

THE CHOSEN PEOPLE

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:

"The Lord watch between me and thee, when we are absent one from another." Gen. 31: 49.

FAREWELL FOR THE SUMMER.

As has been our custom since THE CHOSEN PEOPLE was started, we must now bid you farewell until again we meet in these columns next October, if the Lord tarry, and if He so will. It seems but yesterday that we greeted you with the October issue of 1911, so rapidly has the time passed, and so crowded have been the days.

We shall miss the privilege of this close fellowship with you, for somehow there is more vital and definite interest on your part while the paper is being published, but I hope that its cessation will not act as an interruption to our mutual co-operation in this work.

A SUMMER MESSAGE.

The message uppermost in my mind at this time is the old seal of friendship and fellowship that is found in the mystical word Mizpah, "The Lord watch between me and thee, when we are absent one from another"; and the bond of prayer must unite us, through our common Lord and Master, Jesus Christ. To your shoulders we shall commit the burden of the various activities of the mission; we shall not forget you in our daily prayers, and we shall expect the same remembrance of this work on your part. Bear in mind all its needs, all its activities, all its problems, difficulties, and finally its victories, for with all these trials and conflicts, there is always the sure promise of victory. Through the generosity of a dear friend, we are already able to make definite plans for the summer fresh air work for the children; the Lord has wonderfully blessed this venture, now only in the third year, and it is impossible to overestimate its value. Remember to pray for these Jewish children who will be under our care, that the teaching with which we surround them during their stay at the farm may shape their future lives for Christ; pray for their teachers who have so kindly volunteered to go with them, and watch over and teach them.

Don't forget the work here in Brooklyn which will go on unabated. The daily dispensary will continue, where the doctors minister to hundreds of patients every week, and there will be the meetings for the adults, for in spite of the heated weather, the crowds will continue and we need to give them a fresh Gospel message week

after week, to gladden their hearts, and to turn their minds from the material things to which they fasten their hopes for ultimate betterment, to Him alone who is able to give them the peace and comfort which their hearts crave.

REMEMBER THE TREASURY.

Then there is the treasury; this, next to prayer itself, is the power-house forming the dynamo which enthuses new life into every artery of the mission; we need money in the summer fully as much as in the winter for there is no cessation of expenses, and we look to you confidently to bear in mind these needs, thus relieving us from the strain and worry of finances. There will never be any danger of your giving us too much money. We faithfully pledge you to use every dollar as honestly and as effectively as we know how in bringing the Gospel message to the Jew, knowing that the Lord Jesus to-day, as of old, still sits over against the treasury, and it is to Him that we would direct your responsibility as well as ours. The need of the building is becoming more and more urgent; please remember it in your prayers.

THE FINAL VICTORY.

Thus, united in things spiritual we find a common foundation upon which to build our hopes because in this Jewish problem is wrapped up the destiny of the world. While all about us there is darkness, and distress of nations, and apprehension in the hearts of many, let us look confidently to Him who is at the helm. For out of the darkness, Israel will yet emerge, a people redeemed of God, and conquered by Him Whom they once pierced, they will go out as the harbingers of peace and salvation to every corner of this great world of ours, preaching the glad tidings of the Messiah, until every being shall call upon the name of God, and upon this earth shall be the era of blessing, for which every heart is longing. This is the incentive for Jewish missions, this is what spurs each one of us on, to give and spend, in behalf of this great task of bringing the story of the Lord Jesus Christ to His own brethren, according to the flesh.

I pray that the God of Israel may watch over you during the summer months, giving you constantly the joy and comfort of His presence, guiding in all your thoughts and activities, and keeping you from evil of all kinds, so that when we meet again it will be with songs of rejoicing upon our lips, praising Him who is the Rock of our salvation.

Ever faithfully 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 Sumner, Ralph or Broadway cars to Walton St. Branch S. S. in Brownsville, in the Williams Ave. M. E. Church, Williams Ave., near Atlantic Ave.

This work was started in 1894, by LEOPOLD COHN, in obedience to the call of God. With no friends to back him, he placed full reliance on the Lord who through His children, has sent the necessary funds. Meetings are held for adults and Sunday and Sewing Schools for children. A Medical Department is maintained to assist the poor Jews.

The Lord has richly blest the preaching of His truth concerning Jesus Christ and several 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."

Healing the Sick

Few people realize the scope and value of our medical work among the poor. Little is said concerning this department, because our space is so limited that many important and interesting matters must be omitted, but we would like our friends to remember that we are doing a very practical form of Christian work in our Dispensary. A special floor of the Mission Building is devoted exclusively to this department, and every afternoon the physicians are in attendance upon all the poor sick who come. The extent and value of this can be fairly judged when we mention that we are treating patients at the rate of 15,000 a year. There are many dispensaries that do not treat this many patients, yet they are conducted at an expense in excess of what we spend annually on all the departments of our work combined, including the dispensary. To our friends who may think we emphasize the spiritual too much, we say, no; but we carry the practical form of Christian service side by side, with the theoretical, that is, we believe in letting faith go hand in hand with works, and all at the least possible cost of administration.

A New Tract

We have just issued in very attractive form a new leaflet describing in full our Annuity Plan, which we shall be glad to mail to any interested friends upon request. We are also preparing some other new literature designed for use in interesting your friends in the work among the Jews; the form of this literature is somewhat similar to the tract entitled, "To the Wild Olive Tree," which has enjoyed such a phenomenal de-

mand. The new tracts will be entitled, "Pray for the Peace of Jerusalem," and "Salvation is of the Jews." These we expect will be ready in a few days and we hope our friends will order them in large quantities and give them a wide circulation; the Summer is a very opportune time for interesting new friends in God's ancient people and bringing home to them their duty to Israel. We know that you will not let the opportunity pass by neglected. We were gratified at the loyalty shown by our friends in response to the notice last month of some extra copies of THE CHOSEN PEOPLE that we had on hand. We appreciate very much your faithfulness in getting others interested in the work in which you are so deeply interested.

The new Tracts will be furnished to you at twenty-five cents a dozen, postpaid.

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

Comfort for the Sick

One morning a Jewish woman of about thirty came in to us for some literature; she did not know what kind of literature she wanted, but all she could express was, "Something to read." Upon closer questioning she told me as follows:

"My husband has been sick for the last few weeks and is shut in, cannot go out at all; he feels lonesome and would like to have something which will cheer him up." I said to her, "You are his wife, why don't you make him happy?" "I do try," she said, "in every way possible, but he told me that nothing can make him comfortable unless I go to you and ask that you give him something to read. I asked him, 'What reading do you want,' and he told me, 'Just tell Mr. Cohn that I want some reading matter and he will give you some, as he knows what I want.'" I said to her, "The only reading matter I can give, is about Jesus our Messiah." To this she answered, "Yes, my husband told me about Him after he heard you preach, and he just loves Him, and that is why he cannot be so happy over anything as over a book which tells about Messiah." I said, "Do you also believe in Jesus?" "I don't know much," replied the woman, "because I am not learned, but if my husband believes in Him—so do I."

Meeting Preferred to Eating

At one of the Monday evening meetings, when we gather our Church Members, we heard a testimony from one of the converts, which touched our very hearts. After the usual service of prayer, a hymn, reading of the ten articles of Faith and Scripture lesson, we always open the meeting for testimonies. Among the others, a man of about twenty-eight got up, and basing his testimony upon the Scriptures, he said that in his work-shop some of them are working overtime now; he is one of these, and had just come from the work-shop, not going home first for supper as he would not miss the meeting for anything. He took out from his pocket a cracker, and told that he had just stopped in a store and gotten a few crackers for himself in order that if he felt faint he could take a piece, but he had not felt the need of it, for as he said, "To hear the Word of God is more than eating and that is why I come to these meetings, because I want to feed my soul with Spiritual Food."

A Student Converted

A Jewish boy of twenty has attracted my attention to a great extent. He comes from Roumania, has been here only three and a half years and never knew a word of English until he came to this country. He began to study, and in his spare time worked for a living. He is now finishing the second year in High School. Once he came to the meeting on a Friday evening, and while I was expounding the Word of God to the audience, I noticed the careful attention that this

young man paid. I afterwards called him aside, and wanted to know all about him. He told me of his terrible hardships, how he is supporting himself by giving lessons in the evenings, and in this way working his way through High School. I told him that "there is something better for a man than this earthly life." He became interested and took a New Testament and some tracts. After having read a little of the literature he had a good many questions to ask. He knows the Old Testament in Hebrew very well, and so it was a real treat to talk with him. He has now come out from the darkness into the light of the Lord Jesus Christ, to believe in Him, love Him, and promise to serve Him.

The Jewish Soldier

The readers will remember the interesting article we wrote about a Jewish soldier in the January number of THE CHOSEN PEOPLE. He had read our tracts while stationed in Texas and when his post was changed and he was moved to Brooklyn, he came to see us, as the reading of the tracts interested him and created in him a desire to see the work and talk with the workers. He then took a Testament and an English Bible. We wrote in the previous article that there was hope for his conversion, and we are now glad to report that he has been converted and not only believes in the Lord Jesus Christ for his own salvation, but is anxious to bring others to this Savior. He asked me to give him a number of tracts which he would distribute among the Jewish soldiers in the Army. One Jewish soldier with whom he is well acquainted, is almost persuaded and he asked for a New Testament for him to read.

Young Convert Bearing Fruit

It was a most interesting scene for me to look into the face of a young boy of eighteen, one Friday evening at the close of a meeting. He is my nephew's son. He came to America last fall and although the blind brethren in the old country had started rumors about me, saying that I had become a traitor, etc., this boy with the brother who accompanied him to this country were not hindered by blind prejudice, but began straightway to attend our meetings. They took New Testaments which they carefully read, as they have a knowledge of the Old Testament in the Hebrew, and now they have confessed faith in the Lord Jesus Christ. As I came down from the platform this boy was the first one to meet me with a smile on his face which expressed indescribable joy. His eyes were sparkling; his face took on a pink tint which I never noticed on his cheeks before; he was altogether full of happiness, and as he opened his mouth, the first thing he said in a joyful tone was, "I have converted a young Jewess. Here she is and she wants to join your congregation." I was very much surprised although the young man had told me he believed in Jesus, yet I did not know that he was really in earnest about the conversion of souls. Now he proved it by the fruits of his labors.

Incidents by Philip Englander

While in an elevator one day with an elderly Jew, he looked at me so angrily, that I went near and asked for an explanation. "Don't you know," he said, "that my son nearly was apostatized through you, and thereby you caused me awful suffering?" By this time I recollected that this man once came into one of our meetings, picking out his son who was in the audience, dealing him a terrible blow and dragging him out of the auditorium. "Did you find that your son learned anything bad at our meeting; is he disrespectful to his parents, does he spend his money and nights at bad places or do other such things?" asked I. "No," came the reply, "on the contrary, he spends his evenings in the house reading the Bible, he saves his money and is altogether a respectable, good boy." "Then," said I, "why should you call him an apostate if he has become a better boy?" After a long talk, showing him the unreasonableness of his prejudice against the belief in Christ, he admitted that I was right and he was wrong. He said he was sorry right after he hit the boy, and that really the son had learned to be better, and he now expressed his thanks instead of being angry with me.

HIS FAMILY RECONCILED.

A young man who was converted at our meetings had his whole family against him, so much so that he had to leave the home. When Pass-over came they invited him to the house again, and he asked me whether he should go. I advised him to accept their invitation and to show them love, as is becoming a follower of the Lord Jesus who told us to love even our enemies. During the holidays he used the opportunity of telling his family about the Saviour. He read to them portions from the New Testament and from the tracts he had taken from us, and the Lord blessed his efforts so that his father, mother, sisters and brothers began to love him more than ever before. They would not allow him to go away again. The father promised to establish a business for him, and they listened gladly to what he had to say about the Lord Jesus Christ.

ADDRESSED A CROWD.

One day in a crowd of Jews in front of a house, a man accosted me and said he had been to our meetings. A funeral was the cause of the crowd and while talking with this man the body was brought out to the hearse, and one Jew, as is customary, went around with a tin box collecting money from the by-standers and calling, as loud as he could, in Hebrew, "Righteousness Delivereth from Death." (Proverb 10: 2.) The word righteousness in this passage was translated by the old Rabbis to mean, the giving of alms. I then quoted to them the words of our Lord, Matt. 6: 1 to 4, and asked them, "Is this the right way? Is not that which the Lord Jesus says, the better way?" "When thou doest alms, let not thy left hand know what thy right hand doeth." As I preached to them for some time, one of the crowd rudely asked, "How do

you dare to speak to Jews in this way?" but quite a number of them took my side and said, "We have been to their meetings and heard them preach, and they are all right."

Questions and Answers.

Question. Can a person be so holy and sanctified here on earth so that they can be free both from inbred sin and from all sin? Some claim we can, and some claim we can be free from our daily sins but we cannot be free from inbred sin until we die. —J. A. Blom.

Answer. Inbred sin, which is called depravity, consists of a state of mind the opposite of that required by the law of God. In His grace and mercy, our Father provided a remedy, the blood of the Lord Jesus Christ which cleanseth us from all sin. Conversion is man's turning to God, regeneration follows as the free gift of God, producing sanctification and enabling us to die unto sin and live unto righteousness. The Psalmist in Psa. 19: 12, suggests that there are "errors" from which we cannot be free.

Should you mean by "inbred sin" the desire to sin and the evil thoughts which beset us all, then we must admit that we are not free from these, (see Rom. 7: 17-25.) but although they may enter our hearts yet through the power of the Son of God we are conquerors.

* * * *

Question. Is there now a sect of Pharisees among the Jews whose belief is the same as it was in New Testament times? If not, when did it become extinct? —Mrs C. A. M. Finley.

Answer. The Pharisees, whose title means separatism, have been misunderstood by Christian writers. It was the Sadducees, so called after their ancestor Zadock, the priest in the days of Solomon, who persecuted the Lord Jesus. They claimed the authority, privileges and prerogatives of the priesthood established in Solomon's time when Zadock officiated as priest. The Pharisees, however, struggled for a long time against the priestly Sadducees, and finally succeeded in infusing their own views and principles into the political and religious life of the people. They contended for democracy in religion and aristocracy of the learned. The priests, they argued, are nothing more than deputies of the people. They maintained that God gave all the people, the kingdom and priesthood and holiness. See Ex. 19: 6. They taught that the spiritual life of the people should center not in the Temple, as the Sadducees claimed, but in the Torah (Bible and Talmud) and in the Synagogue. While the Sadducean priesthood prided itself upon its aristocracy of blood, (Sanh. 4: 2) the Pharisees created an aristocracy of learning instead, declaring a bastard who is a student of the law, (meaning the Bible) to be higher in rank than an ignorant high priest. (Hor. 13a.) The main teaching of the Pharisees was such that even the Lord Jesus agreed fully with them, as the old version, Mark 12: 28-34, still has it. Only in the matter of keeping separate from the Am-

harez (ignorant and publican and sinner) and the washing with regard to purification, did the Lord differ widely from the Pharisees. Mark 2: 16, Luke 3: 30, 7: 39, 11: 38, 15: 2, 19: 7. The Pharisees abhorred and condemned hypocrisy (Sotah 22b; Ab. 2: 13; Ber. 17a). However, there were seven different classes of Pharisees, and a large number of them were hypocrites. One sect was called "the eccentric Pharisees," which were called by the rabbis, as early as at the beginning of the second century, "Destroyers of the world" (Sotah 3: 4). It is such types of Pharisees that the Lord Jesus condemned (Matt. 23). He did not stop at "woe unto you scribes and Pharisees," but added the word "hypocrites," meaning those Pharisees who are hypocrites. The best class of Pharisees always were friends of the Lord Jesus (Luke 7: 37; 13: 31) and of the early Christians, Acts 5: 38; 23: 9. Josephus describes the Pharisees as extremely virtuous, sober and as despising luxuries. Their ethics are based upon the principle, "Be Holy, as the Lord your God is holy," Lev. 19: 2. Compare Matt. 5: 48. The Lord Jesus told His disciples to do as the Pharisees bid them do. Matt. 23. With the destruction of the Temple the Sadducees disappeared altogether. Henceforth, Jewish life was regulated by the teachings of the Pharisees which shaped the character, life and thought of the Jew for all the future. Thus, all except the small number of reformed Jews who have no Messianic hope, are Pharisees even at this present time. Some are true, others false Pharisees.

* * * *

Question. *Where in the Old Testament is the Deity of the Messiah foretold?..* —E. M. O.

Answer. God promised David to raise up one of his seed who would be King forever. (2 Sam. 7: 1; I Chron. 17.) Reference is made to this promise in Psa. 89 and 132. Every king in Israel had to be anointed by a prophet with consecrated oil, but concerning the Messiah (which means anointed, in Hebrew, and which is Christ in Greek) Psa. 45: 7, 8, intimates that God Himself anointed Him. Therefore, He is called *the* Messiah, the everlasting King and the Son of God. Psa. 2: 7, 89: 27, 28, also 2 Sam. 7: 14, 15.

Referring to that great King Messiah in Ex. 23: 20, 21, God warns the people against disobeying Him for His own name is in that Person, who has the power to pardon sins. In Jer. 23: 5, 6, God gives that same Messiah His own name, Jehovah, and since God says in Isa. 42: 8 and 48: 11, that He would not give His name or glory to another, so it is plain that the Messiah is God Himself, Jehovah our Righteousness.

One might confirm this by many other references from the Old Testament bearing upon this subject.

* * * *

Question 1. *What does Paul in I Cor. 11: 5 mean, where he speaks of the woman having her head unveiled?*

2. *In verse 10, Paul speaks of power on her head, does he mean the hair?*

3. *We notice in verses 4, 5 and 6, the Greek word is Kalupto, in verse 10 Exousia, in verse 15 Peribalaion. Give the correct meaning of each of these words.*

4. *In Isaiah, 3: 20; it speaks of the bonnets; does the prophet mean the fashionable hat or plain bonnet that the Sisters of the church or the Brethren wear?* —Wm. Stucker.

Ans. 1. Among the ancient Eastern people man's uncovered head indicated superiority and covered showed inferiority. The women, in accordance with God's order, "And he shall rule over thee," (Gen. 3: 16) wore some kind of a cover united with a veil as a sign of subjection to man's rule and power. (See Gen. 24: 65, in the case of Rebecca.) The Jewish women especially, were and still are very strict in having their heads covered. In Yuma (Talmud) 47, page 1, Kamchith, a Jewess who had seven sons all of whom were high priests, was asked for which good deed she was honored thus and she answered that because she always had her head covered so that even the walls of her room never saw the hair of her head. This is Paul's meaning of "Because of the Angels" (verse 10) viz., even when no man sees, the angels will see. The Jews, therefore, had then and still have their heads covered while praying, in order to show humbleness when approaching God. (Shab. 156, page 2.) Some of the women at Corinth supposing they were speaking under divine inspiration in a Christian assembly wanted to throw off the veil-cover claiming equality under the grace of Christ. Paul, therefore, argues both against the Jewish custom and the unscriptural, unnatural, and immodest claim of those women.

2. No, it refers to the head cover which signifies subjection to the rule and power of the man.

3. Kalupto means a cover; Exousia means a cover indicating subjection to power; Peribalaion means the particular head dress, a cover united with the veil, customary at that time.

4. It means ornamental hats in an extravagant and luxurious manner.

Jewish Notes.

Now that the Jewish Passover has gone by, reports from Europe, which sound like bits of mediæval history, are reaching the Jewish leaders of America concerning the blood accusations. From Bohemia comes the following: A Gentile servant-girl for a Jewish merchant, Joseph Gantz, in Subatka, spread among her people the following story: One evening as she sat in her room writing, she noticed a strong odor of camphor, soon felt dizzy, and became unconscious. When she awoke in the morning, she found wounds on her wrists, and felt very weak. The rumor, therefore, went out that the Jews had made those wounds to obtain the blood of the Christian girl for the Passover. The merchant's store was pillaged, but after an investi-

gation, the girl confessed that she had made the wounds herself in order to be excused from further work. She and her mother were arrested.

Some railroad employees in another place, found a large trunk addressed to a Jew, and at once said that it contained the corpse of a Christian boy, from which the Jews had taken the blood for the Passover. There was great excitement for some time, and the Jews were in terrible fear until at last it was found to be false, and the accusers were arrested.

* * * *

In Russia, numerous stories of this kind occurred before and during the Jewish Passover holidays. The most fearful one happened in Heimen, Podalier State. A Russian woman and her three children were found cut in pieces. Soon crowds of people surrounded the Jewish quarters, threatening to kill, because they said that no one but a Jew would have so horribly butchered four persons for the purpose of getting their blood for the Passover. Fortunately, it was discovered that the husband and father of the woman and children had committed the awful crime.

* * * *

In Poland, there is a custom among the Christian (?) people to make up a figure, accurately representing a Jew, and dressed in Jewish ceremonial garments. With this they march through the streets, accompanied by large crowds, trying to do their best to hit that supposed Jew, and shouting out, "Kill the Jew." While that procession lasts, no Jew dares to step out of his house. Those Jewish houses which the procession pass, get broken windows. In markets and in trains, circulars are widely scattered in which are such silly insinuations as the following: "We Jews demand of you, Polish dogs and charlatans, that you shall remove the crosses from the schools; if not, we will shoot you all like dogs and we will poison the pupils." The common people take this, either innocently or intentionally, as coming from the Jews, and, therefore, do them bodily harm whenever they can. We could give more stories of this nature, but let this suffice.

The Christian world should be aroused to heroic action to put an end to these atrocious persecutions done falsely in the name of Christianity by a country whose very name is synonymous with butchery and rapine.

* * * *

A Russian Jewess of seventy-six years, who has well-to-do children in Chicago, came to this country by way of Canada, accompanied by her daughter who has been deaf and dumb for seventeen years. They were sentenced by the United States immigration officials to be sent back on account of the daughter. Relatives appealed to Secretary Nagel, who ordered that another hearing should be given them at Ellis Island. On their way to New York, a wonderful thing happened, the deaf and dumb daughter suddenly began to speak and to hear, so that admission to this country was given them. Several months had passed

since their arrival, and the poor old woman had been kept in prison under the immigration laws of Canada and New York, and this weakened her so that on the eve of the Passover when they were set free, she died upon reaching the house of her sons. * * * *

Dr. Rupin, a Jewish writer, gives some interesting facts about the numerical decrease and increase of the Jews. At the time of the destruction of the second Temple, four and a half million Jews survived, and this number continued unchanged, until the fourteenth century. During those thirteen centuries, there was no great slaughter to which we might attribute an abatement in Jewish growth, and we must seek elsewhere for the causes; the truth develops that many of the Jews during that time became Christians and amalgamated with the nations. In the sixteenth century, the Jews were killed by millions, and it is doubtful whether there were a million Jews in the whole world by the end of that century. Since the terrible slaughters have ceased during the last few centuries, the million Jews are now twelve millions, but the historian says that if they had not been converted to Christianity, they would have been as numerous as the Chinese by this time. In an article published recently by a Jewish paper about these statistics, the writer bemoans the fact that nearly all the aristocracy of the Jewish people has gone over to Christianity. He appeals to the Jews to save their people from sinking their very best and most educated men in the Christian church.

* * * *

Portugal and Spain who were the bitterest enemies of the Jews during the time of the Inquisition, are now inviting them to come back to their countries. Portugal will allow the Jews to colonize in Angola, Africa. Wonderful as it may appear, it would be more remarkable if the Jews could forget all the barbarism and savagery of the Inquisition, and put themselves again under the claws of the wild beast.

The Opportunity of a Century.

Lack of space prevents our continued reminder of the crying need for the enlarged building, although absence of this appeal by no means minimizes the need. On the financial page you will be glad to note a contribution of \$1,000, the largest sum so far received for the new building. You remember our suggestion to have 250 friends each give \$1,000 and the sum needed would be raised. We have now the first \$1,000 from the first friend; all that we need is 249 more. We would like you to be thinking over this matter during the summer days, and when you attend some church service where you are appalled at the meagerness of the attendance, just remember that we here in Brooklyn are unable to give seats to all who are anxious to hear the story of Jesus Christ. Turning away the Lord's brethren from hearing the Gospel! What a responsibility! Don't shift this to somebody else—perhaps you ought to be one of the 249. If you will earnestly seek the Lord's will in this matter we will abide by the result.

Summer Plans

With what joy most of us hear the words, Summer is coming, for they bring us a vision of green fields and tinkling brooks, of fresh, sweet breezes and wide stretches of sunlit waters; they remind us of rest, coolness and quiet away from the sights and sounds of the crowded cities. But of a large majority of people in Brooklyn, this is not true, for to them summer means simply a time of unspeakable heat and noise and discomfort, when every breath of air is laden with disagreeable sounds and odors and usual duties are a burden. Do you wonder that when a few of such have an invitation to spend two weeks in the real country that they grasp at the opportunity with avidity and think it almost too good to be true?

What a fine thing it would be to give everyone a summer outing; but as we can't do that, we are thankful that our friends have enabled us to open a place where a few girls have a chance to grow strong and well under comfortable, happy conditions. This summer will be the third season for our Fresh Air Farm and with a more unanimous voice than ever, all our pupils "want to go." We expect to take them, for already one generous friend has sent us five hundred dollars to start the necessary fund and we are counting on every other friend who contributed last year doing the same again. We shall probably need about one thousand dollars for the summer's expenses, but you need not hesitate to

give lest we have too much, for all remaining from actual needs will be carefully put aside as a nest-egg for a new house on the farm which we long to have next year, as the present one is unsuitable in many ways.

With the growth of the evening class for older girls comes the added opportunity of taking these girls to the country. Some of them have been with us before, but others have not, and we covet the privilege of being able to teach them and give them the Gospel for so many days in succession. Think what it means to be able to talk with them day after day instead of just once in two weeks.

We do most earnestly desire the definite salvation of these older girls who are of an age to understand the truths presented and to decide such matters for themselves. Will not some of our friends make these girls a special subject for prayer and remember them definitely at the throne of grace that we may be able to arrange for them to go to the country, where they may hear the Word of God and that they may accept Jesus Christ as Messiah and Saviour?

Remembering the word that our God "shall supply all our needs according to His riches in glory by Christ Jesus," we trust Him for all the needs, financial and otherwise, in the coming Summer months and pray that His stewards may not hinder the plans which He longs to carry out.

—ELLA T. MARSTON.

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