

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:

He who "loved us, and washed us from our sins in His own blood and has made us kings and priests unto God" (Rev. 1:6) keep you under the shadow of His wings, Amen.

LAST MONTH.

We are glad to report that everything in the service of our Lord in this field has been prosperous during the last month. The meetings have been remarkably blessed of God; only an eye witness could realize it all. The Monday evening services, when our Church members meet for prayer and testimony, have been truly inspiring. The converts have been enthused with a new zeal of activity and have appointed a committee of twelve to find ways and means by which every member can become active in reaching some one else among his brethren. This is a very encouraging feature of our Hebrew Christian congregation called the Sar Shalom Association, organized soon after we opened the building, Beth Sar Shalom, whence it took its name. A Hebrew Christian Church! It sounds very strange! Who ever heard of such a church since that primitive one of the saints at Jerusalem? Whether it be unique or not, one thing is sure, that after nineteen centuries of Jewish hatred for Christianity, we have a church consisting of over sixty Jews who worship the Lord Jesus Christ. If it had not been for persecution, causing many members to flee to other cities, our membership would have now numbered about two hundred.

THE GREAT PROBLEM.

For many years we have been explaining to our readers that because of bitter persecution, it is impossible to keep the converts together. One convert tells us with anguish of soul how his lodge dismissed him from their membership and disgraced him before others, because of his belief in Christ; another relates how he was thrown out of the Synagogue; another informs us that the landlord dispossessed him because the other tenants refused to live under the same roof with an apostate. Others say that the grocer, butcher, etc. refused to extend an account to them because of their faith in Christ, and still others complain of having been thrown out of work with the employer's remark that he would sooner have anarchists in

his work-shop than Jewish Christians. These complaints are commonplace and form the great problem in our field of labor.

SOLUTION.

Therefore we ask our dear friends to read on page five the article entitled "The Opportunity of a Century" which if carried out will under God solve the great problem. We especially ask your concentrated prayers to God that He will touch the hearts of those who have means to invest in the required building and endowment as pointed out on page seven. Then we will have the long looked-for industrial plant to give to these poor suffering converts a chance to earn the living which is denied to them by their blind brethren. We can then expect a large Hebrew Christian Church, as an example from which other Jews will learn and soon follow in their footsteps. An investment of this kind will bring forth fruit to the glory of God, like the rod of Aaron which when laid up before the Lord, "brought forth buds and blossoms and almonds." It is strange and unthinkable that Christians who have received so many blessings from the Jews of the past refuse to pass on to the world those blessings which are to come through the Jews of the future. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. 27:1).

HISTORICAL FACTS.

We read in sacred history of many people who received either a curse or a blessing, good or ill, because of their treatment of the Jews. Abimelech dealing with Abraham and Isaac and Laban in sheltering Jacob, are good illustrations, while Ammon and Moab incurred God's wrath for not having met the Jews with bread. (Deut. 23:4). Rahab, a woman of ill repute betrayed her own people and lied volubly, but because she did good unto the Jews brought blessing upon herself and her parents.

Thus we go on in history, meeting Nebuchadnezzar, Belshazzar, Haman and Titus whose names sank deep into God's contempt; but the name of Cyrus who favored the Jews shines out like a bright star in the firmament. In later generations the centurion who built a synagogue for the Jews was blest and admired by the Lord Jesus Christ and still later Frau Raguhild Haerm a Norwegian lady stirred up Norway about sixty years ago to great interest in Jewish missions while still later you find those dear saints, McCheyne and Bonar whose memory will be blessed forever.

THE CHOSEN PEOPLE

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Address all communications to LEOPOLD COHN, 27 Throop Avenue, 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,) 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.

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."

Missionary Calendar.

A beautiful Missionary Calendar for 1912 containing a full supply of stirring missionary material made in the shape of a wall roll with 13 leaves 16½x12 inches, can be purchased at our office for thirty-five cents prepaid. This calendar makes a nice and valuable Holiday present for friends and Sunday School scholars. This calendar is published by our brother, A. W. Roffe, of Toronto, and we had the privilege of disposing of a number of the 1911 calendars much to the delight of those friends who bought them.

An Example.

Sometime ago we received a letter, from which we now take the following extract by the writer's permission.

"And I am surprised to see how hard it is to interest Christians in the salvation of the Jews. I tell them; to save a Chinaman you save a soul, but save an intelligent God-loving Jew, you have a soul, and through him hundreds of others. Oh, that God may open the hearts of all the people to their duty towards His Chosen People, and that He may abundantly bless you and all your co-laborers and bless and save all who are inquiring the way of Salvation."

REV. W. C. MEADOWS.

These words are like a refreshing drink of cold spring water to the traveller in the dreary wilderness. This minister of the Gospel is one of those dear children of God who are led and guided by God's word exclusively. We pray and hope that all the ministers of the Lord Jesus Christ may follow this brother's example.

Every preacher of the Gospel is supposed to be a representative of Christ and one who is uninterested in the Jews would be a strange representation of Him who never ignores His own people, the Jews, among whom He lived, moved, died and rose again.

These Things Ye Ought to have Done.

Some friends in excusing themselves from Jewish Mission work tell us of their many, and no doubt laudable activities; their help in China, the number of orphans they support in India, their contributions towards Negro education, and then the home field in general. All this is to be commended, but after all, the one fact remains, that this individual Christian, though he sow beside all waters, has totally omitted the banks of the rivers of Israel, and when we ask him the question, "What are you doing for the Jews?" the answer must, of course be, "Nothing."

Still another consideration is here involved; although there are so many different nationalities, and their divisions are legions, yet in God's eye all these nations outside of Israel are considered as one entity: God does not differentiate Chinese, Japanese, Koreans, Indians, and so on. The Scriptures mention two classes of people in the whole world to whom the church is to testify, the Jews and the Gentiles. So after all is said and done, although you are helping all those other objects as long as you omit the Jewish work you are only doing one-half of that which God would have you do, because you are only reaching one of the two classes with which the Scriptures deal.

Incidents in the Work

Testifying in the Synagogue.

On the twenty-fourth of September the Jewish Holidays began with New Year's Day, when two days were spent in the synagogue repeating printed prayers. October the second was the Day of Atonement which was observed by Jews all over the world by fasting and praying from sunset to sunset. The days between New Year's and Day of Atonement are called the ten days of repentance. Every Jew is supposed to turn to God in those days, regret for the sins of the past, and begin a new life. All believe, to some extent, that on those days God writes and seals in a book open before Him, everything occurring in the life of every individual, nation, and country for the coming year. The printed prayers in special books for the New Year, for those ten days, for the Day of Atonement, and also for the days of Feast of Tabernacles which begin four days after the Day of Atonement and last nine days, are many and long in the Hebrew language, and few of the Jews, if any, understand them all.

In the special prayer-book for the Day of Atonement is to be found the following short prayer: "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 creature. O, bring Him up from the circle of the earth, raise Him up from Seir, that we may hear Him the second time on Mount Lebanon, through Zion." They all read it in the synagogue with great zeal and fervor, but few, if any, understand it, therefore we thought it appropriate to write down that prayer on a large sign, and put it in front of our Mission, calling the attention of the Jews to it and its interpretation. During the services in the synagogue, one Jew addressing a crowd of his co-religionists, who were resting from the long prayers, said, "Do you know what an ignorant man that missionary down there in Throop Avenue is? Why he wrote on a large sign some kind of a prayer which says that the Messiah has turned away from us. On the sign he states that this prayer is to be found in our Machzor (name for special prayer book) which is not true, because you cannot find that in our Machzor." One of the crowd was a convert of this Mission. He immediately opened the book to the very page where the prayer is to be found, pointing it out to those men. They were all greatly surprised to find such a thing in their own prayer book. The convert reported this at our meeting, and said that he had reason to believe that all of those in the crowd, numbering about ten, were convinced of the truth. The positive denial of the

man, and the sudden confirmation of the Missionary's statement by the convert acted upon their minds and hearts in a wonderful way.

Our converts are of the Pauline idea, "And unto the Jews I became as a Jew." 1. Cor. 9:20. They mingle among the Jews because they have to live among them, and when they have an opportunity, they improve it by giving them the Gospel, in the Jewish way of thinking and acting. Please pray that these Jews who were struck with the truth may become, in turn, messengers to all others whom they know.

Three Baptisms.

The last Monday evening of September was a very interesting one at Beth Sar Shalom, where three new converts were privileged to confess Jesus Christ publicly by baptism in the presence of the congregation which usually meets every Monday evening for prayer and testimony. One of the candidates was a man with a family, whose wife also believes in the Lord Jesus Christ. They have little children, and the mother had to take care of them, so that she could not be baptised at the same time. Another was a young lady of about twenty-two who received power from above to be indifferent to the pleadings of her relatives asking her not to be baptised. She wanted to serve the Lord Jesus Christ, and do as He commanded. The third one was a young man of about twenty, bright and promising. He has parents of the most strict orthodox persuasion, as his father is a lawful butcher, or Shochet, who is considered next to a rabbi in rank, and also is a Cantor, one who leads the Jews in their prescribed prayers. The boldness of the young man to take this step was remarkable. When the Jews learn of the young man's baptism, his father will no longer have his position as Shochet or Cantor. He will have to begin to peddle or to learn some kind of a trade, and in the meantime, his family will be exposed to starvation. The son whose heart is aching at the thought of his father's future, prayed for a long time, asking God to give him strength to be able to follow the Lord Jesus Christ, without regard to all these things. Please pray for this young man and his parents.

A most striking feature of that quiet meeting when the baptisms were performed, was the prayer offered by one of the audience present. He is a young man, who on account of his belief in the Lord Jesus Christ, lost a loving wife and baby. The parents of his wife worked long on their daughter's affection until she has refused to live with her husband on account of his strong faith in the Lord Jesus. He offered a prayer, during which he cried bitterly, and moved all the others present to tears.

Converts First Zeal.

Most of the Jewish converts no sooner have been brought to the marvelous light of the

Lord Jesus Christ, than they keenly desire to preach Him and Him crucified to others. Their blind eyes which have been kept so long in darkness are struck by the light of the Sun of righteousness which shines upon them suddenly, and they are dazzled, so that their minds and hearts are raised to ecstatic feelings of joy, and they would burst if there was not that one relief, namely to communicate it to their brethren in the flesh. Recently a young man, toward the close of a meeting, came near the platform and requested us to let him give a testimony. We did so and he began to pour out all that had been crowded in his heart, of the teaching of the Lord Jesus Christ, and of the power of His Holy Spirit. He told them how he had hated Christ, the New Testament and the word Christianity. Yet the power of the Holy Spirit came to him and enlightened his mind, showing him that the Lord Jesus is the only way through whom one can be saved. The zeal with which he spoke impressed the whole audience so much that one could read in their faces the thought of their hearts that there is a wonderful power in the Gospel of the Lord Jesus Christ.

Jewish Notes.

Riots against the Jews have occurred in Vienna, Budapest, Gutenberg, Bohemia and Warsaw, in which many Jews have been wounded and killed. The pretense for these uprisings of the common people was the foolish claim that the Jews caused the high prices in foods. On the night of the Day of Atonement, a large number of Poles fell upon the Jewish business stores while the Jews were praying in their synagogues, robbing and demolishing the stores. Upon learning of the situation, the Jews immediately ran to the scene, defending their properties, and fighting bravely until the police came to their help.

Nathan Straus, who was the American delegate to the Congress for the Protection of Children, which took place in Berlin, was greatly honored there by the Empress. Mr. Straus was introduced to the Empress of Germany, who showed great friendship to him. After a long conference, she thanked him for his philanthropy in distributing pasteurized milk to children. She resolved to introduce his methods in various cities of Germany.

A Jew by the name of Shapiro who lives in Brownsville, was anxious to interview the police captain, asking him to allow the Jewish peddlers to stand undisturbed on certain streets in Brownsville for a few days before the great holidays. Upon failing several times to find the captain in his office, he almost lost courage to look for him again. At two o'clock, on the morning when the Jews congregated in the synagogues to repeat the long prayers (called Slecchos) for the forgiveness of their sins, Mr. Shapiro found the police captain among the

worshippers, swaying to and fro over the prayer book, and chanting the prayers to the old Mosaic tune. He never knew before that the captain was a Jew, especially the kind of a Jew who goes to prayers so early in the morning. He approached him right there, and got permission for the peddlers. Now, the Jewish peddlers in Brownsville say it is a good thing to have a police captain who goes to Slecchos.

Mr. Frank Blum, a young Jew, desired some years ago to enter the Academy at West Point. The well known Jewish lawyer, Simon Wolf of Washington applied in his behalf to the then President Roosevelt. On account of certain difficulties, the President advised him to enter the army first, and in that way work himself up. Accordingly, Mr. Blum worked and studied, but failed in his examinations last spring. It leaked out afterwards that Col. Girard, who was opposed to the advancement of the young Jew, wrote a letter saying that although Mr. Blum deserved the credit, yet as long as he is a Jew, it would be a dishonor to the Colonel to associate with the Jew. He ended his letter by stating that he knows from experience that in very few communities is the Jew welcome to fellowship. A copy of the letter was secured by the mother of the young man, and was mailed to Mr. Wolf who showed it to President Taft, who ordered that Mr. Blum be examined a second time without prejudices. This fall he made good his examinations and now is an officer in the army of the United States.

While the Jewish congregation of Malden, Mass. were at the river, on their New Year's Day, in the act of performing the ceremony called in the Hebrew, Tashlich, meaning to throw the sins into the depths of the sea, a band of seventy-five Gentiles fell upon them suddenly and beat them mercilessly, wounding severely thirty Jews. The same day a band of wicked people fell upon the Jews in Melrose not far from Malden, and wounded many of the Jews.

Right in the midst of this civilized country of the twentieth century, a ceremony nearly four thousand years old was performed by rabbis in Des Moines, Iowa. The ceremony is according to Deut. 25, 5:10.

When a man dies childless, the brother of the deceased is obliged to marry the widow in order to raise up children to his brother, but if a marriage cannot take place between the two concerned, the rite of Halizah (Hebrew) meaning, "taking off", must be performed and she must take off his shoe in the presence of a committee of rabbis, etc.

A Jewess by the name of Mrs. Schlessinger, came especially from Lodz, Russia, to her dead husband's brother in Des Moines, Iowa, in order to perform the above mentioned rite and so free her to marry whom she likes. When it

was performed in the presence of the rabbis, the widow returned to Russia.

A similar case is that of a Jewish widow in Alexandria, Egypt, whose brother-in-law lived in this country and disappeared. She appealed to the Jewish papers to find him, for the object of freeing her by that prescribed ceremony.

The Turkish Government recently sent a special delegation to find out the conditions of the Jewish colonies in Palestine. They reported that Jewish colonization is a blessing to the country for while the Arabs devastate the land and the woods, the Jews develop the soil and turn a wilderness into a paradise.

The Zionists are exceedingly glad at this report as it is hoped that the Government will grant the Jews all the concessions they want.

The Opportunity of a Century.

To somebody, somewhere, a wonderful opportunity presents itself. We think it so great that we have called it, the opportunity of the century; to that individual, or that group of individuals who may eventually respond to the cry, it will be the opportunity of a lifetime. It is this: to erect, equip and endow, the first really complete Jewish missionary plant on this continent. Such a task must bring the unmistakable blessing of the Lord Jesus Himself, as well as eternal gratitude in the hearts and lives of those whom such a foundation will reach and continue to reach, throughout the years to come, and until He Himself shall return to earth.

We have a building; it is the only building of its kind in America, it is even the largest of its kind in America; but if the truth must be told, it is far too small for our needs, and far too inadequate to cope with the strategic situation in which New York finds itself at present. When we first talked about putting up this building, the plans were for a plant three or four times the size of what we now have, but the proposal seemed so tremendous that even we ourselves were somewhat timid, and it was decided to buy ground sufficient for the large building, but only erect upon it a small part of the original plans. Even then our friends said we were building too largely, and the mission would never be filled, and it would simply be a burden on our hands. From the first day that the building was opened, God showed His approval by sending to us, and continuing to send until this day, crowds of Jews, men, women and children, so that from that day the building has proved far too small for what the Lord would have us accomplish. We dare not carry on an active propaganda among the Jews because our hall is too small to accommodate those that come even now, without active efforts. We believe that we could very readily secure weekly audiences of at least 1000 Jews, if we had the auditorium in which to put them. Our medical work is woefully handicapped, and although the total number of patients treated last year was approximately 15,000, yet this could be increased

to at least 50,000. The school for the children could be enlarged, to double and treble what it is now, if we had the space, and the workers that would be required to handle a situation of this kind. Then, there ought to be new work undertaken, such as night schools, trade classes for Jews, and industrial work for the Jewish men who are thrown out of work by reason of their belief in Christ; lack of this industrial work is at present the greatest hindrance to the acceptance of Christ by vast multitudes of Jews. If a Jew accepts Christ, his own Jewish friends and neighbors have no more to do with him, and a welcome among the Gentiles is practically unknown; so where shall the poor man turn? We believe that he has a right to ask of Christianity, at least an opportunity to earn his own living. The field here in Greater New York is tremendous. Just think for a moment; a million and a quarter of Jews almost within a stone's throw of the Mission building, and we are practically powerless to reach them as they should be reached. Is this not a reflection on the church of Christ, and are there not some true Christians who will see the wonderful vision, and make this the really one achievement of their whole lifetime?

To accomplish our purpose, we need at least \$250,000; of this sum, we want \$50,000 for the erection of the building itself, and \$200,000 for a permanent endowment. The need is great and we are convinced from the nature of God's workings in our midst that it is His will that this need shall be supplied. We have not the least idea where this money is to come from; we do know, however, that this is the Lord's work; He has, by many unmistakable signs set upon it the seal of His ownership; and being His work, He will provide for it through His stewards to whom He will whisper that His is the silver and the gold. In 1904 we were led in this same way to lay before our friends, the need of a building. We did not know at that time how, or in what way, the Lord was going to supply that building, but we stated in *THE CHOSEN PEOPLE* that the building was needed, and kept on praying to God until it came. It took five years of prayer and patient waiting, for it was not until 1909 that this building was finished and dedicated. We ask all to join us in earnest prayers to God for this crying need.

We shall be glad to hear from our friends concerning this matter, and to record any pledges that you may be led to make. To any Christian steward, we again say that this is an opportunity to do the will of God, the like of which has not been presented to you in your lifetime. You will equip and endow a perpetual testimony to the Jews that shall combine a mission, a church, a school, an industry, and a university for training workers among Jews.

One thing more; please do not let this conflict with the regular needs of the work. We are maintaining the mission at a constant and increasingly heavy expense, and this must of course be supported as usual. Gifts for the enlarged Building must be in the nature of extra contributions.

Some Jewish Christian Notables.

PROFESSOR AUGUSTE NEANDER.

On the 17th of July, 1850, an imposing funeral cortege slowly wended its way through the streets of Berlin, attended by a Royal carriage and by numerous Government officials, clergymen, professors and students of the Universities of Berlin and Halle, assembled to pay their last tokens of respect to the distinguished man who was being carried to his final resting-place. Along the whole route, a distance of two miles, immense crowds of people thronged the streets, filling all windows, doors and available places of observation. Before the hearse were carried the Bible and Greek Testament of the man who had done more than any of his contemporaries to keep alight in Germany the torch of pure and undiluted Christianity. The whole scene was a striking tribute to the worth and work of the eminent professor and Church historian, Auguste Neander, who for thirty-eight years had exercised unbounded influence in the domain of theology, throughout all Europe; and this man was a Christian Jew.

David Mendel, to give him his original name, was born at Göttingen on January 10th, 1789. He was a scion of the famous Mendel family, connected with the great Jewish reformer, Moses Mendelssohn, whose successful efforts to elevate and uplift his race ended in all his descendants eventually accepting Christ.

Young David Mendel received his education at the gymnasium in Hamburg, it being his parents' intention to bring him up in the legal profession, in which, there is very little doubt, he would have become distinguished. In 1806, however, having, through the influence of two fellow-students, Chamisso the poet and another named Newmann, accepted Jesus Christ as His Saviour, he determined to devote himself to the study of the theology, and thenceforth the whole course of his life was altered. At his baptism he had taken the Christian names of Johann Auguste Wilhelm, after those of his two

friends, to which he added a new surname, Neander, or "new man."

Auguste Neander, as he was thereafter known, now entered the University of Halle, where he studied Christian dogmatics under the celebrated Professor Schleiermacher, who may be called the founder of modern rationalism on its better side. Intercourse with this erratic and brilliant genius produced no perceptible taint of rationalism in the mind or scholarship of the scarcely less brilliant pupil, whose public teaching contrasted so powerfully with that of his erstwhile master. "It was a sad and singular sight", wrote the biographer of Neander, "to behold his former teacher, Schleiermacher, a Christian by birth, inculcating in one lecture-room those doctrines

which lead to the denial of the Evangelical attributes of Jesus Christ, whilst in another his pupil Neander, by birth a Jew, preached and taught salvation through faith in Christ the Son of God alone."

In 1811 Neander became a private "coach" at Heidelberg University where he was appointed professor of theology the following year. Within a few months, he was elected to a similar position in the University of Berlin, which the King of Prussia desired to elevate to the foremost rank among the universities of

his kingdom. There Neander remained till the day of his death, fully justifying his selection as one of the leading lecturers in that seat of learning.

Neander was of an exceedingly lovable disposition, humble-minded, retiring, pious and zealous. He was as simple as a child; eccentric and singular beyond description, absent-minded to the last degree, and generous to a fault. His wants being few, he could give the bulk of his income to others. He could never keep any loose cash in his pocket, or turn away his face from any poor man. If he did not part with the well-worn coat off his back it was because he preferred to bestow the new one hanging in his wardrobe.

His industry was prodigious. Being a



AUGUSTE NEANDER.

single man, for he never married, he could devote all his time and energies to his calling—which was that of scholar, writer, and lecturer. His lectures were attended not merely by undergraduates and students, but also by leading professors of his own and other universities—Protestants and Romanists alike sitting at his feet. Three lectures a day he invariably gave, and those on different subjects. To the students he was a father and a counsellor, ever ready to bestow, though never eager to thrust, his advice upon all who sought it. He was universally beloved for his kindness of heart and his gentleness, and respected and admired for his talents, scholarship, and teaching powers.

Neander's restless activity doubtless shortened his life, and death overtook him before the work which he had set himself to do was done. He had completed his "General History" only to the middle of the fourteenth century. He died whilst dictating a page of this unfinished history, with the words, "I am weary; I must sleep; good night:" upon his lips. Neander's work is like a broken column, and yet who shall say it had been better otherwise? Surely not those who believe that "man is immortal, until his work is done."

Little Items of Interest.

The question column has been crowded out of this month's issue, but we trust to continue it in the December paper.

The oldest member of our little Hebrew Christian church passed away on the morning of October 18th, after a brief illness. He was about eighty-five years old, and his death was due chiefly to general debility. He was one of our faithful attendants at the various meetings, and always lived in close touch with his Master, giving us from time to time, wonderful and encouraging accounts of the Lord's dealings with him.

Thanksgiving will have come and gone before the next issue of the paper reaches you. This is the day of good cheer, and the day when we give thanks to God for His bounties; our friends have enabled us from year to year to cause some Jewish hearts also to be thankful on this day, by bringing to them the wherewithal to purchase food and other necessities. The weather will not be too warm, and perhaps a little coal would be welcome to a number of families. We shall be glad to act again as the channel of your generosity to those among whom we labor.

On the night of October 12th, the first Fall meeting of all the workers of the Mission, about 25 being present, was held for conference and prayer. A society was organized whose aim is to act as an auxiliary to this mission, extending its activities along the lines of interesting others to become voluntary workers and to help forward the Gospel work among the Jews in any way within their power. We are

grateful for the earnestness of these workers, and we bespeak for them the united and unceasing prayers of our friends everywhere. This society is to meet monthly in the Mission building, and if any of our friends who are near enough would like to enroll, and be present at these meetings, we shall be glad to have them send their name to Miss Marston.

A dear Christian lady having seen the appeal in the October paper for funds to give one of our young men a missionary training, sent us an immediate response in the form of a draft for \$100. We are, therefore, arranging to send our young brother to the Moody Institute in Chicago, and by the time this issue reaches our friends, we expect that he will be fully launched upon his course of study there. We hope to give more information about him later on. The money which we have received will carry him through until January or possibly February, and if any of our friends would like to share further in his expense, we will be very grateful.

Since writing the above, another young man, perhaps more educated in Hebrew literature than the one above mentioned, confessed the Lord Jesus Christ by baptism in Beth Sar Shalom. We see in him a good future with regard to work among the Jews and would like very much to send him to the same school where we are going to send our first young man, for at least one year's training. If it is the pleasure of some of our dear friends to furnish the expense, we will thankfully receive it and send this young man on to school, thus putting your money immediately to work for the Lord's cause.

We are receiving inquiries concerning bequests of money for this work. The corporate name of the mission is, Williamsburg Mission to the Jews, and this name should be used in the form of bequest, stating in connection therewith, the fact that it is a mission incorporated under the laws of the state of New York, and carrying on Gospel work among the Jews of Brooklyn. If desired, we will gladly send a form of bequest for use in wills.

The better plan, however, and one which we are more and more convinced is the wiser one, is to let us have your money on the annuity plan; we urge this because we realize the importance of it and the stability that such funds must eventually give to this work. If those friends who are at present interested in the Jewish work, do not give to it largely as it ought to be given to, then who will remain in later years to carry on the work, especially in these times of increasing apostasy. Would it not be a splendid thought, that even after the friends have gone on, if the Lord tarry, their money will still be carrying on the work of the Lord from generation to generation, being established in a permanent endowment security, to which the work will look with confidence for support.

Receipts from August 1st to October 15th, 1911

ARTICLES RECEIVED.
C. F. Mueller & Co., six cases
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