

DEVOTED  
TO  
ISRAEL  
PUBLISHED  
OCTOBER  
TO  
MAY  
INCLUSIVE

Fifty Cents  
a Year

Ten Cents  
a Copy

# The Chosen People

Vol. XIX. DECEMBER, 1913 No. THREE

A MID-MONTHLY PERIODICAL  
ISSUED *as the* OFFICIAL ORGAN of  
THE  
WILLIAMSBURG MISSION  
TO THE JEWS

PUBLISHED AND EDITED BY  
LEOPOLD COHN  
BOX 10 . . . STATION A  
BROOKLYN . . . . . N.Y.

# Williamsburg Mission to the Jews

(INCORPORATED)



Under the direction of  
Leopold Cohn, his son, Joseph Cohn  
and Miss Ella T. Marston.

●●●●  
**Board of Trustees:**

REV. JOHN DONALDSON  
Pastor, Union Course Baptist Church.  
DR. CURTIS H. MUNCIE  
Osteopathic Physician, Muncie Sanatorium  
BENJAMIN F. KNOWLES  
Prest., B. F. Knowles Co.  
R. H. RICHARDS  
Prest., American Saw Mill Machinery Co.  
MRS. ALMIRA L. OGDEN  
MISS CLARA E. MASTERS  
President, REV. LEOPOLD COHN  
Secretary, MISS ELLA T. MARSTON  
Treasurer, JOSEPH COHN

**Auditors:**—Our books are regularly examined and reports made thereon, by The Merchants Audit and Accounting Company of New York City.



**ADVISORY COUNCIL AND BOARD OF REFEREES**

CANON WM. SHEAFE CHASE, D. D.  
Rector, Christ Episcopal Church,  
Brooklyn, N. Y.

REV. W. C. P. RHOADES, D. D.  
Pastor, Marcy Ave. Baptist Church,  
Brooklyn, N. Y.

THE CHRISTIAN HERALD  
New York City

FRANK H. MARSTON, ESQ.  
168 Lafayette Ave., Brooklyn, N. Y.

REV. HERBERT J. WHITE, D. D.  
Hartford, Conn.

REV. OLIVER W. VAN OSDEL, D. D.  
Grand Rapids, Mich.

REV. C. H. IRVING  
Traverse City, Mich.



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, treating about 20,000 patients annually. 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.

Our method is that of Paul, "To the Jew I became as a Jew." Our testimony is that of *Jews to Jews*. The administration of the work is distinctively Jewish; Mr. Cohn himself was formerly a Rabbi. Under God's wonderful guidance and mercy, the Williamsburg Mission to the Jews has grown and developed in a remarkable way. Thousands of Jews have been led to a saving knowledge of the Lord Jesus Christ through its ministry. We earnestly covet your prayers and your sympathy. "Come thou with us and we will do thee good." It is a peculiar work among a peculiar people. Pray for us. "Pray for the peace of Jerusalem; they shall prosper that love thee."



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



**Headquarters: Beth Sar Shalom**  
(House of the Prince of Peace)  
27 TROOP AVENUE,  
Corner of Walton St., Brooklyn, N. Y.  
Telephone, 3741 Williamsburg.

# THE CHOSEN PEOPLE

Appears Monthly  
October to May Inclusive

LEOPOLD COHN  
EDITOR

Subscription Price  
50c per Annum

Vol. XIX.

Brooklyn, December, 1913

No. 3

## Salutation

"We go to Salute the Children of the King"—II. Kings 10: 13

*My Dearly Beloved Friends:—*

With the best greetings of the season I salute you and pray for great joy to come into your hearts knowing that "the King of Israel is in the midst of thee." Zeph. 3: 15.

BE IN THE WILL OF GOD.

Both at the beginning and at the end of His visit to this sin-stricken earth, the Lord Jesus Christ was proclaimed "King of the Jews." These two, the Jews and their King, are coupled together and so closely connected by the authority of the Word of God that no human power or wisdom can succeed in keeping them apart for a long time. "What God hath joined together let no man put asunder." Let this divine proclamation ring through the churches this Christmas time. Let the bells echo it. Let the very atmosphere whisper it into the ears of every Christian causing them to work and make it possible for the Jews to become their King's subjects. Hear it all missionaries who compass sea and land to convert all the heathen, and remember the declaration of the Holy Spirit recorded in Acts 15: 17, that all the Gentiles will seek after God only after the Jews are converted. Hear it all missionary societies and churches, and consider the divine order "To the Jew first." "Jacob is the lot of His inheritance," (Deut. 32: 9) is God's Word, and we cannot trample it under foot. His last command was "Beginning at Jerusalem" (Luke 24: 47), and we cannot break it. Oh, dear friends who have helped in this Mission, showing thereby that you are in the will of God, will you not give yourselves to earnest prayer to God that the American Protestant Churches may speedily awake to their opportunity.

MANY VISIONS.

It required only one vision to Peter to break his deep rooted prejudice against the Gentiles, a prejudice born of God's command not to have any dealings with the heathen. Lev. 18: 3, 24; 20: 23. Deut. 7: 2-3. Yet one vision in a dream made him at once willing to go to the Gentiles and utterly eradicated from his heart all preconceived notions. In the Gospel there is nothing of the kind, not a

word of prejudice against anybody. "Preach the Gospel to every creature" is its command, and who would think that its followers would require a new message or a vision in order to urge them not to exclude the Jews from their prayers and missionary activities? Yet our merciful Father has condescended to give the Christian world many visions, not in a trance, but in a state of vigilance, urging notice of His people the Jews, that they might have the Gospel. What does it mean that during the last three decades, two million Jews have been actually driven to the doors of American Christians? What does it mean that the comparatively few Jews have so many startling occurrences that they shake the whole world and attract the notice of everyone on earth? Now a Dreyfus case in France, now a massacre in Kishiniff and Odessa, and now a blood accusation in Kief, shocking and astonishing all the world, thus attracting the attention of fifteen hundred million people to the few Jews. You can hardly find a newspaper without some striking incident about the Jews. For instance; a Jewish playwright made a great sensation with his new drama, an expedition of investigation discovered some ancient document of Jewish history, a professor raised a storm by stating that the Jews stole a large part of their Bible from ancient heathen codes, and a still greater man of learning proves that the professor made a mistake. One scientist states that the Jewish race is the strongest and another proves the contrary. One famous man eulogized the Jews by proving that they are the greatest aristocrats and have the purest blood of all men, another just as famous, utters a protest. Over in Italy, a Jew was elected Mayor. In England, a Jew was appointed Lord Chief Justice, etc., etc. Why does the Jew always involuntarily come to the notice of all intelligent people? Are not these notices so many visions ordained by God in order that the Church of Christ might open her eyes, carry out the commission of her Master and preach the Gospel to the Jew who was appointed once for all to be the most loyal and effective subject of the great King bringing nations to His feet?

The wonderful patience of God in waiting for the church that through her mercy the Jews may obtain mercy, will some day change. When the fullness of the measure of that sin will be come in, all Israel will be saved directly through God's working. But what shall the record of the Church's treatment of the Jew be? The words of Mordecai, "For if thou altogether holdest thy peace then shall there enlargement and deliverance arise to the Jews from another place and thou and thy father's house shall be destroyed," (Esther 4: 14), should be heeded by those who are not now giving the Gospel to the Jews.

Yours most sincerely,

—LEOPOLD COHN.

#### EDITORIAL.

**Christmas and Jewish Passover.** About four weeks before the pass-over holidays there is a great display of advertisements in all Jewish shop-windows, "Passover wine, passover dishes, passover cakes, etc." The poor Jews spend all their money on those passover articles by which they think they do God service, and after the long days of shopping, the strength of the poor Jewesses is well nigh exhausted, and when they reach the holiday, the time of rejoicing, they are worn out, and in a state of collapse. Christmas is about the same. All sorts of articles are advertised with the word Christmas attached. Women are enslaved to the custom of buying many unnecessary presents, and giving them to people who are far from poor. Millions of dollars are spent for Christmas presents every year and the spenders think that in doing so they are honoring Christ. Think if those millions of dollars were applied for the spread of the gospel among all people!

The Christmas season reminds the world of the advent of the Saviour who was born King of the Jews. There could hardly be anything more fitting for a Christian to do at Christmas time than to supply the needs of missions to Jews, and in this way help Christ to become King over the Jews. This would mean direct presents to the King. Every Christian likes to be called a child of Abraham, according to Galatians 3: 7, but not everyone likes to do the works of their father Abraham, who when he met Melchizedek, the type of Christ, gave him tithes of all, Gen. 14: 20. "If ye were Abraham's children you would do the works of Abraham", John 8: 40, bringing tithes of all to the great MELCHIZEDEK, the King of righteousness to crown Him King of the Jews.

**Our Departed Friends.** Recently we learned with sorrow of the decease of two of our friends who

have been praying and laboring for this cause of spreading the gospel of the Lord Jesus Christ among the Jews. The quotations we give will speak for themselves.

"The enclosed \$10.00 is from our former pastor who died last Spring. His widow gave me the money, and with great emotion said, that before he died, he told her to give ten dollars to your work when she could spare so much, and now, she said, I have it. Rev. A. Blomgren was about seventy and had preached the gospel between fifty and sixty years. He was a deep thinker, sound and original, humble and God fearing, a true servant of the Lord."

"The enclosed is a parting gift from my mother, Mrs. J. D. Shannon, who died October twenty-third. She took a great interest in, and always prayed for your work." Mrs. C. L. La Monte. In connection with the death of Mrs. Shannon, the following was printed in a Piqua paper:—"Many of her class have preceded her to the home of which she taught us. Many of us are left, and the influence of this devoted woman will never cease, for we have taught our children what she taught us, and they are teaching their children."

**A Calendar for 1914.** For several years we have disposed of the beautiful calendar which our Brother, Mr. Roffe, designs and prints annually, and we again call your attention to this work of art. On each page there is a calendar for the month, a suggestive missionary paragraph for each day, and some striking illustration in color from a mission field. We will send it on condition that if you do not think it worth the 35 cents asked for it, we will cheerfully refund the money. Send us your orders as soon as possible. We will be glad to send them to whatever addresses you give us, as a Christmas present from you to your friends.





### INCIDENTS IN THE WORK.

In the last issue of THE CHOSEN PEOPLE we reported under the title "A New Feature", the organization of a young people's society in our Mission. Now we are going to continue that report, by placing before you the accompanying picture of a meeting of that Society, while in the act of studying the word of God. While the picture was being taken, the young man who is seen in a standing position was making some remarks on the lesson for that evening from Gen. 28. 11-22. He said that Jacob in taking the stones for his pillow was symbolic of our taking the stone, the Lord Jesus Christ, for a pillow upon Whom to lean our heads. When we do this, then we see like Jacob in his dream the ladder set up on the earth with the top reaching to Heaven. The ladder in Jacob's dream was a type of the Lord Jesus Christ who has connected the earth with Heaven. To support his statement that the word stone refers to Christ, he quoted Isaiah 28:

16, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone."

There are about forty belonging to this Young People's Society. The meetings are so spiritual and edifying that we have to make an exception of two or three older people who simply beg us to let them be present. Hence you see in the picture some two older faces, and also two or three babies who were brought by their young mothers who are anxious to come to the meetings, but not able to leave the babies at home. The workers feel very much encouraged about this meeting.

Among these young people we find a large number who would become excellent Christian workers. All that they need is a few years training. We have been hoping to receive means to send them to school, but so far our hopes have not been realized. We have been planning and praying for many years to have a mission building of our own large enough to accommodate all the Jews that want to listen to the preach-

ing of the gospel, and also to have in it a training school. This would be the best thing both for Jewish mission work, and for Christian people. For instance when we send a young man to the Moody School or some other like it, he gets the general training which is given for all nationalities, but no special training for Jewish work. While those whom we send there are benefited and the education and training they receive is certainly worth the money paid, yet if they want to do mission work among Jews they find that they are without special qualification for that field of labor. If we had our enlarged building, we could give them the special education required for this kind of work. We could then send them out from here, workers that would not need to be ashamed. They would have a spiritual message to both Jew and Gentile. They would not in their preaching express their doubts about this or that in the Bible, but they would bring a positive message to the people to whom they preached. They would expound to their audiences the plain word of God which is more to be desired than gold. They would teach the people the testimony of the Lord which is sure, making wise the simple. As Jewish-Christians who had had to give up a great deal for their faith, having been ostracised from their own people, hated, persecuted on every side yet enabled by the grace of God to appear in public, preaching nothing else but Christ and Him crucified, they would be, under God, a tremendous power to the salvation of many and to the reviving of many churches. They might repeat aloud Psalm 117 which was prophesied of that time when the Jews will accept the Lord Jesus as their Saviour and then call upon all nations with great power witnessing for Christ and converting the Gentiles. "Praise ye the Lord all ye nations." Notice please that the call is then not to in-

dividuals, but to nations. We have not yet heard of a Christian nation. America thinks that it is so, but look at the facts. Christ must not be mentioned in the public schools, and judges and other leaders of the nation may or may not believe in Christ. But when the Jews are converted, we will then have Christian nations, "for His grace has conquered us." (literal). This is the shortest Psalm, but look at the indescribable interest and import it contains with regard to the future when the Jews will become followers of the Lord Jesus Christ. Yet the mass of Christian people is blinded to this truth. The Jewish Christian will come with this positive message, and tell the people how he has been fighting against the cross of the Lord Jesus Christ for nineteen hundred years, but at last has yielded "for His grace conquered."

Here are facts; the Jews are coming to our door to hear the Gospel, and we have a large number of converts ready to go out and preach, if we can only give them the right training.

### A Baptism.

A man of about thirty-six came here from Russia about a year ago. In the old country he had visited a church out of curiosity, and when this became known to his parents he was bitterly criticised and forbidden to go again. He finally could no longer stand the frequent references to his act and so decided to leave for America. When he arrived here he found his way to Beth Sar Shalom. After having attended many of our meetings, he at last accepted Jesus Christ as his Saviour from sin. He said at the time of his baptism that he could now see God's leadings in his life. When he was so annoyed in the old country how little he knew, that it would be the means of bringing him

to the light. He thought at the time that God sent upon him those troubles as a punishment for sin, but he sees now that God was gracious and merciful in leading him step by step to go to America and to find out this mission place where he was brought to accept the Lord Jesus Christ and to confess Him publicly by baptism.

#### Thanksgiving Services.

On account of many of our people having to work on Thanksgiving Day, we had to arrange to serve our Thanksgiving Dinner on the following Sunday instead of Thursday. We had about forty persons, not only for the dinner but for the whole day, with us at Beth Sar Shalom. At half past ten in the morning we had a regular service, the text of the sermon being, "The Glory of God in the face of Jesus Christ", 2 Cor. 4: 6, and showing from Isaiah 63: 9, "The Angel of His Face" that the Lord Jesus is the One who reflects the face of God. At twelve o'clock the service was closed and the Lord's Supper was partaken of. Tables were then spread in the Sewing School room by Mrs. Englander, Mrs. Fuchs and the Misses Sussdorff and Bigelow, who took all the trouble in cooking, preparing and serving the dinner. The whole afternoon was spent in giving testimonies, singing and praying. The day was a most remarkable one for everyone of us. We felt that we were in heavenly places. Before the Lord's Supper was partaken of, there was an atmosphere of the utmost reverence and nearly everyone of those present offered a short prayer to God, the whole service being most impressive.

In the evening when we opened the auditorium for the usual gospel meeting, about fifteen of the converts who are able to speak, offered to give testimonies in the presence of the large audience. It was a wonderful sight to the Jews when they saw one convert rise here and another there,

one after the other delivering short speeches in a most intelligent way, quoting a verse from the Bible, and giving a reason for his or her faith in the Lord Jesus Christ, appealing to others to accept Him as their Saviour. The result of that meeting was a number of earnest inquiries on one hand, while on the other a number of Jews were stirred with ignorant zeal and showed great opposition to the working power of the Holy Spirit in our midst.

\* \* \* \*

We again have the Jewish papers against us. Frequently they print whole pages containing warnings to the Jews against entering this mission. They wrote that this mission has become a regular "Apostate factory", (a new phrase of the papers) that it has manufactured more converts than any other one, and that all Jews of Brooklyn are already in its nets, because they always go to this mission. "No wonder," they write, "that even the Jewish hospital does not want to employ Jewish nurses, but Christian, and that the hospital as well as the Jewish orphan asylum, (the editor complains) does not give Kosher meat." It further states that they try to dissuade the Jews from entering this mission by arranging meetings for them in Jewish places on those very evenings the mission has its meetings, but they do not come; "they would rather go to hear the apostate Cohn than to hear a Jewish Rabbi's lectures."

#### INCIDENTS BY PHILIP ENGLANDER.

A young Jew came one day to the mission for a private talk. As soon as he entered the room he nervously asked me to shut the door. He was afraid that somebody might see him in the mission. After closing the door and reassuring him, he felt a little easier, and began to talk. "I came here from quite a distance, for I live in the Bronx, but I have many rela-

tives in this neighborhood, and am very much afraid of them. Some time ago I came to your meeting which I greatly enjoyed. I took some tracts and read them carefully and both they and what I heard at the meeting made a deep impression upon me. My father once found me reading these tracts, and when he examined them he gave me a terrible beating. With every stripe he inflicted, he repeated, 'Will you disgrace my famous family by becoming an apostate?'

Then I decided to put the subject out of my mind, and never think about it again, but strange dreams followed and gave me no rest. For instance, once I dreamed I saw a cross upon which a man hung and hard by it another cross ready to receive a criminal to be executed. Nearby stood the executioner pointing with one hand to the One that hung on the gallows, and with the other to the empty cross. I awoke with an awful fear that the interpretation of the dream meant that if I did not accept the Lord Jesus who hung on the cross for my sins, I would have to be hung myself. Then I decided that I must accept Christ and therefore I have come here and I will continue coming, but it must be kept a secret, otherwise my life is in jeopardy." I read the Scriptures with him and we had prayer together. He was very much encouraged and went on his way rejoicing.

\* \* \* \*

Once on visiting the post-office in our neighborhood, I had to stand on line to wait my turn. One of the crowd who was far ahead on the line soon noticed me and beckoned with his finger offering me his place. I thanked him and took his stand asking how he knew me. "I was at your meetings several times. The preaching I heard there revived me and brought me nearer to God, and so you really deserve this favor of me." "Why do you not come oftener, so that we may become acquainted?" I

asked. "Oh, you do not know how much I have to suffer after I visit the mission. My wife and relatives found out once that I was at the mission, and they nearly killed me." Then he took from his pocket a New Testament and said, "Although I cannot come to the mission here, I have the book with me; I always read it whenever I have opportunity."

But there were other Jews in the crowd, and one of them took knowledge of this conversation, and at once began to curse us, imploring the heavens to send down fire and thunder. With much difficulty I succeeded in calming the man, and he listened to what I had to say. I showed him that faith in the New Testament and in its author, the Lord Jesus Christ, is based upon the Old Testament. I quoted Jer. 31. 31, where the name New Testament occurs. He became a little quieter, but asked how could this be true when millions of Jews do not believe in it. Then I told him that the very fact that so many Jews hated Him is a proof that the Lord Jesus is the true Messiah and Saviour for they hated nearly all the true prophets but received kindly the false ones. "Every good thing", I told them further, "has opposition and the greater and more true a man is the more enemies he has." I talked with him until he promised to come to the mission and take a New Testament, which he did that very hour.

#### WHAT A LITTLE KINDNESS DID.

BY MISS A. E. SUSSDORFF.

One day I called on a mother who had been to our dispensary for treatment. I gave her a tract, and then talked to her of the Messiah and the prophecy of Isaiah concerning Him. She listened very intently, and then said in a low tone so no listening ear might hear, "Will you tell my neighbor what you have just told me?" So



the neighbor was called in, and I told again the story of Redeeming Love. When I had finished, the neighbor asked me to visit another woman who is very poor, and I called at that house too. I found the home sweet and clean, but the mother very sad, for her two children had to go to school without food, the father of that home being away. I gave her a dollar given to me by a friend for some poor mother, and oh the gratitude shown. The following Wednesday afternoon she came to our Mothers' Meeting, bringing her baby, and attended the Friday evening service also. Afterwards I asked her how she enjoyed the meeting, and she said, "I am so satisfied with all I heard." The hungry soul was fed, and the promise of our God, "My word shall not return unto Me void", was fulfilled. That dollar, given when this dear heart needed it most, softened any hard feeling she may have had toward the missionary, and was the means of bringing her to hear the Gospel, and may bring her to Christ. Don't you want to invest a dollar?

\* \* \* \*

The home of another dispensary patient was a very sad one. The father is away in a sanitarium, and the daughter, a girl of thirteen, so run down, that the doctor said she must go away at once where she can have good food and fresh air. The boy of eight had a bad cold, needing lots of fresh milk and eggs, and the baby was not strong. The brave mother was bearing this great burden alone. I asked how she managed to live and meet expenses. She told me a Jewish Society paid her rent, and she got work from a clothing shop, and for every coat on which she did finishing work she received one and a quarter cents. She could finish twenty a day. "But", I said, "you cannot get food for six on twenty-five cents a day." She finally told me that she

sold chewing gum every night, at the entrance of the Hippodrome in New York, sometimes making 55 cents, but often less.

This is certainly a home where a dollar is needed.

#### REPORT OF GIRLS' WORK.

It is a real joy to be able to report that both the Williamsburg and Brownsville Sewing Schools are open regularly, and though the numbers are not as large as we desire yet many of our old scholars are faithfully attending school and showing real interest in their work and appreciation of the love given them. Since the determined opposition last Spring, to the Brownsville school, it has had a precarious existence, but we have now commenced work in an entirely new neighborhood, and hope to continue unmolested. The children are delighted with their new quarters, and so glad to be together again. Realizing the uncertainty of our opportunity to preach the Gospel, how faithful we must be to give it simply and lovingly yet urgently. And not only is the responsibility ours, but also yours who are "helping together by prayer for us", and we ask that you will remember us often before the Throne of Grace, that the work in our hands may prosper, that many more girls may come to the classes, and be convinced that we are teaching them the truth, and may accept Jesus Christ as Saviour and Lord.

The Sewing Class for Working Girls, is meeting again after the summer vacation, and at present the members are making small fancy articles suitable for presents. Some are much interested in their work, while others are so aroused over the subjects suggested by the Bible talks that they spend the whole evening in earnest discussion. If such girls are won for Christ, what loyal witnesses they will make.

This is the month when we would remind our scholars that the coming into the world of Jesus, the Messiah, was a blessed, joyous occasion, and that they may think of it as such, we would give them a happy time at Christmas. Will you help us do it?

—ELLA T. MARSTON.

#### JEWISH NOTES.

As the High Schools in Russia are closed against Jewish students, they have applied for admission to the other universities of Europe, but one after the other refused to receive them, it is thought out of courtesy to the Russian Government. Berlin and other large cities in Germany were among the first to shut their doors in the faces of the Jewish students from Russia.—Now the news comes from Prag, Bohemia, that there too admission has been denied.

\* \* \*

A movement has been on foot among the Jews of this country, England, France, Germany, Italy and Austria to concentrate their efforts in order to help the Jews in Roumania who are greatly oppressed. The Government of Roumania has enacted two hundred different laws against the Jews. Mass meetings, to further the cause have been held in many places and influence was brought to bear upon the greatest statesmen and politicians of the world to send in protests against the treatment of the Roumanian Jews.

\* \* \*

The eleventh Zionist Congress took place this fall in Vienna. As an outcome of this congress a Jewish university will be built in Jerusalem which will solve the problem of higher education for Jewish students who have such difficulties in Russia and elsewhere. The Turkish Government is asking for a loan of three

hundred thousand pounds, which amount is to be put as a mortgage on Palestine. The Jewish bankers are considering the matter.

\* \* \*

#### QUESTIONS AND ANSWERS.

Question. *Please explain 1 Cor. 10:4. "For they drank of that spiritual Rock which followed them, and that Rock was Christ."*

—L. F. D.

Answer. "The word of God is sharper than any two-edged sword." Heb. 4:12. Unlike human writings, however profound, the word of God, in its meaning, consists of two elements, material and spiritual, both running concurrently and in perfect harmony. While the rock and the water which came out of it, were material and literal, they prefigured Christ and His salvation. "The Rock of His salvation." Deut. 32:15; also verse 18 and also 2 Sam. 22:47. "The stone which the builders refused." Psa. 118:22. See Isa. 8:14 and Rom. 9:33. Hence Christ is the Rock upon which His Church is built by faith, as a house upon a rock. Matt. 16:18. Again, as the Israelites were refreshed by the water that gushed out of the rock, so believers have their spiritual refreshing from Christ. "Therefore, with joy shall ye draw water out of the wells of salvation," Isa. 12:3. In Ex. 17, we read after God had told Moses to go to the Rock, He showed him the Divinity of Christ, (of whom this material rock was type) by saying in verse 6, "Behold I will stand upon the Rock." "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9. "I and the Father are one." In the same, verse 6, God tells Moses to smite the Rock, forecasting the crucifixion. On a later occasion when the people needed water again, God was displeased when Moses smote the Rock twice, Num. 20:12, because Christ was to be killed only once for all. "Seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6:6. The words "followed them" are used by St. Paul with reference to Christ, the Antitype.

\* \* \* \*

Question. *What is the difference between the "Kingdom," the "Fold" and the "Church?" What is the Kingdom and what is the Fold?*

MRS. LAURA P. STEPHENS.

*Answer.* There are passages of Scriptures referring to the "Kingdom of God" and there are passages speaking of the "Kingdom of Heaven." The former refers to the spiritual kingdom whose members have been born again, and in whose hearts and lives Christ rules supreme. There are a number of aspects of the Kingdom of Heaven. In Matt. 13 it has to do "with the sphere of Christian profession during this age" while in its prophetic aspect it means the visible and universal Kingdom of the Lord Jesus when He comes the second time.

The term "Fold," mentioned by the Lord Jesus Christ in John 10:16—"One fold and one shepherd," refers to Ezek. 34:23-24. There we have God's promise to extend the Kingdom of the Messiah, who is to come from David in the flesh, over the whole world. David, the type of Christ, was called the shepherd king, feeding his flock. (2 Sam. 5:2). Christ the Antitype, is thus spoken of as the true Shepherd in contrast with all the evil shepherds. In this connection, the word "fold" conveys to us the nature of Christ's true government, when "A King shall reign in righteousness" will be fulfilled, just as the flock in the fold is tenderly and faithfully cared for by its true shepherd.

The term Church was formerly applied to the congregation of the Jews. Acts 7:38. In the New Testament however, it means sometimes a single religious gathering and sometimes it refers to all the elect of God, of what nation soever, from the beginning to the end of the world, who make but one body, whereof the Lord Jesus Christ is the Head.

**MAY WE HAVE THE CRUMBS?**

We are deeply grateful for the generous response to our statement last month of our financial condition; it is such loyalty and faithfulness that make lighter the burdens of those of us who are struggling to maintain a mission that shall effectively and adequately interpret true Christianity to those about us who know so little of what genuine Christian love means.

When this paper reaches you there will remain practically two weeks before the close of our fiscal year; if you will keep up the generous giving of the last month, we will be able to close the year free of debt and with a small balance for the new year.

Need we make this appeal stronger? We realize that the demands upon your money are overwhelming, and we would not add to them one single item if we did not feel that your own calm judgement, in the light of God's word, would sanction our doing so. You have many appeals, they are all doubtless worthy, but do you not owe it to yourself and to the Master Whom you serve, to select from these appeals the ones which have prior claim upon your giving? For instance, the probability is that all your giving, whether it be for the Home field or for the Foreign field, or for local mission endeavors or for your local church maintenance, all this would be embraced under the classification of non-Jewish benevolences. If any of the agencies to whom you are now giving money, is doing a single thing for the Jews, then and then only can you feel free in your own conscience not to give to our work. You cannot count your giving complete until the Jewish people shall have a place in that giving. Supposing that Christ or Paul had been so narrow as to insist unalterably that the Jew only is to have the advantage of their ministry, where would the Christian world be today? Nineteen hundred years ago, there came to this Saviour, born of a Jewish mother, a Gentile woman, a Syrophenician; she asked for help, but the Lord told her that He was sent only to the lost sheep of the house of Israel; finally she begged Him, "Yet the dogs eat of the crumbs which fall from their masters' table." He was so touched by this appeal that He gave her, not the crumbs, but all that her heart desired. Today, nineteen hundred years afterwards, in our enlightened twentieth century day, what a travesty faces us! The situation is just reversed; the Jew now is turning to the Church, and asking for the crumbs. Shall he get them? Can you afford to be less liberal than was the Christ Who gave far more than the crumbs to her who asked for so little?

So we confidently look to you, under God's guidance, for such an overwhelming help at this time that it shall buoy us with new confidence and courage to begin the year 1914 with the strongest possible conviction that this work is being cared for by the God of Israel who never slumbers nor sleeps.

**RECEIPTS FROM SEPTEMBER 1st TO NOVEMBER 15th**

<b>ARTICLES RECEIVED.</b>		Dr. Walter Guthridge .....	2.50
One barrel of clothing from Rev. L. Huizenga; one package of clothing from Anna V. Peebles; one package of Clothing from Mrs. John E. Roberts.		Anonymous .....	2.00
		Mrs. Anna R. Harris .....	5.00
		Mrs. Frank N. Wolcott .....	.50
		Mr. W. A. Carey .....	1.50
		Mrs. S. H. Paine .....	.50
		Bert L. Stewart .....	1.00
<b>"THE CHOSEN PEOPLE."</b>		Women's Missionary Society, Westminster Presby. Church .....	2.00
Subscriptions .....	\$78.00	X. Y. Z. .....	10.00
<b>RELIEF TO THE POOR.</b>		Rev. John Klein .....	5.00
Mrs. S. C. Woodward .....	1.00	Mrs. H. M. Cox .....	.50
Mr. A. C. Canfield .....	2.00	Mr. and Mrs. S. S. Ripley .....	1.00
Mrs. Mary Scott .....	5.00	M. A. Brunk .....	.50
"A Friend" .....	3.50	Readers of <i>The Christian Herald</i> .....	2.00
"M. A. M." .....	2.00	Miss Ola Weaver .....	1.00
Mrs. O. Larson .....	.50	Miss Helen Eberle .....	4.50
Nancy D. Underhill .....	2.50	Mrs. R. M. Wicks .....	1.00
Miss S. A. Peters .....	2.00	Mrs. F. Eastwood .....	1.00
Cyrus E. Smith .....	10.00	John C. Hill and family .....	2.70
Mr. A. C. Canfield .....	2.00	Mrs. E. B. Starr .....	5.00
Nellie Gardiner .....	1.00	Dr. H. Benz .....	1.00
William Bevan .....	1.00	Mrs. R. W. Bissell .....	1.00
Mrs. Howard Davis .....	1.00	Mrs. Wm. Whittemore .....	3.00
Mrs. J. Warren Clark .....	.75	Henry Binnian .....	4.50
Catherine Schmidt .....	4.50	J. N. Mount .....	5.00
Mary A. Scott .....	5.00	Mrs. D. R. Potts .....	1.00
Mr. A. C. Canfield .....	2.00	Wm. Fradley .....	.50
Thos. E. Rice .....	1.00	Harold Lindberg .....	.50
Jacob A. Truby .....	10.00	Miss Ruth Smith .....	1.50
Mrs. Hans Gunderson .....	2.50	L. B. Blair .....	.50
<b>FOR HEBREW BIBLES AND TRACTS.</b>		"In His Name" .....	5.00
Mrs. S. C. Woodward .....	1.00	Mr. E. Sandin .....	4.50
J. A. James .....	2.00	"A True Friend" .....	1.00
Mrs. E. G. Owen .....	1.00	Mrs. M. L. Driggs .....	4.50
Mrs. Mary Tyrrell .....	5.00	Mrs. Howard Davis .....	1.00
Mary A. Scofield .....	5.50	Mrs. C. S. Hollister .....	4.00
Miss Mary Smith .....	2.00	Mrs. Ida Priest .....	.50
J. A. James .....	2.00	Mrs. R. A. E. Sharp .....	1.00
<b>DISPENSARY EMERGENCY FUND.</b>		Dr. Cyrus Smith .....	4.00
A Friend, per J. C. .....	200.00	Mrs. A. A. Stearns .....	1.00
"A Friend" .....	5.00	H. T. Layman .....	4.50
R. H. Richards .....	50.00	B. Y. P. U., per John Van Duren .....	1.00
Mrs. Herbert C. Mason .....	33.30	A Friend, Special .....	100.00
Mr. and Mrs. O. S. Mills .....	50.00	Mrs. W. H. Haynes .....	3.00
E. A. Farrior .....	10.00	Mrs. Herbert Mason .....	20.00
Albert Damon .....	5.00	Rev. Geo. A. Brown .....	4.50
Jos. A. Richards .....	10.00	Mrs. D. W. Turney .....	1.00
Miss C. U. Halsey .....	50.00	In Memory of Miss E. A. Feeks .....	5.00
Mrs. A. G. Hull .....	25.00	Mrs. Fannie Moore .....	1.00
No. 4 .....	40.00	Mrs. A. E. Hastie .....	4.50
Miss Elizabeth Cochran .....	9.50	R. L. C. .....	50.00
Miss C. Weaver .....	2.00	Miss A. J. Thomson .....	59.50
"M" .....	10.00	Mrs. Chas Forsythe .....	4.50
<b>FOR BUILDING FUND.</b>		Mrs. R. W. Bissell .....	2.00
X. Y. Z. .....	15.00	Mr. Arthur Polley .....	1.50
Mrs. Martha C. Love .....	10.00	Mrs. F. M. Zimmermann .....	2.00
Miss Ellen Devor .....	5.00	Mrs. Hannah M. Poil .....	10.00
Mrs. W. Hutchinson .....	1.50	A Friend, per Rev. A. L. Warren .....	2.00
Mrs. L. C. Axtell .....	19.50	Fred W. Gieselmann .....	1.50
Mrs. C. J. Clift .....	10.00	Dr. H. Benz .....	1.00
Mrs. John B. Haley .....	1.50	Rev. W. P. DuBose .....	5.00
<b>FOR CHILDREN'S WORK.</b>		Mrs. E. E. Olcott .....	2.00
Mrs. H. M. Poil .....	3.00	Miss Hannah Nelson .....	7.50
Miss Lizzie Haines .....	1.00	Katherine M. Roath .....	1.50
Mrs. J. R. Vandewater .....	5.00	Mr. R. A. Moser .....	4.00
<b>EDUCATION FUND</b>		Mrs. N. J. Mears .....	4.50
Missionary Garden .....	15.00	Mrs. A. McDonald .....	2.00
<b>GENERAL FUND</b>		S. E. Hoffman .....	.50
R. L. C. .....	50.00	Rev. H. S. Vreeland .....	1.00
Mrs. M. E. Dodds .....	.50	Dr. Walter Guthridge .....	2.00
J. A. James .....	4.00	Mrs. L. Nelke .....	.50
Mrs. Ella Paulson .....	.50	S. P. Fenn .....	.50
Miss Hazel Viddinghoff .....	5.00	Estate Mary J. Peck .....	1.00
Mrs. Vanderstolpe .....	4.00	Miss E. B. Lynch .....	.50
		Alice Moors .....	2.00
		Mrs. E. O. Horven .....	1.50
		Mrs. Joshua Healy .....	1.00
		Fred Hunwick .....	2.00
		Catharina Brecheisen .....	10.00
		Ebenezer S. S. Class, No. 9 .....	3.00
		Ebenezer S. S. Class, No. 2 .....	2.00



B. Y. P. U., per J. M. Galloway	3.72	Mrs. Joseph Bath	.50
Mrs. John W. Cooke	5.00	Miss K. M. Ayres	.50
W. J. Peele, Esq.	3.00	Anonymous, Chicago	2.00
J. R. Hyde	.50	Miss Viola Kent	1.00
Mrs. D. V. Helms	4.25	B. Y. P. U. Society,	
J. G. Miller	.50	per John Van Duren	1.00
A. L. Cook	4.50	E. Keith Merkle	1.50
Collection, East Bapt. Church,		Caroline H. Sibley	.50
Rev. C. H. Woolston, per J. C.	13.00	Miss Lela Quinby	.50
Mrs. E. L. Brown	7.00	E. D. Foster	5.00
F. L. Heath	.50	Mrs. M. A. Raymond	.50
Mrs. H. K. Adams	.50	Florence Raymond	.50
Per J. C.		"L. E. S."	99.50
Philadelphia Meetings, add'l.	14.00	Mrs. J. J. Loedt	1.00
Rev. H. N. Harvey	.50	Miss Lydia Nordby	2.00
Mrs. E. P. Ingersoll	1.50	Miss H. B. Wentworth	1.00
J. C. Philadelphia Meetings,		Rev. H. C. Roehner	2.00
Per Anna W. Walker	20.00	Sister of Agnes DeVries	1.00
Jos. L. Nicholl	5.00	Wm. Duncan	20.00
Mrs. A. C. Crenshaw	25.00	"A Friend"	.25
Mrs. S. G. Engle	2.00	Mrs. Carrie Birdsall	.50
Mary L. Fowler	.50	Mr. and Mrs. E. C. Lamkin	1.00
Hyde Park Church of Disciples,		Bible Class of Mrs. A. L. Page	2.00
Per India Burke	1.60	Mrs. E. C. Barnes	1.50
Rev. and Mrs. E. M. Ogden	7.50	Mrs. Emma Hine	5.00
Miss Mary L. Bryant	.50	Lafayette Peters	2.00
Mrs. L. M. Westlake	.50	"Friend"	5.00
Rufus Young	.50	Mr. B. A. Campbell	4.50
Fred J. Sauer	4.50	R. L. C.	50.00
C. H. Wood	4.50	Mrs. R. W. Bissell	2.00
Wm. Meyer	9.50	Mrs. E. Johnson	.50
N. S. Waitman	.50	Mrs. L. P. Stephens	4.50
F. E. Platt	.25	Mrs. A. Armstrong	5.00
Anna Herrick	2.00	Mrs. S. Woodbury	4.50
Mrs. E. C. Biesenbruck	.50	Dr. H. Benz	1.00
Mrs. Rebecca Murray	5.00	Mrs. M. A. Alexander	1.00
Mr. G. A. Rundlet	10.00	Mrs. S. D. Shannon,	
A True Friend	.50	Per Mrs. C. L. LaMonte	3.00
Mrs. L. A. Simons Hulet	1.00	Mrs. S. M. Gardner	1.00
Mrs. O. F. Garner	1.50	Mrs. H. M. Andrews	3.00
R. M. Neudeck	.50	Mrs. T. J. Franklin	7.25
Bethany Ref. Ch. S. S.		Mrs. D. D. VanDyke	4.50
Per Dick Veiseput	5.00	Mrs. L. F. Schmucker	3.00
Rev. H. R. Raymond	4.50	Mrs. Stephen T. Cooper	.50
Mrs. L. V. Ward	5.00	Bro. Geo. W. Pendleton	.50
Mrs. P. Arnold	9.50	Mrs. Frances Bromwich	1.00
"In the Master's Name"	1.50	Edwin V. Cole	2.50
Mrs. E. F. Curt	5.00	Mrs. W. Bancker	4.50
Mrs. Ida Priest	1.50	Miss N. V. Lindsley	.50
A. Mottaz	5.00	Mrs. Howard Davis	.50
Mrs. Mary Merriam	.50	From a Friend	2.00
Miss Maude A. Rowlee	4.50	Abraham Sheldon	.50
Lila Sayre	4.50	Mrs. Louise Arthur	.50
Mrs. E. D. Stivers	2.00	Dr. Walter Guthridge	2.50
Mrs. S. F. DeMott	.50	M. E. Dulebohn	.50
Mrs. Lois Corbin	.50	Dr. R. S. Shepherd	.50
Miss Hilma Carlson	1.00	W. Q. Fish	2.00
Mr. Louis W. Conover	15.00	John P. Muller	.50
Mrs. W. H. Brown	.50	Mrs. Mary Cooley	.50
Mr. Wm. Rodgers	9.50	Miss Villa Judy	4.50
Miss F. W. McPheters	9.50	Miss E. S. Lane	3.50
Miss Laura G. Eaton	1.00	Alice Ruegg	5.00
Rev. H. A. Blake	.50	R. A. Moser	25.00
Mabel Childs	.50	A Friend	1.00
A Friend, Louisa, Va.	1.00	G. G. Brundage	.50
H. A. Powers	2.00	Miner J. Allen	9.50
Miss Alice Ashworth	3.00	Mr. Bert L. Stewart	1.00
Rev. T. H. Scammon	1.25	L. E. P.	.50
Mrs. L. Turnbull	.40	Miss Margaret Halsted	4.50
A. L. Johnson, Jr.	4.50	L. L. Cushing	12.00
Dora Taylor	.50	Miss Ada Ingraham	1.25
John H. Rush	10.00	Mrs. J. E. Dayton	4.50
Mrs. A. Rietveld	.50	Woman's Missionary Society,	
Gertine Jordahl	.50	Rev. J. A. H. Wuttke	5.00
Irene C. Davis	3.50	Mrs. Cornelia I. Ashman	1.00
J. E. McGuire	5.00	John C. Hill and Family	4.50
Miss Agnes DeVries	2.00	Mrs. S. J. Helfer	.50
T. M. & Christina Graham	2.50	E. A. Bessey	4.50
Chas. E. Allen	.50	Mrs. A. W. Clark	4.50
H. Schneerer	5.00	Miss Kate Graham	1.00
Ladies' Aid Society of Fence, Wis.,		S. E. Hoffman	2.00
Mrs. A. E. Saderberg	10.00	T. W. Chamberlain	.50
Mary I. Ballou	.50	Rev. L. A. Rowley	.50