Lord Jehovah." In closing, I showed the audience that their custom of rejoicing at that time was empty and vain without Christ and urged them to accept Him and then their joy would be full.

The attention of all the Jews present, with the exception of a few ignorant ones, was intense and made the observer believe that through the convincing evidence of this remarkable verse, many of the audience were converted. But a specific result was made known in the confession of two learned Jews who followed me after the meeting and said that that verse was the most wonderful thing they ever heard in their lives. They could not believe for some time that it was in the Bible, but when they got over their surprise, they marvelled, and concluded that it was sufficient to convince them that the Lord Jesus Christ was the Son of God and God Himself according to the Old Testament.

### A Teacher.

A few days ago, a learned Jew came to see me asking for some advice: "I have" said he, "a great trouble. Will you help me out?" I made myself ready to listen and he told me that he had read the New Testament which he received from the Mission and it made him cry. "And mind you," said he, pointing his finger at me, "I, a true Jew of Zion cried over a Christian book. That goes to show there is some sympathy in me for Christ. But what I want to know is this. Will I have to become a Gentile if I say I am a Christian?" I explained to him what a Christian meant, namely, one who believes with all his heart in the Lord Jesus Christ as his Saviour and told him that I did not understand what he meant by becoming a Gentile. There is no difference, I told him, between Jew and Gentile, we all are sinners and we need the Saviour whom God appointed as the only way by which we can become children of God. He said, "If I become a Christian, then I must believe as Christians do, that is, if they eat pork, then I must eat pork. Once I had a Christian neighbor who laughed at me when I refused his invitation to a bacon treat. He said that it says in his Bible, 'Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth.' Now this is what I am afraid of, for if I have to become a Gentile and eat pork, then I am no more a Jew and I would not be that for all the world." I explained to him what the Lord Jesus meant when He said to His disciples in Matthew 15:20, "But to eat with unwashed hands defileth not a man." The Pharisees used to have a doctrine that unwashed hands used while eating, made the food unclean and the food in turn defiled the whole body. Now against this tradition which is absolutely groundless according to the Scriptures, the Lord Jesus spoke in the eleventh verse.

This pleased the Jew very much for he knows that this is a fact until this day among the Jews



and he appreciated the unreasonableness of such a tradition. "Furthermore, with regard to your fear of becoming a Gentile," I said to my Jewish brother, "Even Paul, the greatest apostle did not approve of such a change." Here I read from I Cor. 7: 17-25, where it says plainly, "Let every man wherein he is called, herein abide with God." He read that over several times and shook his head in great appreciation of it. "That is," he said, "the right and godly teaching and if I become a Christian although I still be a Jew I will go to church. Not like these American people, they say they are Christians but they never go to church." He paused for a minute and then continued his queries. "But what will become of me?" asked he, "I am a teacher and have a nice position and am greatly honored by my people on account of my learning and if I tell them that I believe in Jesus they will oust me from their midst and will curse me. I have a wife, and four children and if I could not give them as much money as they need, they too, will drive me away from the house. Now what will I do?" To this I replied saying, if you want to please God, you cannot make a contract with Him unless you trust Him. Look at Abraham, how he followed God's voice and left his country and everything." "But," said he. "Abraham was well off, he had even servants enough, so it was easy for him to follow God." Then I read to him Mark 10: 21 and 30, and also showed him how the disciples of the Lord Jesus gave up everything and followed Him. We parted at that time.

A few days later, he came again. He told me he had spoken to his family about his faith and all of them are inclined to agree with him except his boy who is about eighteen years of age. He now showed better knowledge of the New Testament, for I had instructed him how to study it, but he advanced a new idea. He said at the time when the Lord Jesus was on earth, it was an easy thing to give up everything and follow Him. No such clothing as is now worn was needed, no rent had to be paid, and food was not so high, therefore, it is a different proposition altogether at present and the question was again, "What will I do?"

Please pray for this brother that he may have God's Will revealed unto him.

#### A Jewish Girl in Distress.

So peculiar is the situation of the Jews in America, that one who has been brought up among the Jewish people in Europe and elsewhere, can hardly get over the singular changes that take place among the Jews in this country. A Jewish girl of nineteen came to us with a sad story. She was working in a shop and became acquainted with an Italian young man, who declared love to her, and she returned his affections. However, having no parents here, she consulted some Jewish friends, who happened to be liberal minded, and who told the girl that sometimes a Christian (as they think every non-Jew is a Christian) can be trusted more than a Jew. Bearing this in her mind, she learned to

have absolute confidence in this man. He promised to marry her. Her faith in him led her to bitter disappointment. Two months ago he deserted her, and left her and a baby over a year old to shift for themselves, as best they could. Now she asks us to please place her baby somewhere, so that she can go out to work and earn a livelihood, so as to support herself and her child. We talked to her about Christ, who would save her from sin and give her peace and comfort. After she realized that this meant for her to accept the Christian religion, she exclaimed with horror, "Do you want me to become a Christian, like that Italian, who dealt so treacherously with me?" Upon questioning her, she admitted that he had never talked to her about Christ, and she was finally convinced that not every non-Jew is a Christian.

When we explained to her more fully God's plan of salvation through the Lord Jesus Christ, and showed her the difference between the nominal Christian religion of the Catholics, and that of a real follower of Christ, she changed her attitude and confessed a child-like faith in the Lord Jesus Christ as her Saviour. The case appealed to us very much, and regardless of whether she believed or not, we endeavored to place her baby in an institution. There we must pay \$8.00 per month in advance. We did not have the money in the poor fund, but the Lord provided the means through the Rev. W. C. P. Rhoades, D. D., of the Marcy Avenue Baptist Church of Brooklyn, who kindly gave us the money for two months in advance.

#### An Opportunity for Someone.

There is a very able young man, a Hebrew Christian, who some years ago found salvation in the Lord Jesus Christ through this Mission and who now wants to engage in evangelistic work at Beth Sar Shalom. At present I do not know of any one who under God is better fitted to do such effective work both among adults and boys.

We talked the matter over with the Rev. W. C. P. Rhoades, D. D., pastor of the Marcy Avenue Baptist Church, thinking that the Home Mission Society would appropriate a salary for this young man to work with us in this field. Dr. Rhoades, who is very much interested in Jewish Missions in general and in this field of labor in particular, thought that the Society would not be able to assume any further large liabilities. However, he advised me to make an appeal to the readers of THE CHOSEN PEOPLE in whom he has much confidence that they will respond generously, asking for a salary of \$1000. for this young man and should it happen that the entire amount is not forthcoming he believes that the Society will probably add the balance of the amount necessary to support a laborer who is worthy of his hire.

This young man has been in business as well as having had experience in Jewish Mission work, but I have persuaded him that he should give his time to that for which, as he realizes, the Lord has trained him from childhood.



WAITING FOR THE DISPENSARY TO OPEN.

This picture represents a scene which occurs daily in front of Beth Sar Shalom, in the basement of which we have our medical department. It opens at 2:30 every afternoon, but even at two o'clock there is a crowd of poor suffering Jewish humanity, mostly mothers with their babies, waiting for the opening of the dispensary. Between fifty and sixty patients visit that department daily; sometimes as many as a hundred come to seek medical aid. We have only two physicians at present and they have to work very hard to attend to all the applicants. There is in the immediate vicinity a Jewish dispensary, which was recently established in opposition to ours. At first they tried in every way possible, to prevent our obtaining a license. When at last the State Board of Charities granted us a permit, they boasted that they would see to it that the poor Jews should not enter our dispensary; but their efforts have been in vain. The poor suffering Jews have no desire to go to the Jewish dispensary. They say that somehow they prefer to come to us, rather than go there. Their appreciation of our benefaction to them, is great. A few weeks ago, the Jewish papers wrote an article giving an account of the Jews in London, opposing the missionaries. It was said that Rothschild joined the opposing organization and in his name, a call to the Jews was circulated not to enter the Jewish missions. The papers in commenting said that the poor Jews, who did not heed the call of such a great man, are not altogether wrong, because the plea is that some time ago when a request was put to Rothschild to open reading rooms and dispensaries for the poor Jews, he utterly refused to comply with their petition. No the Jews argue that as the missionaries have proven their friendship by giving such aid, they should not shun them

now because Mr. Rothschild wants them to do so. Thus it is shown how much these poor people appreciate Christian kindness in time of need.

#### Complexity of Jewish Missions.

It is impossible for our friends who do not know the Jews, to have an adequate idea of the various problems which a missionary to that nation has to encounter. Ever since Jacob, Joseph, and others of the Jewish Fathers expressed a desire to be buried with their ancestors, there has been a strong feeling in the heart of every Jew along that direction. It has grown up into some sort of a religious principle that one must be buried among Jews, and that the Jewish cemetery must consist merely of Jewish corpses and those only moral persons, no bad Jew can be buried there. Every Jew while he lives, provides in some way or another for his burial place. To be buried among Gentiles is the greatest shame for the family still living, as well as for the dead.

No sooner did we organize our little church, consisting of a number of the converts, than they began to discuss the matter of burial. Where shall the bodies of the believers be buried? One of the members, a widow of about forty, who is one of the staunchest converts, became sick from working in unhealthy shops. A skillful physician told her she might fall dead at any minute, as her lungs were in such a condition that she might have a hemorrhage at any time. She gathered up all her strength one day, and came to us, and said, "I may die any day, and I am ready to meet the Lord Jesus; I am not afraid of death, but am glad to meet my Saviour. I want to give you written authority to conduct my funeral services and bury my body among Christian people" (thinking that Christians too, have a separate cemetery like the Jews). Presupposing the

usual trouble at such a funeral, as Jewish relatives bitterly opposing such a course, she wanted to give me the right in writing so as to make such opposition of no avail. The poor widow has children, and would like to bring them up in the faith of the Lord Jesus Christ. Please pray for her. We knelt down with her in prayer to God and when we rose from our knees she looked happy, not a trace of worry was seen in her face. What a comfort it would be to have a special cemetery for these Hebrew Christians, as that would settle all these difficulties. If some of our friends should be led to buy a cemetery for these brethren, it will be greatly appreciated.

#### Little Items.

We mentioned in the last issue that the educational fund was completely exhausted. Since then we have received something over \$100., but we need four hundred dollars to keep the two students at the Moody Bible Institute for another year.

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The new building is, of course, a tremendous need but we always notice that whenever an appeal is made for the building or some other special object, it produces a drain on the general fund, because many of our friends who intended to send for the general expenses, think it better to apply their contribution toward the object appealed for specially.

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We have been wanting a lady worker for many years. It is a great need in such a large field of work like this Mission. The volunteer lady workers can come only once or twice a week for a couple of hours, but to deal with the women, we need a lady who can give her entire time. Isn't there anyone among our friends, who would be willing to salary a lady worker for one year?

#### Our Poor.

For a long time we have not been able to help our needy ones. The poor fund was depleted last Spring, and many worthy cases since then have been turned away without help. Widows, deserted women, and sick parents with large numbers of children, whom we used to assist occasionally, have had to be refused any aid by us, because of lack of means. We place these brief facts before our friends who we know will pray for our poor needy ones, and act as the Holy Spirit guides and directs. Thanksgiving Day is coming and every church as well as many individuals, will undoubtedly furnish many poor ones with a bountiful provision for the occasion, but somehow it never enters their minds to provide something for the poor Jews. The tacit slogan of the Christian philanthropist seems to be, two turkeys for the poor Gentile, but not even half a turkey for the Jew. If our friends have a different leading, we shall be glad to receive gifts for this Thanksgiving Day for our poor brethren.

#### Jewish Notes.

The project of settling Jews in Angola at the invitation of the Spanish government has called forth deep interest with regard to the Maranos, (the descendants of those Jews, who were forced to accept Christianity in the time of the Inquisition.) These Jewish descendants although of the fifth generation, and strict Catholics, as were their ancestors, are still distinguished by the Spaniards as Jews, and are hated and persecuted by them. The great Spanish writer, Vincento Blasco Ebanies, describes the miserable life of these Jewish Christians, chiefly those living on Mayorka Island. They are called Chuetas, a Spanish word which means something similar to swine and dogs. Many changes have taken place in Spain since the time of the Inquisition, but the condition of the Chuetas is the same. Whatever trouble befalls the neighboring people, it is always charged to the Chuetas. This thought of course, has been implanted in the hearts of the people by the priests in every generation. These Chuetas are afraid to go out into the streets, though they contribute largely to the churches, repeat their prayers loudly at the windows of their houses, and make a show of eating pork, all being done in order to gain the favor of their co-religionists, who know that the Chuetas are the best Catholics among them, yet do not change their attitude toward them. They are still despised and hated.

The question is then, "How can the Jews entrust themselves to the Spaniards in accepting their offer, seeing the old serpent venom is still in their hearts?"

\* \* \* \*

The Freemasons, who believe that Hiram, the King of Tyre, who built Solomon's temple, was the founder of their order have a plan to rebuild the temple in Jerusalem, exactly as Solomon built it and make their headquarters there. The Jewish papers commented on this scheme saying, "The Freemasons expected that their plan of rebuilding the temple, would call forth the greatest enthusiasm among the Jews, who wish to see their temple again standing, but they have found out that the Jews have little sympathy with this plan." The Jewish hope is for a temple which they shall build themselves, and not for one which the Freemasons have in mind for their own interests and purposes.

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Mr. H. Jacobs, a young Jewish soldier who belongs to the hospital corps of the United States Army in New York, wanted to join his co-religionists, on the Day of Atonement, in the Jewish temple on Noble Street, Brooklyn, N. Y., but was refused admission because he was wearing a uniform. A similar incident occurred on the Day of Atonement, a year ago in Philadelphia, where a number of Jewish soldiers were refused admission to the Jewish Synagogue, for the same reason. The soldiers then complained to the War Department, and President Taft took their part, criticizing the officials of the Jewish temple, at the same time giving an order that such a thing should not happen again, because it shows



disregard for the government. The officials of the Noble Street temple in Brooklyn, did not know of the President's order, or they would not have treated the soldier in that manner.

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A young Frenchman of Boston, Massachusetts, accepted the Jewish religion because he wanted to marry a Jewish girl by the name of Rose Goldstein, of 1666 Chelsea Street. There was joy among the Jews. A quorum composed of ten prominent Jews of Boston, and a Rabbi, witnessed the ceremony at which they named the Frenchman Jacob Abraham.

**For Salvation is of the Jews.**

Have you ever wondered, dear friends, just how the meetings at the Mission look and have you wished that you might be present and see the Jewish audience reverently listening to the story of the Cross? In the following lines we have endeavored to give a pen picture of the situation so that those who cannot be present in the flesh may get a vivid idea of what is happening in our midst.

Come with me, therefore, some Friday evening to the Williamsburg Mission, but come early, or you won't get a seat, and gaze with me into the eager, earnest and yet sad faces of some two hundred Jews, men, women, young, old, who have come together of their own free will to hear about their long-looked for Messiah, the Lord Jesus Christ. To know that these are by actual flesh and blood related to our Lord—how it stirs the emotions of any child of God!

It is eight o'clock, the auditorium is now quickly filling up, and only a few seats are left. It has been a busy day in the Ghetto, the sinking sun ushers in the stately Jewish Sabbath when all labor must cease, all marketing for the next day's supplies must be finished, the rooms cleaned, the children washed and dressed, the Sabbath candles lit, the Sabbath prayers repeated, and then the joyful supper eaten. But many in our audience to-night have not yet had their Sabbath supper, for it would mean that they must miss the meeting, and that they wouldn't do that for ten suppers with gefüllte fish in each one. So they postpone the feast till after the meeting, when they enjoy it all the better, for they can discuss what the Missionary told them in his sermon.

Let us step outside a moment; now we see them coming from all directions—north, east, south, west, all roads lead to the Mission. Here comes Mr. S——; with him are his wife and children; he has never missed a meeting in five years, and while he may not be able himself to make a public confession of faith in the Lord Jesus Christ, because he must make a living always among the Jews, as he does not know a word of English, yet he wants his children to grow up disciples of Christ, and he takes pains to train them early in the way they should go. That's the beauty of it all; if you get a Jew, you get his whole family.

And over there at the corner is a Jew with a haunted look; he has been walking up and down, up and down, ever peering behind him, to the right of him, to the left of him, as though looking for a satisfied shake

of his head, turns about, and with the swiftness of a hare he has passed you and is inside the Mission Hall. That was our Twentieth Century Nicodemus; he wanted first to make sure that no one was watching him enter the Mission, for if it should become known that he, a reputable Jew was a follower of these missionaries, woe betide him to-morrow.

But the meeting has already begun inside, the music is sounding forth its sweet notes of invitation and instruction.

"Are you washed? are you washed?"

Are you washed in the Blood of the Lamb?" and every Jewish ear is strained to hear, for the "Blood of the Lamb" is no new thing to them, and their weary aching hearts are daily crying to the God of Israel to send them the Lamb that taketh away the sin of the world, for they do not know that the Lamb has already come and that His name is Jesus Christ.

And now the hall is packed to overflowing, the aisles are filled with standing men, women and children, and the janitor must refuse admittance to any more. The situation is tense; Mr. Cohn arises to speak, every eye is turned to him, every word he utters is eagerly caught and fed upon; not a stir is seen, the least sound is quickly hushed by a vexed and commanding, "Sh!" What an audience! what a privilege! here is a people actually hungering for the truth, who need but a little enlightenment to what they already have, to make them the greatest missionary power the world has ever seen! The speaker is telling them of how God is waiting to use their nation once more trying to bring the knowledge of His salvation to all the earth, as Christ Himself said. "For salvation is of the Jews," and as you look into those faces, telling so much of poverty and suffering, you can see the smoldering fires of holy zeal slowly kindling in their eyes, and you begin to realize what a tremendous power there lies here undeveloped, and your heart cries out, "Oh, if only they had the chance!"

And now comes a song written specially for them in Yiddish by one of the mission workers; it has no rhythm, it can hardly be called poetry, nor even music, but once you have listened to it, sung from the heart-strings of that poor, down-trodden and neglected race, you will never forget it:

"He really will come to us—that Son of David The Redeemer—He will come to us.

Who, who, will that be? Jesus Christ our Righteousness.

When, when will that be?

O, come, come, have pity, Lord and come!  
What will be when He shall come?  
Of death and pain, of broken hearts,  
Of tears and sorrows, we shall have no more."

The meeting is over, but they linger still talking one with the other, arguing, questioning, and securing Tracts, and New Testaments to take home to read. Finally, the janitor must request them to leave, for the hour is late, but when you go out afterwards you will find them in small groups on the sidewalk, still arguing, still talking, with them Christ is a vital subject and something worth talking about.

*Enough we surely will visit & in possession  
Mr. S. Miss J. & English*

*not mind how to step in see and listen to & see the joy*

## Crowded Out.

Two departments of this paper have been crowded out owing to lack of space. The question column which is of much interest to a large number of our readers had to be omitted this time. We had also to leave out the continuation of the series of Biographical sketches, entitled: "Some Jewish-Christian Notables." We regret that we did not find space for them in this number. A great deal of favorable comment has been expressed by many of our readers, concerning these two

articles. We hope to have them in the next issue of THE CHOSEN PEOPLE.

"For the Lord hath chosen Zion, he hath desired it for His habitation." Psalms 132:13.

"For the Lord hath chosen Jacob unto Himself, and Israel for his peculiar treasure." Psalms 135:4.

"But ye are a chosen generation, a royal priesthood, a Holy nation; a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." First Peter 2:9.

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