

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:—

God grant you that frame of mind toward the great King Jesus as was, in the mighty men of David, of whom it was said that they "strengthened themselves to make him king." I Chron. 11:10.

STORM BY THE JEWISH PRESS

On page three you will read the account of strong opposition against this work. The powerful influences of the Jewish papers that have been at work, constitute an imperative call for us all to strengthen ourselves in the making known of the great King to our poor benighted brethren of the house of Israel.

Spasmodic stirrings have occurred many times. Individuals and small circles of Jews have risen up against us here and there occasionally, but the masses and their influential leaders seemed to stand aloof. They belittled the efficacy of the preaching of the Gospel to their people. But now the dynamic of the preaching of the cross which has drawn thousands of Jews to the feet of Jesus has shaken and aroused up the whole Jewry of the largest Jewish city in the world. The leaven of the Jewish papers has worked upon nearly the whole lump of over a million Jews. All the editors, even one of an anarchist paper whose pages deny God and His Word, united in denouncing this mission. Rabbis and laymen joined hands with the editors by writing articles for publication invoking censure upon us. Even some of the judges in the court, who are supposed to be the custodians of the American laws and principles of religious liberty, stooped so low as to write in those papers expressions as are entirely unbecoming American gentlemen.

The history of four thousand years has taught the Jews not to be afraid of what they call conversionists. No climate or surrounding, no affluence or poverty, no friendship or persecution could ever break away their people from the traditions to which they have been so long wedded. The German, the Irish and the English become assimilated when long enough in the melting pot of great America; sooner or later they lose their traditional ideas. Even the Chinaman in some cases gives up his inherited beliefs, but no such thing can tear away the Jew from his old moorings. This the Jews know to be a fact

and, therefore, have not worried over the work of the mission. But now they have found out that there is an onward sweep of the Gospel of Christ, which is the power of God unto salvation to every one that believeth. They feel it, cannot withstand it, and, therefore, have lifted up their voices and cry bitterly.

ZEAL AND KNOWLEDGE

The opposing actions of the Jews are easily explained. We have only to remember Paul's testimony, saying: "For I bear them record that they have a zeal of God, but not according to knowledge." Rom. 10:2. They may try hard with their zeal to fight the Gospel preacher, but they know not that it will be hard for them to kick against the pricks.

But, however the Jewish attitude may be interpreted, it is not easy to understand the lethargy of the Church who is supposed to have the knowledge of Christ's command to preach the Gospel of every creature, and yet has strictly excluded the Jew from her thought and prayers. Would to God that the Church of Christ adopted the zeal of the Jews and harnessed it with her knowledge.

For eighteen long years, by the grace of God, I have been toiling on under untold difficulties, bearing the stigmas of my blind people and not minding the indifference and sometimes the suspicions of Christians. The work which the Lord enabled me to do has always been a testimony that the thing proceeded from God. I have again and again appealed for the co-operation of the churches, again and again have pointed out that larger facilities are needed, more workers wanted and that the Church must recover the consciousness of her debt to the Jews and bend all her efforts to reach their masses with the Gospel of Christ. Had there been an immediate and hearty response, I believe that all the Jews of this great city would have been evangelized by this time.

But the churches and missionary societies seem to prefer to go to foreign lands than to grapple with the difficulties and hardships of Jewish work. Dear friends, let us pray that the Churches may wake up to their neglected mission, "That through your mercy they also may obtain mercy." May they speedily rally around this hard work and thereby gain in spirituality, and through the exercise of hard labor grow radiant, joyous, gracious and triumphant.

Yours in His Service,

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 blest the preaching of His truth concerning Jesus Christ and over two 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."

Come Over and Help Us.

Our fiscal year closes with this month. In accordance with our custom, we have not laid special stress on finances for we believe that God has called us to a special work among a people whom He peculiarly loves and that this God can supply our needs by His own method, through those of His children who listen for the still, small voice of His Spirit to tell them what to do. But because we say little regarding the financial condition of the work, we fear that many think that the mission is in no need of money. The fact is, and this is why we write this item, we will need about \$1,000 in extra gifts between now and December 31st, to enable us to close the year creditably. Won't you now ask the Lord just what He would have you do in this matter? We have toiled faithfully and honestly this past year, seeking to do only His will, regardless of worldly opinion; do we not deserve a generous expression of your confidence at this time? If you, in whose hearts God has shed the light of your duty to Israel—if you do not help us, to whom shall we turn?

Amid the confusion of multitudinous appeals, may we help you to a just decision? For instance, just how much did you give this whole year for Jewish Missions, as compared with all other missions? Figure it out, are you satisfied with the ratio? Could you meet your Saviour this very night and say to Him, "I have done all I ought to have done for those of Thine own flesh and blood?" Then,

as to your church; suppose you ask your pastor just what proportion of the total benevolences is used for preaching the Gospel of the Lord Jesus Christ to the Jews. His answer will shock you! Do you know that there are Home Missions spending half a million to a million dollars a year for so-called Home Mission work, and *not a dollar is spent for distinctively Jewish work*? Do you know that there are not six churches in America that send us a regular collection once a year? Do you think Paul would approve of such a thing for one moment if he were on earth?

We are not pessimists, friends, we are not even complaining; we simply state the facts for your guidance; and facts are stubborn things. *It is in your power to change these conditions.* Will you use that power?

Now, in the light of what we have written, make your decision, and when you sit down to your Christmas dinner, may it be with the supreme satisfaction of knowing that you have done something to bring the knowledge of the birth of the Babe in Bethlehem to those to whom and through whom He came, but who are now in darkness and misery, and despair, groping blindly for the Truth, and asking, let us hope not in vain, help from the Church of Christ.

So let us have an overwhelming response, that shall gladden our hearts and give us renewed courage for the year to come. Don't turn away the *Jewish* appeal. We thank you now for the response which we know will come.

Incidents in the Work

Great Excitement Among the Jews.

We have not, for a long time, had such a condition of excitement among the Jews of this large city as during the last month. Every Jewish paper has had something to say about the Missionary Cohn. Inciting articles were published, insinuating and suggesting violence against the missionary. Lengthy editorials and letters from individuals with blazing headlines were seen in the Jewish papers for days and weeks, causing all the Jews, who are ignorant of the activities of this mission for the good of the people, to feel very bitter against it. The beginning of this trouble was as follows:—

When we reopened the Sewing School in Brownsville, special invitations were given to the girls of the neighborhood to join us and thus the news of the School spread to new people. Some women living opposite the church where the School is held, met the girls and rebuked them for going into a church. The next Tuesday, when the sewing school was in session, a rabbi from Brownsville, accompanied by a president of his synagogue, came to visit the school. They asked the ladies a great many questions which were answered in a friendly way. Following that, on several occasions the girls were met by Jewish women and men, who rebuked them for attending the place where they are taught about Jesus. Some of the girls told them to mind their business. When the Jews pressed them to tell whether they really loved Jesus, the girls said, "yes," and that they had no right to interfere. This caused the rabbi to worry about the spiritual condition of the girls who attended our school.

He and some other Jews wrote letters to the English papers of the city, asking them to stop that Missionary Cohn from proselytizing the Jews. When a reporter asked me whether this was true, I assured him that as the Lord Jesus Christ came to proselyting the Jews so we His disciples, must do the same work. Then the *Brooklyn Daily Eagle* had a long article about the complaint of the Jews and what I had to say. This article, as well as the rabbi's letters to every Jewish paper gave the Jewish editors material enough to write inflaming words about the missionary.

In the *Brooklyn Daily Eagle* there was a statement to the effect that there were about 10,000 Jews in this great city who believe in the Lord Jesus Christ, but who are afraid to confess Him publicly on account of their dependence on their own people for a livelihood. This statement sent terror into the hearts of the Jewish editors and rabbies. The Brownsville rabbi, who originated the agitation immediately organized a Sunday School for Jewish children with the main object to educate them to keep away from

Christian missions. One of the editors said they owed thanks to Mr. Cohn, for if it had not been for his activities, the rabbi would not have organized this Sunday School.

We have not had harmful results from this whole movement except that the Jewish girls in Brownsville are afraid to go to the sewing school because of the persecutors who meet them on the way and who send boys to taunt them when they leave the school. Still, we have quite a number who are bold enough to attend. The other Sewing School in Williamsburg has not been affected.

One good result was that on the first Friday evening after these publications in the Jewish papers, the crowd which came to the meeting was immense and perhaps never before have there been so many Jews turned away from the hall for lack of space. It is amusing to read an article written by the rabbi of Brownsville, who describes his sorrow at the sight which he had to witness when he himself visited the building Beth Sar Shalom. Once, he says, he came on a Friday evening and saw the house literally packed with Jews. Then he came several times on Saturday afternoon and witnessed a large crowd of Jewish women going to our dispensary, and oh, how he bemoans that they go into a Christian dispensary and more than that they take their little children with them. "Perhaps," he comments sarcastically, "these pious Jewesses are afraid that their children will not know where this godly mission house, with its benevolent Christians is," and then he goes on to call these Jews all sorts of names for doing that. Those Jews who come regularly to the mission have not been affected by this, but the ignorant have been made more ignorant and more bitter toward Christianity than ever before. We believe, however, that all things work together for good to them that love God, and that He is able to over-rule all their zeal for the good and benefit of the Gospel of the Lord Jesus Christ.

The Work of the Spirit.

For a long time a prayerful subject with the workers of this mission has been the leading out of our many converts into a decided step for Christ. We know that very many Jews, who have been attending our meetings for years, have been fully convinced of the truth as it is in the Lord Jesus Christ. They tell us so privately, but they dare not openly confess their faith in Christ for several reasons. Some of the converts are young and have aged parents whom they dare not offend by a public confession of Christ. It is somehow inborn in the Jew more than in other nations, to honor and revere his parents. Others hesitate to come out publicly for Christ because of sisters, brothers, or other relatives whom they are afraid they would lose forever, should they learn of their belief in the Lord Jesus Christ. Others again are simply afraid of persecution by neighbors and friends, but most of them have the strong fear

of losing their position in business or work which they can have only among their own people, in case it became known that they are followers of Christ. How we, as human instruments in God's hands, can change these conditions has been a burning question in our minds and hearts for a long time. One evening while preaching the Gospel to our audience, I was led to talk upon the subject of decision, showing in many instances that procrastination does no good in most of the problems of our lives. Therefore, I appealed to the large number of converts, who are fully convinced that the Lord Jesus Christ is He of whom Moses and the Prophets did write, to decide for Christ at once, come out openly for Him and not halt any longer between two opinions. The power of the Holy Spirit was manifested, working in the hearts of the audience as perhaps never before. It was evident that their consciences were troubling them, for at the close of the meeting, a number came up and asked in various expressions, but in substance amounting to the sense of the old query, "Men and Brethren, what shall we do?" It was plainly the work of the Holy Spirit, for which we were glad and thankful to God.

Monday Evening.

As our readers know, our little church meets on Monday evenings, when the converted brethren, who are members of Sar Shalom Association, gather for prayer and testimony. Frequently, these meetings turn out most interesting and edifying. One Monday evening during last month, something occurred which was of unusual interest. A Hebrew Christian, who lives on Long Island, heard about this movement and became desirous of seeing this Hebrew Christian church with his own eyes. He finally came over to our meeting, accompanied by two other Christians. He is a German Jew and is above sixty years of age. When the time came for testimonies, he asked permission to say a word. He came forward to the platform and began to tell us something of his experience, but then switched off into expressions of the joy and gladness he felt at the sight of these Hebrew Christians together, united in the faith of the Lord Jesus Christ and of one heart to worship God and His only Begotten Son, Jesus our Lord. He could not find words enough to express his gratitude to God for having allowed him to see such a sight with his own eyes. His testimony was bracing and all the brethren were strengthened in the Lord through his words of sympathy and interest for this little church.

Jewish Parents.

A remarkable feature about the Jews is that when they are converted, they cannot find rest until their relatives are also convinced. When a man is converted and has received the gift of God to have boldness to confess Christ publicly, he will work on and on until

he sees his wife join him in the same belief and this is also true in the case of the believing wife, who is not happy until her husband is converted. It is common among the young people in this great city in these days, to utterly disregard their parents, a spiritual plague which has worked its way even to some of the Jews. Recently, a Jewish woman came to me at the close of a meeting, and said that she was in full sympathy with the preaching and that she too believed now in the Lord Jesus Christ as her Saviour. She told me all about her family, what kind of work her husband is doing, how many children she had, and said that she was going to bring them all to Christ. She could not see her way clear to bring her husband to the meetings because he is a baker and works all night, but she was going to bring her children and talk to them about Christ. She has a son twenty-two years of age. I told her that she would have hard work to bring that son to the service, but she said: "I will have him here at the next meeting." The following service, that Jewish mother had her big son, tall, strong, and intelligent, with her, and introduced him to me. When I asked whether he believed in Christ as his mother did, he said: "Yes, if my mother believes in Him, so do I." Thus, notwithstanding the disrespectful examples around them, the Jews, with a few exceptions, still have the power to control their children.

Nothing to Give.

While the agitation against the mission was in full blast in the Jewish papers, one Friday evening, the Jews upon leaving Beth Sar Shalom, were standing as usual in front of the building discussing the preaching, when the president of a nearby synagogue endeavored to get the people to promise to come to a meeting which a party of Jews led by him would hold in the near neighborhood, instead of attending the mission. He said they would hire a store somewhere nearby and have good speakers there who would give them lectures just at the time when we have our meetings. This, he said would be the great remedy to use to destroy the work of the mission. Some of the crowd promised that they would attend this meeting instead of going to the mission. Then the question was put, would they contribute money toward the expense of such a movement. A few replied that they would give freely of their means to support the cause, but one Jew spoke up saying, "Suppose you have a store nearby, and suppose you have good speakers, and suppose you have all the money you need, even then you will not succeed in drawing away the crowds from this mission, because you have nothing to give them. They preach about Christ; they offer the people something, as for instance, forgiveness of sins through Christ, but what could you talk about and what could you offer to the people? Nothing! So you see it will be impossible for you to hold an audience."

Some Jewish Christian Notables.

MICHAEL SOLOMON ALEXANDER.

In Schönlanke, Posen, in May, 1799, Michael Solomon Alexander, who became the first Anglican Bishop of Jerusalem, was born of Jewish parents. His training was strictly orthodox, and at the age of sixteen, he became a teacher of the Talmud and of German. In 1820, when twenty-one years old, he went to England, where he lived as a private tutor, marrying in 1821, a Miss Levy, of Plymouth.

At this time he had not the slightest acquaintance with Christianity, and did not even know of the existence of the New Testament. His knowledge of Christ was limited to strong impressions of prejudice against the Holy Name. In Colchester, at a meeting of the London Jews' Society, he obtained and read the New Testament and in Plymouth, he gave lessons in Hebrew to the Rev. B. B. Golding, with whom he held heart-searching conversations. He now

was almost convinced of the truth of Christianity and used to steal silently to Stonehouse Church on Sunday evenings, and under the shadow of its walls, listen to the hymns in which he dared not join. His Jewish brethren, however, soon heard of his leanings toward Christianity and he was suspended from his duties as rabbi. After careful Christian teaching, he was eventually baptized on June 22, 1825, in Plymouth, in the presence of 1,000 people. His wife, who had been a secret enquirer, unknown to her husband, was baptized six months later in Exeter.

Owing to Alexander's position, his conversion aroused much interest and he was ordained deacon in 1827, when the ordination of a Hebrew Christian was very rare indeed. Later, he joined the London Jews' Society, which he served as missionary in Danzig and London.

One of the most interesting incidents of his work in Prussia was a visit to his birth-place and the meeting with his brother, an influential rabbi. He had feared that this would not be possible, as the rabbi had been very bitter against him since his baptism, but outside of Posen he had the great pleasure of embracing his brother. He stated the Gospel to him and gave an account of the hope that was in him, while his brother acknowledged that he had not given the subject due consideration, but promised he would.

In London, Alexander frequently preached to Jews and took an active part in the revision of the New Testament in Hebrew, and also held the post of Professor of Hebrew

and Rabbinical Literature in King's College. In 1841, a new honor was accorded to him when at the establishment of an Anglican Bishopric in Jerusalem, he was ordained the first Bishop. He and his party reached the Holy Land in January, 1842, and his entry into Jerusalem was one of peculiar respect and honor. His presence was soon felt in work among the Jews in Jerusalem. Daily services were held in the temporary chapel on Mount Zion, large congregations attending. The building soon proved too small and a large, permanent church and mission center was commenced, but the Bishop did not live to see its consecration. His episcopate was destined to be a very brief one, but its three years may well be described as "years of plenty." His letters show how ardently he threw himself into the work and how very near to his heart it was. Outlying districts of his extensive diocese were visited, Jewish converts baptized and confirmed, amicable

intercourse maintained with Jewish residents and strangers in Jerusalem, and Jaffa and Damascus gave promise of further opportunities.

A trip to Egypt, which formed part of the diocese of Jerusalem, was planned in November, 1845, but on the way, while crossing the desert, he died suddenly of heart trouble. The description of Bishop Alexander's last days is most beautifully given by his wife. She wrote, "On setting out through the desert, each day my beloved husband and myself rode our own horses; we generally were in advance of the caravan, and we used



Bishop Alexander.

regularly to chant some of our Hebrew chants and sang the following hymns: 'Children of the Heavenly King'; 'Long has the Harp of Judah Hung'; 'Glorious things of Thee are spoken'; and never did his warm and tender heart overflow so fully, as when he spoke of Israel's future restoration." In a tent in the wild, sandy desert with no medical help at hand, but with his wife and daughter by his side, he passed away. He was buried in the English Cemetery in Jerusalem.

A letter of condolence to Mrs. Alexander, signed by thirty-one Jewish converts at Jerusalem, was the most eloquent testimony to the blessing which had followed the successful labours of the Bishop. He was an Israelite indeed in whom there was no guile, bold and fearless in the delivery of his message and he lived and worked in constant dependence upon the Holy Spirit whose power he conspicuously honored.

Condensed from

Biographies of Eminent Hebrew Christians.

Questions and Answers.

Question 1. *I have been reading the prophecies both in the Old and New Testaments and I read in Zeck. 14 of Jesus coming at the destruction of Jerusalem and all the saints being with Him. And then I read in Matt. 24 of His coming immediately after the great Tribulation and sending His angels with a sound of trumpets to gather together His elect. I cannot harmonize these two prophecies. Can you do so?*

Question 2. *What was the ancient posture in prayer service and does it show a hypocritical act to stand up in a public assembly and pray, or should we kneel at all times?*

Question 3. *Why is it that Paul in 1 Cor. 11, tells the religious women to veil their heads in praying or prophesying and Jesus and the rest of the apostles never mentioned such a thing? Is it a strict command, the same as baptism?*

Question 4. *In Rev. 17: 1, I have been told by a certain person that the whore that sitteth upon many waters means the women's hats sitting upon their heads. Is it true?*

—Mrs. Wm. Stucker.

Answer 1. Zeck. 14 refers to the second coming of the Lord, with His saints, see Rev. 19. Also Jude 14, 15, not at the destruction of Jerusalem. It does harmonize with Matt. 24, only each passage refers to different details, relative to His coming, which happen at different times.

2. Falling upon the face or kneeling. Standing up to pray should not show a hypocritical act. Kneeling is the proper posture.

3. The injunction was merely a local and incidental one. It was the custom of the churches for women to join in public worship, veiled, which was considered decent. The idolatrous priestesses used to utter their responses with wild looks and dishevelled hair. Thus, would the apostle have the Christian women at Corinth, appear in the Church assembly, in a becoming manner; even while praying by inspiration, they must not conform to the practice of the pagan priestesses.

4. The woman in Rev. 17 is the counterpart of the woman in Rev. 12. As Antichrist corresponds to Christ as a rival, so do these two women. The one is the symbol of the entire Church beginning with Adam and Eve to the last one victorious over the worship of the final Antichrist. The other is a picture of the false, devilish, sensual and corrupt followers of Satan originating with old Babylon and her first king, Nimrod the great rebel.

* * * *

Question. *According to the last part of Ezekiel 39, the following prophecies refer to the time of Israel's complete restoration which I always understood to occur immediately preceding and during the millenium. But how can we understand the minute description of those O. T. sacrifices which are to constitute the essential part of Israel's worship? Has not the Atonement been made complete once for all by the Great Sacrifice of Christ our Redeemer in whom the patterns of things in the Heavens were fulfilled? How can it be thinkable that after the glorious consummation of the reign of Christ,*

when Ps. 72:8 and all those wonderful promises concerning the Exaltation of Him who became poor for our sake shall be fulfilled, Israel should again be obliged to go back to the shadows?

—William Graf.

Answer. The sacrifices of old could not take away sins. Heb. 10:11. They were only a shadow of good things to come, the atoning sacrifice of the Lord Jesus Christ. The sacrifice in the future, when He will come in glory, will be offered in memory of His atoning blood. The sacrifices in the past were anticipative and prospective, those in the future will be retrogressive and retrospective.

* * * *

Question 1. *Who are represented by the 318 of Abraham's house? Gen. 14:14.*

Question 2. *What kind of wood was gopher wood of which Noah built the ark?*

—John McLemore.

Answer 1. They are the converts whom Abraham and Sarah won for God, from among the heathen while sojourning in Haran. See Gen. 12:5, where it says: "And the souls that they had gotten in Haran."

2. Gopher wood has been differently interpreted. Many think it was the cypress. It was then used for shipbuilding, as this wood is not liable to rot.

* * * *

Question. *Will you please tell me who you understand to be the guests at the wedding?*

—A. J. Dawson.

Answer. The whole Church of the Lord Jesus Christ: whosoever, in any age, in any land has listened to the Gospel call to the supper of the marriage of the Lamb, and accepted the wedding garment of salvation which was offered so freely and so graciously.

Little Items.

Our friend, Mr. H. P. Scholte has been so kind as to send us \$8.00 to pay another month's board for the baby which we put in the nursery, as reported in the last issue of the CHOSEN PEOPLE.

* * * *

One of our young men students in the Moody Bible Institute, Chicago, Mr. Isador Schwartz, has left school that he may have the opportunity to preach the gospel to the Jews in Chicago. He believes that the Lord has called him to this work and we trust that He will bless his labors so that we may hear encouraging news about him and his work.

* * * *

Our friend, W. J. Peele, Counsellor-at-Law, has sent us the following suggestion: Get one hundred friends of the CHOSEN PEOPLE family who will agree to pay \$1.00 every month for a year, and we will have the salary for the able worker for whom an appeal was made in the last number of the CHOSEN PEOPLE. Mr. Peele himself, is the first to adopt this excellent idea. He already has sent \$1.00 for one month. If this plan meets with the approval of our friends, just drop me a post card that you will be one of the number and when we get one hundred, we will notify every additional donor that we have secured.

Lights and Shadows.

Since I last wrote you of our work among Jewish girls, the various departments for them have commenced sessions for the winter and are meeting regularly. The two Sewing Schools are going on with their usual routine, the Evening Class for working girls is enthusiastically commencing operations and under our old friends, Miss Sussdorff and Miss Bigelow, the Sunday meeting is "fine," as one girl told me in no uncertain accents.

This month, instead of enumerating the details of each branch of the work, may I give a few pictures showing some of the discouragements and encouragements which we are meeting, that you may see both sides of the situation and be able to appreciate the conditions and so pray more intelligently. Friends often feel that they hear only one side of the missionary story because the workers do not want them to become discouraged and yet the workers themselves who know the very worst of a situation are the ones who are most optimistic and anxious to press on. So when you too see our pictures, I am sure you will agree that there are more lights than shadows in them.

Look then at our Brownsville school, attacked by the "righteous indignation" of the Jews, the children frightened so that one Tuesday only five ventured out for fear of being hooted at, chased and teased, and apparently the work of years undone, destroyed and brought to naught. Is it easy, think you, to know that the Jewish papers are printing lies about our methods of "enticing" the girls to come to the school and to know that they say these things because they believe they are doing God service? The appalling ignorance shown at such a time ought to call forth our sincere pity and move us to redouble our efforts to bring light, truth and knowledge to those who so sorely need it.

But the light in the foregoing picture burns brightly, for on the very afternoon when we had such a small school, teachers calling afterwards in the homes of some of the girls, met with a very cordial reception and found that the girls had longed to come to school, that their parents were willing they should do so and when they heard that we would protect them on their way home another week, were glad to return. One mother said that her best friends had always been Christians, as had been her mother's before her in Russia, and she was glad to have her children go to a Christian school. The real friendship and cordial approval shown was a great encouragement and we felt it was worth much to have gained such a foothold in a number of families.

In Williamsburg we are rejoicing over the goodly number of scholars who are coming to us week after week, for fifty or sixty girls make a splendid audience to talk to. Some new friends who have joined our force of teachers are also an encouragement, for with sufficient helpers we can do so much better work. But the shadow in Williamsburg lies

in the fact that a number of the older girls are quite antagonistic and listen to our Bible talks with a cynical air, which is most trying. Some are earnest, but some, like so many of every nationality in these days, are indifferent and careless.

Among all our members we always turn to the older girls of our Evening Class for encouragement and comfort. Though a few have left us because they did not care for our pointed Bible talks and a few others because of this recent opposition, yet most of them come to the gatherings with hearty anticipation and enjoyment which does one's heart good to see. One week we met with these girls on a Friday evening, and after supper attended the regular mission meeting. They were much impressed with the service and we hope the truths preached will be long remembered.

Friends, are not these opportunities to be seized and won? If the battle is a difficult one is that not all the more reason why we should fight bravely? Do pray that the power of Satan and superstition may be loosened. We shall be delighted to receive your gifts to aid in the plans we are making for Christmas, but more than these we desire your earnest prayers and interest.

—ELLA T. MARSTON.

Jewish Notes.

The *Hibbert Journal* of London, is one of the most important religious magazines in the world. This journal recently contained an article called, "The Future of Judaism in England." It was written by Mr. Londo, a young Jew, who is considered the greatest journalist in England, being one of the editors of the well known *Daily News*. The high standing both of that journal and the writer gives the article great prominence. Mr. Londo writes that the majority of the so-called Jewish Reformers in England are indifferent to the cause. A part of them have forsaken Judaism altogether by mixed marriages, or other sideways and the rest stay in the Jewish camp only for appearance, picking out of old Judaism only that which pleases them. He reminds them however that the English Jews have done something for their religion in that they brought from America two missionaries, Dr. Hirsh from Chicago, and Dr. Stephen Wise from New York.

"Mr. Montifiore, the founder of the free synagogue, writes Mr. Londo, would have certainly accomplished very much with his reforms if he had been a little more diplomatic, and concealed that which one must not say, but as he is an outspoken man, he called forth much dissatisfaction among the orthodox Jews. One of his ideas which produced a storm, was that the Jews must give Jesus a place in their prayer book, and acknowledge Him as a Prophet. This antagonized the orthodox Jews and destroyed the work of reform and caused great excitement among the Jews in England."

Receipts from November 1 to November 27, 1912

ARTICLES RECEIVED.

Anna Lash, Twenty book marks as presents for our scholars.
Mrs. J. E. Roberts, Men's clothing.
The Flatbush Branch of the Needlework Guild, 58 new garments.

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