

THE CHOSEN PEOPLE

12

APPEARS MID-MONTHLY
EXCEPT SUMMER MONTHS.

LEOPOLD COHN, Editor.
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Devoted to Israel

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Salutation

"We go to Salute the children of the King."—II Kings 10, 13

My Dearly Beloved Friends:

God grant you the blessed experience of always realizing that beautiful promise which says: "The King of Israel even the Lord, is in the midst of thee; thou shalt not see evil any more." Zephaniah 3:15.

"THE DESIRE OF ALL NATIONS."

When Peter, speaking for all the disciples, made that believing reply: "Lord, to whom shall we go," the Holy Spirit through his mouth confirmed the truth of Haggai's prophecy that the Lord Jesus is the only one to satisfy the desire of the hearts of individuals as well as of nations. Every man and woman feels an insatiable desire and longing in the heart for something, they themselves do not know what, but they can find no rest, no peace or satisfaction until the Lord Jesus Christ is admitted to that needy place, for only He can satisfy that burning desire.

This craving has been latent in the Jewish heart ever since God promised the Messiah through the prophets of old and it is being made manifest now, more than ever before in the history of the Jewish captivity. We have been telling you in the past, of the hungering and thirsting after the Gospel by so many Jews who flock in and crowd the auditorium of Beth Sar Shalom every time its doors are thrown open for service. You have been informed of the numbers of Jews and Jewesses who have confessed the Lord Jesus by baptism in our church. And we have also intimated that many Jews had to be denied entrance to the House of the Prince of Peace because of lack of room. The same report we therefore give you summarily for the past month. We truly feel that nothing is more pathetic or can appeal to a spiritual mind more forcibly than the sight of the men, women and children of the house of Israel, hungering and thirsting spiritually, with the deepest, direst longing, while there are everywhere those who could easily satisfy that yearning, if only they would let go a few dollars and enable us to put up our building and thus give to all the broken hearted ones the opportunity to hear of their Saviour Jesus, who alone is able to comfort and satisfy their hungering souls.

EMPTINESS IN THE HEART.

For the sake of those who may receive the above statement with some misgivings, I will

quote a few sentences from the leading Jewish paper in New York, which will show you that our judgment is correct when we say that the Jewish heart is longing after Christ now more than ever before. The editor of that Jewish daily related that two Jewish young ladies, teachers in a public school, having been instructed by their lady principal, accepted Christianity. One of the two converts went to her father and told him that in her heart there was an emptiness, and a struggle for light and truth, that she had now found what she lacked, and must, therefore, leave his house and her brothers and sisters. The Board of Education whose attention was called to this fact by Mr. Joseph Barondes, (whom the Mayor recently made a member of that Board) will investigate the matter and the principal who is responsible for the apostacy of the two teachers will have to give an account to the Board as the law strictly prohibits any missionary activity in a public school. In commenting upon the incident, the editor says: "This is not the only and exceptional case, we know of very many more like this one. To be honest, we must admit that the young Jews who today go over to Christianity do not belong to those apostates of by-gone days, those unrespectful, unworthy-outcasts of our race. Not for the sake of money or expecting some material benefit do so many of these apostates now forsake their people—but because of the dissatisfaction and emptiness of the hearts of our young ones as that teacher told her father. There lies the great danger; we must fill that emptiness if we want to fight apostacy."

This is the greatest concession that leading Jews ever made to Hebrew Christians. They have always attributed the conversion of any Jew to false motives but now they have taken a most important step toward the truth, realizing the emptiness of their hearts. Their next step will be a thorough conception of the fact that it is a God-created emptiness, which can be filled only by the God-given Son who can completely satisfy the heart's desire and abundantly fill its emptiness.

Will you not join us in fervent prayer to God for a speedy realization of the enlarged building so that we shall be able to preach of the blessed Saviour to the hundreds of empty, troubled hearts who cannot now gain admittance to our hall?

Yours in His fellowship,

—LEOPOLD COHN.

THE CHOSEN PEOPLE

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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 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 blessed 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 Modern Jerusalem.

There comes to hand today a new compilation relating to the Jewish population of Greater New York, from which we cull a few facts, which are vouched for by Dr. Walter Laidlaw of the Federation of Churches of Greater New York:

In the five boroughs of Greater New York, there are fully 1,200,000 Jews. Brooklyn alone has 400,000 of this number. This census for Brooklyn is beyond our own estimate which has been 250,000, but it simply illustrates the enormously rapid growth of the Jewish population and of Jewish influence. Now these figures in themselves may mean nothing to the average mind, but let us interpret them; they mean that every fourth individual in Greater New York is a Jew; they mean that if the Jews act unitedly, they can swing any election in New York; they mean that we have as many Jews in Greater New York alone as there are individuals in the entire state of Washington, for instance, or West Virginia, or Nebraska, or Connecticut. There are as many Jews in Greater New York as there are individuals in the combined cities of Los Angeles, San Francisco, Portland, and Seattle, according to the 1910 census. There are more Jews in New York City today than ever lived at one time in Jerusalem!

What a problem! What an appalling situation! When we consider that in the face of these facts the Christian church in America is ignoring this, without question, the greatest single problem facing the Christian church today, what an enormous responsibility!

Never before in the history of our great country was there the need so pronounced as

it is today to evangelize this people quickly and persistently. The self-preservation of the Christian church in America demands that the Jew be evangelized at once, and every moment of delay cannot but be disastrous. The challenge of the Jew is one worthy of the sturdiest mettle of any Christian, and to confess failure before such a challenge is to confess failure for the Gospel of Jesus Christ. If the church of Jesus Christ has no message for the seething multitude of Jews at the great gateway of the country, then the church of Christ has no message for any people in this country or in this world. There is no warrant in Scripture for the omission of the Jew from our Christian propaganda. The time is at hand for the slogan to be rung out from coast to coast, until every man and woman that calls upon the name of God shall respond in a mighty tumult of determination, "The Jew for Christ, and Christ for the Jew."

Free Literature For Your Friends.

We have an extra supply of copies of the March issue on hand, and shall be pleased to forward them to any friends who desire to use them in interesting others in this work. The postage on such mailings will average about one cent for every four copies ordered. We shall be glad if you will bear this in mind when ordering.

In this connection, we might also add that we can still supply you with the little booklet, "To the Wild Olive Tree," which is one of the best tracts of its kind for interesting Christian people in Jewish work; the price of this tract is 25 cents a dozen postpaid.

Incidents in the Work

An Educated Jew Objects.

One evening I was preaching on the subject of Christ as our sin bearer. Isaac was taken as the type, and the Lord Jesus Christ as the antitype and Gen. 22:6 was quoted where it says that Abraham laid the wood (in Hebrew it is "the trees," the same word used in I Peter 2:24, "Bare our sins on the tree") and laid it upon Isaac his son. Then this was compared with John 19:17, "And He bearing His cross." Isaac the only son of Abraham was pictured carrying the load of trees upon his shoulders and was pointed out as a forecast of the Lord Jesus Christ, the only begotten son of the Father, not only bearing the load of trees (cross) upon His shoulders, but also the load of sin which Jehovah laid on Him; Isa. 53:6.

There was present at the meeting an aged Jew with a long, flowing gray beard, looking like one of the patriarchs of old. He was restless and wanted to argue. It was the first time he had been to our meeting, and he came with the intention of repudiating the missionary's preaching and stopping him altogether. When he engaged in a conversation with me at the close of the meeting, he said, himself, that he had been told of the crowds of Jews attending our meetings who listened with pleasure and rapt attention to the missionaries' talks. Then he said to those who informed him of these facts that the whole crowd were a lot of "goats" knowing nothing of the Jewish religion, but that he would go there only once, and would show up the ignorance of both the preacher and the listeners, and then the crowds would cease to attend. This shows his attitude toward the mission before he came. When he put in his appearance all the seats were taken, and there was no vacant chair for him. He stood up for a few moments leaning against the wall near the door, but soon the Jews made room for him, as nearly all in their earliest youth have been taught the Pentateuch, where it says, "Thou shalt rise up before the hoary head, and honor the face of the old man," Lev. 19:32. Therefore, when they saw the old man standing, they soon rose and gave him a seat. For some time he sat patiently listening until he heard the statement that the Lord Jesus was the Lamb of God, bearing the sins of the world, and that there was no other way of forgiveness than by His precious blood. Then he showed signs of restlessness. His troubled heart was stirred to its depths when I appealed to my Jewish brethren to hasten to accept the Lord Jesus Christ, and thus lift themselves from under the curse of God which rests upon every one who does not keep all His commandments. In confirmation of this I quoted Deut. 27:26, where it says: "Cursed be he that confirmeth not all the words of this law to do them." Here the aged patriarch rose quickly

to his feet, and wanted to shout out his protests. The Jews who sat near, calmed him and with respect and reverence forced him to sit down and to keep still. They told him that the meeting must not be disturbed, but that he could talk with the missionary at the close. This attitude of the Jews could not have been expected some years ago when they would have been glad of such a disturbance, but the majority of our audience are converted, and therefore they look out for any who try to interrupt the speaker. They whispered into his ears, assuring him that all the speaker said was written in the Bible which is the Word of God. They called his attention to the large Hebrew sign containing Isa. 53, hanging on the wall right there near the door, where the old man sat. He looked at that and read it from the top to the bottom, and managed to keep quiet. Finally, at the close of the meeting, he came up to the platform and a crowd of the audience being anxious to listen to his argument, immediately gathered around us and listened.

The old man began to boast over me somewhat like big Goliath over little David. He said that soon he would show up my ignorance and that all these Jews would not come to look into my face any more. I kept quiet, not minding his pride. I showed him respect and with all deference to his old age, I asked him to teach me the word of God, as I would gladly listen to his explanation of Isa. 53:6, "Jehovah laid on him the iniquity of us all." "That," he exclaimed, "means that Isaiah prophesied that the Christians would be so cruel to the Jews as to persecute them without any reason, and cause them to suffer terrible things on account of their crimes and cruelties. For instance, the Christians commit murder and kill one of their own children and then turn with an accusation against the Jews saying that they have done the killing because they need Christian blood for the Passover." "But," said I, "this is God speaking through the prophet, and He says that He put upon somebody the sins of others, and God who is the righteous Judge would certainly not permit the Jews to suffer for the sins of others. Moreover, in other passages of Scripture, it says plainly that the Jews have to suffer for their own sins." I quoted Isa. 50:1 and also Isa. 40:2. At this he did not know what to answer and fairly stuck. The crowd around us took my part and tried to explain to him still more fully, with smiles upon their faces. They treated him politely, and yet could not help laughing at the sudden downfall of his pride. He quickly changed his attitude and asked for a New Testament which he promised to read. Please pray for this aged Jewish brother.

Not Afraid of Christians.

A young man of about twenty-six years called one day at the office, asking that I place

his wife in a hospital, as she was very sick. There were two difficulties in this matter; one, that there was no money to pay the hospital expenses, and the other that the wife absolutely refused to go to a Christian institution, as she was prejudiced and afraid of Christians. (All those who are not Jews, they call Christians.) I tried to remove the two obstacles and by the grace of God succeeded both in securing admission to a hospital and also in explaining to the woman what Christianity meant, and that if she would believe in the Lord Jesus Christ, God would take care of her wherever she went, and I thus created in her a little confidence both in Christ and in Christian kindness. In the same hospital, I had placed another Jewish woman, and looking after the interests of both, I called to see the patients. One of them was just recovering from an operation and in a very feeble condition; when I came near her bed, she smiled at once and began to talk to me. She looked half dead, yet there was a smile on her lips and a word of cheer came from her mouth saying, "I am not afraid of Christians any more. I see now that Christ loved all people, both Jews and Gentiles and so do I. Ever since you told me about Jesus the Messiah my thoughts have been filled with all that, and I have been thinking about Him continually and He gave me renewed strength. I can patiently wait for His help."

Interesting Inquirers.

After one of our meetings two persons came to me whom I took into a room upstairs at Beth Sar Shalom for an interesting conversation. They were a father, a man of about fifty years of age and his daughter just graduated from High School. The father had been in America over twenty years and had become an infidel. He said that he did not believe in any religion, or even in God, but since he had heard a Bible talk about the Lord Jesus he had changed his mind. "This is altogether a different religion that you preach, he said, "and it is the best one of all, and I agree with you that it would be the best thing for the Jews to accept this religion." "What makes you think so," I asked. "Well," he said, "it would change them and it would make them a new people. They would do things which Christ did and then all the world would love them instead of hating them." To this I said that if the Jews, or he himself were to accept the religion of Christ simply for the sake of being loved by the world, it would do them no good at all, but if they would accept the Lord Jesus Christ as their Saviour from sin because God said so, then God would again make them His people as he had promised and they would become his real children, if they had the perfect atonement for their sins through the blood of Jesus Christ, which cleanseth us from all sin. He could not see this point, but he said he would gladly read up the matter and hoped to come to it by and by.

Incidents by Philip Englander.

At the close of every meeting there are always a lot of people lingering in the hall waiting to see the missionaries. One wants to ask questions, another wants this or that tract, another wishes to invite the missionary to call on him at his house, while another wants to consult him about some matter in his business or family life, as he has no one else whose counsel he could confidentially seek and accept, and some want to ask for some Christian kindness. One evening as I went around among these waiting ones, listening to this one and that, and doing all that my hands found to do, I noticed a very respectable and intelligent Jew standing at the door waiting for me to come to him. He paused until I was through with all the others, and then said to me, "I have been standing here from the beginning of the meeting as there was no seat, and I am getting tired after so long a time, but it was worth while, for I have here heard things which I never knew in my life. As I have been listening to the descriptions about Christ, how He healed the sick, and did so much good to mankind, it came to my mind that you as His disciples could help me in my trouble. My wife is now in St. Catherine's Hospital (Catholic) where she had an operation. She was in another hospital, and had another operation performed there, but they hurried her out when I had no more money to pay, and she had to leave there, before the wound was healed. Now, in this hospital the second operation is being attended to, and they do not want to treat the wound of the first operation, and soon they will discharge her from there too, and she will be left a sick person, and who knows what will develop. What can you do for my poor, sick wife?" I listened to him and promised I would do my best.

Next morning at eight o'clock, I was in the hospital, and begged the superintendent to treat this woman in the kindest way possible for Christ's sake. Although he was a Catholic, he was persuaded to favor my request and promised the best attention. That was Monday morning; in the evening, I noticed at our meeting the same man who had entreated me last evening to help his wife. He had a happy look in his eyes, and a smile on his face. When I shook hands with him he told me that he had been to the hospital to see whether the missionaries would do something for him, and to his great surprise, he found that the first wound had been attended to, and other tokens of kindness had been shown to his wife, and now he sees that Christ is true and his followers are the same. He said that no other Jew would have done the thing so quickly and so faithfully. He was full of gratitude, and from then on he promised to follow Christ, so he took the New Testament and tracts which he said he would study and obey.

* * * *

As I was visiting the members of our congregation and some inquirers, I came into a family who received me very kindly and greeted me warmly. I asked them why, since they showed me such kindness, did they not come to the meetings, as I thought I had not seen them in our audience for a long time. Then the man said that he had been a regular attendant at our meetings, and had really enjoyed listening to the preaching, but he had lately given up going as he got tired of standing in the aisles, and he could not come early enough to find a seat. He used to come at eight o'clock and there was no seat, then he came at a quarter of eight, and there was no seat; then he came earlier, and even then there was no seat, so he said that he decided on the following. "I thought I would wait until someone would leave their seat and go out, so that I could take that, but they stay there to the very end, and no one leaves, and so I was disappointed. In our synagogues you can never find such crowds, even on the day of Atonement and not even at a wedding. Why do you not push out one of those walls of Beth Sar Shalom, and put in a few hundred more chairs? I cannot stand so long in the aisle because I weigh 270 pounds. I intend to try once more and come still earlier, half an hour before the meeting begins, and see how that will work."

* * * *

One Jewess who has said many times that she believed in Christ, asked me to call at her house and when I arrived, she said that she was worried about her husband. She believes and wants to step out altogether for Christ by baptism, but she wanted that her husband should believe and be baptized at the same time, yet he does not want to do so. "Now," she said, "I want to ask you to do all you can and persuade him to join me in my step, so that we shall be baptized together." Presently, the husband came in, and I began to speak to him. He told me that he too, believed in Christ because he had attended our meetings and studied the New Testament and the tracts, and he is fully convinced that Jesus is the Messiah, but He cannot allow his wife nor himself to be baptized because they would be persecuted and then would not have any favors from the Jewish people, but would be left to starve. "Why don't you preachers of Christ have some factory in which you can give work to our poor brethren who are persecuted when they are baptized?" he queried. "I know many who believe, but they must keep their faith dark because they are afraid of their employers."

Jewish Notes.

It has been reported from Jaffa, Palestine, that a rabbi from that town has made an appeal to the Jews all over the world to contribute large sums of money for the purchase of the tract of land upon which Rachael's tomb is

located and to build upon it a Jewish School, or as called by the Jews, a Talmud Torah. Rachael's tomb is so precious in the Jews' estimation that every visitor writes his name on the tombstone which Jacob put there with his own hands.

* * * *

The Jewish papers have recently shown cause for the hope of a cessation of the persecution of the Jews by the fact that the largest universities of Europe, the Vatican one included, have adopted in their regular courses of education, the study of the Talmud. Justinian forbade the Talmud to be studied by the Jews. Pope Gregory did the same. In the year 1242, in France, the Talmud was condemned to be burned and many other calumnies and accusations were based upon some doctrines of the Talmud all because of the ignorance on the part of the world of its teachings. When the world begins to become acquainted with the lofty and high ideals of the Talmudic learning and wisdom there will be no more false charges of crimes and offenses against the Jews, the papers say.

* * * *

When the Jewish Passover Feast comes near, blood accusations in Russia, Roumania and the other Catholic countries are repeated every year. In spite of the thousands of previous instances which show that there has been no foundation for such accusations, those shameless and conscienceless enemies of the Jews will indefatigably spread again and again that rumor that the Jews must kill some Christian whose blood they use for their Passover. Thus, the poor Jews in all those dark countries live in terror a month or two before their Passover begins. In a town in Russia called Paltawe, it occurred in March, that a Russian servant girl just engaged in the house of a Jewish hair dresser, noticed on the table a bottle of red liquid (a hair dye) and ran immediately to the police station, and complained that the Jew had already prepared Christian blood for the Passover. The police immediately arrested the hair dresser, and only after some time of trouble in prison, during which a thorough examination was made of that supposed blood, he was set free. Many other incidents like this have been recorded lately in the papers and they all make the hearts of the Jew to fail for fear of the Gentiles.

* * * *

In Prussia, the Jews celebrated March 11th, the one hundredth anniversary of their emancipation. One hundred years ago the King declared them no more strangers, but citizens with all rights. Special services were held in the Jewish synagogues of Berlin and all the other cities of Prussia.

* * * *

It has been a well-known fact that the Catholics somehow always have succeeded in getting Jews on their side in politics whenever

they wanted them. Recently the Jewish dailies advised the Jews to side with the Protestants, pointing out the persecution they have to endure under Catholic influence in Montreal, Canada. The occasion that caused this advice, is the new organization called the Guardians of Liberty formed in Washington, under the lead of General Nelson, to oppose the Catholic political influence. * * * *

In the Chicago Hebrew Institute concerts have been given for several months. At one of the concerts the Russian national song was struck up, and suddenly there was an uproar among the Jews present, which nearly came to a riot till the musicians quickly changed to the tune "America," which acted like magic to quiet the Jews and caused them to applaud enthusiastically. Thus, these Jewish immigrants teach the Americans a lesson in patriotism. * * * *

A Jewish boy of nine years, called Solomon, the son of a poor tailor of the East End, London, entertained the King and Queen of England for a long time with his wonderful performances on the piano. They had to have the pedals of the instrument raised in order to be reached by his short legs.

* * * *

The latest statistics by the Federation of Churches concerning the population of Brooklyn, shows that this borough has over 400,000 Jews. There are now about 1,200,000 Jews in Greater New York.

Questions and Answers.

Question 1. *Please explain the last part of the verse, Luke 3, 16, which speaks of baptism of the Holy Ghost and fire. Our minister says the baptism of fire is the ungodly baptism. How do you understand it?*

2. *Is the war which Ezekiel speaks of in the 38th and 39th chapters to be before or after the Millennial time?—P. S. ALLEN.*

Answer 1. While John could do nothing more than baptise with water as a token that the people ought to purify and cleanse themselves, the Lord Jesus, he intimated, would baptise with the Holy Ghost to cleanse and purify the heart, not only as water washes the outside, but as fire clears out the dross that is within, and melts down the metal that it may be cast to a new mould. It also refers to the power of the Lord Jesus Christ to execute judgment upon the wicked, who are as chaff, vain and worthless, whom He will burn with fire unquenchable, (verse 17). With this he refers to Mal. 4: 1. Your pastor must have spoken of this secondary meaning of fire mentioned here in connection with baptism.

2. It immediately follows the millennium when the devil is let loose. See Rev. 20:7-8.

Question. *What is the Christian's duty in regard to giving money to the Lord? For myself, I think giving at least the tithe is a good system to follow.—M. DAVIS.*

Answer. In I Cor. 16: 2, the apostle Paul directs believers to lay by as God has prospered them. The more one has, through God's blessing, gained by business or labor, the more one ought to lay apart. The Tithe system was ordered for those under the law, but we who are under the grace of the Lord Jesus Christ who gave up all for us, even His life, are His own purchased property, and must give freely for His cause in proportion to God's bounty to us.

Question. *I love the Old and New Testament, except the Song of Solomon. I never could get any good there. Please in a few words in your little paper give me a Hebrew's opinion of that book.—"A Subscriber".*

Answer. This book is a Divine allegory representing the reciprocal love between Christ and His true followers under the figures taken from the relation and affections that exist between a bridegroom and his espoused bride. This emblem is continually employed in Scripture as in Ps. 45; Isa. 54:5, 6; 62:5; Jer. 2:2; 3:1, and many other passages. This book also has reference to the Jewish people, as waiting for the coming of the promised Messiah.

Among Our Girls.

We are discussing with the older girls in our Evening Sewing School, the claims of Jesus Christ as the promised Messiah and by taking up the individual prophecies and their fulfillment are trying to prove to them that there is a sure ground for faith in Him. Among the number are some really intelligent, active thinkers who are anxious to talk with us freely and bring up many arguments from the Jewish viewpoint. We are thankful for this opportunity to try and help them and glad that they are sufficiently interested to discuss the subject, instead of indifferently turning away from it. Do pray that we may have great wisdom in dealing with them and that they may definitely be won for Jesus Christ.

A majority of the girls in the class seem to be allowed freedom by their parents to accept whatever religious beliefs they choose. Some have been brought up quite strictly but as they have grown older have been told by their parents that they could decide for themselves what religion they would now follow and, so they come to us, critical, but willing to be convinced, if we can so do. One or two girls are rigidly controlled as far as possible, but whenever they can, they attend the meetings at the Mission, for it is the place they delight to be.

The father of another of our girls is a Socialist and she has imbibed many of his ideas; other girls have been brought up carelessly and have no religious convictions at all, so you can see that among just the few that are coming to us there is great variety of thought and opinion. What a blessing it is that one Person answers the need of all human hearts and what a joy it is to be able to point to Him, the Truth, in the midst of the falsehoods on all sides.

—ELLA T. MARSTON.

Receipts from January 18th to March 15th, 1912

"THE CHOSEN PEOPLE."			
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Miss N. Gardiner	1.00	Mrs. H. C. Filer50
Mrs. W. N. Grubb25	In Memory of Allen and	
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Mrs. C. A. G.	2.00	M. T. Martin, M. D.	1.00
Mr. Richard Schirmer50	Anonymous	3.00
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Mrs. A. B. Hatcher	1.00	Dr. Howard A. Kelly	3.75
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Miss Alice C. Patterson ..	4.00	W. H. Weeks	4.50
Rev. John A. Kees	1.00	Rev. Fred I. Stevenson ..	2.00
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Mrs. M. Garner	5.00	Miss Maria Mills50
"A Friend of Israel"	5.00	Frank M. Boyd	4.25
X. Y. Z.	5.00	Central Baptist Church ..	5.00
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M. E. T.	5.00	Miss J. M. Mitchell	1.00
Mr. and Mrs. E. Lamkin ..	2.50	Miss Florence M. Ripley ..	1.00
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		Mrs. N. L. Page	1.00
		Rev. L. F. Requa, Jr.	10.00
		Mrs. M. E. Cornwell50
		Miss Grace Bonine	5.00
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		Cong. Church	10.00
		By J. C.	100.00
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		F. Benz	2.50
		Dr. Clara Warner50
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		Mrs. G. G. MacIntosh	4.00
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		Mrs. Obed M. White50
		W. H. Beecher	2.00
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		Mrs. S. H. Kelley	4.00
		Miss Abby T. Arnold	4.50
		L. E. Singer	4.50
		A. A. P. Caverly	1.00
		Mrs. K. S. B. Muchmore ..	.50
		Miss Esther M. Smith50
		Rev. B. Thomas	5.00
		Mr. L. R. Kramer50
		Mrs. C. B. Forbes50
		Mrs. W. C. Whitteker	10.00
		"A Friend of the Jews"	4.00
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		Mrs. Jane Sloan	5.00
		Geo. Rector50
		Mrs. C. H. Gough	1.00
		Mrs. and Miss Thornston ..	1.50
		Mr. and Mrs. Townend50
		Mr. Theodore Coston	2.50
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		R. L. C.	50.00
		J. T. P.	30.00
		Mrs. L. L. Ray	5.00
		Mrs. W. B. Hart	5.00
		Mrs. A. L. Scott50
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		L. E. P.	1.00
		Edward L. Button50
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		Mrs. Wm. Kendall and Mrs.	
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M. E. Bryan50	Mrs. John T. Jones	4.50	Mrs. Carrie Todd50
Mrs. Louisa Kampter	4.56	R. L. C.	50.00	F. A. Gregory50
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A. H. Doermann25	Rev. W. B. Gillis	17.50	loose coll.	3.45
Matt. Gillespie50	Mr. Martin Davis & Father,	25.00	H. D. Sage50
R. A. Moser	5.00	J. T. P.	30.00	F. C. Smith	9.50
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Mrs. M. W. Spencer25	Rev. Samuel Thero	1.50	Mrs. Swan Nelson50
Mrs. Mabel Brosseau	1.50	P. Geo. Gow	11.50	Mr. H. C. Kidder	4.50
Mrs. Wilson White10	Dr. O. W. Jewett	4.50	Mrs. E. Schwarz50
Mrs. F. T. Spicker	5.00	Mrs. M. P. Choate	1.00	Mrs. E. T. Sines50
Mrs. Prahl	10.00	Mrs. Ada Scull	10.00	Col. East Side Bap. Church,	4.05
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Mrs. Elizabeth Zook	9.50	Mrs. Mary J. Jackson	4.50	J. W. Hunt	9.50
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A. L. Ambree10	Rev. J. S. Tate	1.00	Judge John H. Scott50
In Memory of David Hillis,		Mrs. C. M. Carroll	25.00	Wm. Calder50
per J. K. Hillis	4.00	Mrs. J. V. Overly	3.50	Miss Ada G. Dayton	4.50
"A Friend"	100.00	Mrs. E. B. McLaughlin ..	1.00	C. D. Ross50
Mrs. A. Bruce Williams ..	2.30	"A Friend"	1.00	Mrs. Chas. Cooder50
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Mrs. Fred Strange	5.00	Mrs. L. H. Nilsson	9.50	Mrs. E. M. Vandevoort ..	.50
Ellen Shauck	1.00	"The Brooks Class"	3.06	Col. 1st M. E. Church, Salem,	14.27
Mrs. Emilie Freiheit	4.50	Mr. Joseph Parker50	F. G. Brown50
Mrs. B. Evans	1.50	"Christian Herald"	5.00	Mrs. L. C. Jensen50
Mr. T. Jenkins	1.50	By J. C.	100.00	Mrs. Robt. McMurphy50
Rev. C. E. Maxfield	4.50	E. S. Sundt	4.50	Mr. F. Kruse	4.50
D. M. McLean50	Miss M. M. Lloyd	5.00	Mr. Frank Page50
T. B. Vosberg	1.00	Mrs. A. Boulden	5.00	Walter R. Corbett50
Mrs. Carrie Birdsall50	Mr. Thos. Olver	2.00	Mrs. J. Bason	1.00
Rev. L. M. Whiting	1.50	L. M. Strong50	Mr. Chas. Roth	9.50
Mrs. Lucy A. Turnbull	4.50	Mrs. Stephen C. Van Wyck,	5.00	Other Anonymous Salem	
Mr. Cornelius Verwers	2.00	Mr. & Mrs. J. McLaughlin,	9.50	Gifts	5.00
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Rev. H. A. Green	1.00	Mrs. G. G. McIntosh	2.00	Miss Amelia Skelly	4.50
W. A. Carey for Boys' Class,	1.00	Geo. R. Osgood, Esq.	25.00	Loose Col. 1st Bap. Church,	
Miss Ruth Darrow	2.00	Mr. and Mrs. C. K. Smith,	24.00	Oakland	17.27
Mr. J. F. Ludwig	5.00	G. C. Oakes	4.50	Loose Coll., Nazarene Ch.,	10.30
Mrs. W. T. Williams	9.50	Miss Lila Sayre50	Other gifts and renewals ..	5.50
Mrs. F. C. Krueger	3.00	Miss Henrietta Wolfer50	T. Lovell, Esq.	20.00
Isanti Baptist Church, S. S.		"In His Name, Anonymous,	1.00	Coll. Y. P. S., 1st Bap. Ch.,	
and Young People's So-		Mr. W. Duggan, additional,	.50	Los Angeles	6.11
ciety	17.10	Miss C. M. High	3.50	F. W. Govette	15.00
Edward Rudling50	Rev. J. W. Schwab	5.00	Rev. J. A. Elliott50
Miss Blanche Craven	6.50	Miss Anah F. Starkey	4.00	Coll. Y. M. C. A., Pasadena,	
H. O. Farnol	2.00	A Friend, per L. E. Elliott,	1.00	net	25.73
"E. B."	5.00	Mr. Rupert Hutchinson ..	1.00	F. M. Zimmerman	4.50
Miss Mary A. Tefft	1.50	Miss Jeanie E. Porter	4.50	Porter L. Parmele	4.50
W. H. Beecher	2.00	Mrs. Ida Priest	2.00	D. L. McBride, Esq.	24.50
R. A. Carlile	1.50	Mrs. Howard Davis50	Jean Loomis50
M. S. Johnson	1.36	Mrs. J. G. Smyth	1.50	Miss Alice Kurtz	2.00
Mrs. L. Wohlgenuth	10.00	Mrs. Moyles50	Coll. 1st Christian Church,	19.94
H. S. Vreeland	2.00	Mrs. H. D. Pinkerton50	Miss Stambauch	4.00
H. E. Coolidge	5.00	Detail of Receipts per J. C.,		"A Friend"	20.00
Mrs. Geo. L. Johns	1.00	January 25th to February	26th,	Mrs. Glen Taylor	5.00
Mrs. Samuel Adams50	Mrs. Mary E. Thrush	1.00	C. H. Wood	4.50
Mrs. Adah Scull	1.00	Mrs. McIntyre	8.00	Miss Annie Bevan	4.50
Mrs. J. S. Lunn	5.00	B. F. Jeffers50	W. A. Pike	1.50