

The Chosen People.

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"O ye seed of Abraham, His servant; ye children of Jacob, His chosen."—1 Chr. xvi: 13.

"For thou art a holy people unto the Lord thy God: the Lord thy God has CHOSEN thee to be a special people unto Himself, above all people that are upon the face of the earth."—Deut. vii: 6.

"And the Lord hath CHOSEN thee to be a peculiar people unto himself."—Deut. xiv: 2.

"For the Lord hath CHOSEN Jacob unto Himself, and Israel for his peculiar treasure."—Ps. cxxxv: 4.

"For the Lord's portion is His people, Jacob is the lot of His inheritance."—Deut. xxxii: 9.

Salutation.

"A servant of Christ saluteth you."

MY DEAR FRIENDS AND BRETHREN IN CHRIST, OUR COMMON LORD AND SA-
VIOR:

First of all, I extend my heartiest greetings to all friends of the Chosen People. The grace of the Lord Jesus Christ be with you all. Amen.

THE HOLIDAY.

As the vacation season is now at hand, and many of you will resort for a much needed rest to the country, we consider it useless to publish our monthly during this time. We shall earnestly pray the Lord to bless you in body and in soul and bring you back in peace and safety to your homes; and when this is done He will enable us to welcome you with the CHOSEN PEOPLE in the earliest part of September.

DO NOT FORGET US.

We desire to ask you, dear friends, that although you will not hear from us, "cease not to cry unto the Lord, our God, for us," for if God will, we intend to work all the time. The very fact that our Jewish brethren come in large numbers to hear the Gospel every Saturday, in spite of the great heat, does not allow us to close our hall upon them. We only wish that you may read prayerfully and carefully the second page, and see how willingly we give ourselves to the Lord's work for His chosen people, and we would gladly undertake to work both here and in Williamsburg if we had a place.

Thus, beloved friends, pray for us that He may lead us, guide us, and strengthen us during these trying months of hot weather. Pray for the peace of Jerusalem.

An Appeal.

"Who will go down with me to the camp?"
I Sam. xxvi: 6.

After earnest prayer to God for His guidance, I consider it my duty to place a matter of great importance before you, dear Christian friends. No doubt you know that this work is chiefly in Brownsville, where there are about fifteen thousand Jewish souls. There are about fifty thousand Jews in the Sixteenth Ward of Brooklyn, commonly called Williamsburg. A Mission work was carried on there for a short time, but is now closed. Some Christians, feeling the crying need of preaching the gospel to those lost sheep, called my attention to that large field of labor. I am ready and say, "Lord, here am I." All I need is a suitable place in which to preach. To rent a hall right in the Jewish quarter would cost between thirty and forty dollars a month. The other little expenses would amount to ten dollars a month. This would make a total of fifty dollars a month, and the name of the Lord Jesus would be preached to so many souls. I could spare some evenings during the week, and also a part of Saturday. Who of the societies, who of the churches, and who of the individuals will go with me to the camp? You need not pay the missionary; only secure a locality. Consider, dear friends, this opportunity; do not put it off; for the King's business requires haste. What if the Lord Jesus should come to-day and will ask you, "What have you done for one hundred thousand (for so many Jews are in Brooklyn) of my brethren?" Oh, what will the answer be? City of churches, awake; awake from thy sleep! Farewell, dear friends and abide in the Lord Jesus, in whom I abide for ever. Yours very truly in His service,

LEOPOLD COHN, Missionary in charge,
340 Jefferson Ave., Brooklyn.

HAVE YOU SUBSCRIBED TO THIS PAPER?

Incidents in the Work.

A TALK WITH AN OLD JEW ON THE STREET.

Once, while passing a house in the Jewish quarters of Brownsville, a group of my Hebrew brethren were standing in front of the building. No sooner did I reach the adjoining house than I heard a voice: "Say, Mr. ! Say, Mr. !" I stopped, turned around and met a gray haired son of Abraham. "Excuse me," said he, catching his breath, "these brethren told me that you are a Rabbi and that you say that the Messiah has come already. Please tell me, is it true? And if so, where is He? Have you seen Him? Can I see Him, too? Oh, I beseech you that you answer me all this, for I do daily pray for His coming, and fast on every eve of the new moon that I may reach the time when the Messiah comes." Here he wiped away the tears which filled his eyes and sobbed.

I was moved with compassion toward him as never before in my life. I opened the Scriptures to him and showed him plainly that Jesus is the Messiah, through whose stripes we are healed, and that He will come a second time ere long. He listened most attentively and devoured every word. I promised to bring him a New Testament. When we parted, he said, in the Hebrew tongue, "Baruch Teehje," which is to say, "Blessed shalt thou be."

On another occasion, when I was in his house, he kissed the New Testament, saying, "This new book made this old body like a new-born child."

JESUS TOOK HOLD OF HIS MOUTH AND HEART.

A young Jewish brother has been attending the Saturday's meetings for a long time without any apparent effect. He always spoke contemptuously of the Son of God. One Saturday, after the meeting, he approached me and asked for a New Testament. Although I could see an air of earnestness on his face which I had never seen before, yet, because he was very well known to me as an enemy of the Gospel, I refused to give him the book, fearing that he only wanted to abuse it. I asked: "What do you want the New Testament for? You know I do not give it to a person like you, who uses bad language, laughing at our Righteous Messiah!" How surprised I was to hear from his lips, "I repent for every abusive work. The Lord will forgive me, for I promise not to do so any more. I can not speak so now, because Jesus took a hold of my mouth and heart. In my heart I love

Him and with my mouth I cannot speak against Him."

I met this young man a week later and entered into conversation with him. He said: "When I read these words: 'And whosoever shall speak a word against the Son of man, it shall be forgiven him.' I rejoiced over them so much that I can say now with David, 'I rejoice at Thy word as one that findeth great spoil.'"

HE FINDS HIS WIFE MORE BITTER THAN DEATH.

One of our converts, while at the meeting, listening to the preaching of the gospel, was once obliged to leave the hall in the middle of the sermon. His bigoted wife, in spite of her husband's efforts and prayers for her conversion, is still bitterly opposed to his belief in Jesus as the Saviour of his soul. She, therefore, forbade him to enter our Mission Hall.

The man, a true believer, did not listen to her, and continued attending our meetings. The wife became so enraged that on a Saturday afternoon, accompanied by her brother, she came into the hall, and when she saw her husband "Get out of here at once," she shouted, authoritatively.

The poor man, in order not to cause a greater disturbance in the meeting, had to rise and go before her as if before a policeman. In a few days after I called on him, and when we talked on this matter, he remarked, with a sad expression on his face, "I find more bitter than death, the woman," (pointing to his wife) Eccles. vii: 26. "Why?" I asked. "Well," explained he, in a crying tone, "when I die, death will do me nothing more than unite me to my Redeemer, Jesus; but this woman wants to separate me from Him." "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple."

THEY DON'T CARE FOR THEIR RABBIS.

The Rabbi and rulers of an Orthodox Synagogue in Brownsville took counsel together to invent some way to prevent the Jews coming to listen to the Gospel.

First, they had a man standing in front of the hall at the time when they gather at our meeting. This man would accost every one and warn him not to enter. Then they themselves commenced holding meetings, while their Rabbi would address at the same time when we hold ours, thinking the Jews would prefer their Rabbi's preaching to that of the missionary. When they saw that they did not succeed, we were lately in-

IF NOT, PLEASE DO SO AT ONCE.

formed that the Rabbi was going to announce that all Jews who entered our Mission Hall would be excommunicated. I asked several Jews, who attended both the Synagogue and our meetings, whether they would cease coming to listen to the glorious gospel of their own Messiah, because of the excommunication by the Rabbi, who is as blind as anyone among them. All of them unanimously expressed their scorn for the Rabbi; some of them said: "It were better for us to-day if our fathers had not listened to the rulers when they crucified Christ."

I regard this as a great sign of their nearness to the truth which is in the Lord Jesus; for only those who know the social life of the Jews are aware of the fact that when talking with them about the Lord Jesus, they would say: "Well, if Jesus was really the Messiah, why do our Rabbis not believe in Him?" This is the greatest difficulty to get them to believe in and look to the pure word of God, and not to their wise and holy men.

A REMARKABLE PRAYER.

There is one short prayer which I know will interest the readers. It runs thus: "Messiah, our righteousness is departed from us; horror hath seized us and we have no one to justify us. He hath borne the yoke of our iniquities and is wounded because of our transgressions. He beareth our sins upon His shoulders that we may find pardon for our iniquities. We shall be healed by his wounds when the eternal will create Him a new creature. O, bring Him up from the circle of the earth, raise Him up from Seir, that we may hear Him the second time on Mount Lebanon, through Zion!"

A WONDERFUL INCIDENT.

A believing Jew asked me to see his wife and talk to her, for she, being much prejudiced, troubled him greatly. I did so and read to her the fifty-third chapter of Isaiah, and when she denied its reference to the Messiah's suffering, I asked for her prayer-book and read the above prayer in it, proving my argument. The same evening, in my meeting to the Jews, I mentioned this, saying: "How blind they, as well as that Jewess were, in saying that some Christians stealthily inserted that prayer into the Jewish prayer-book." Two Jews, when leaving the meeting, discussed this subject, one of whom said: "Except I could see that prayer coming down from heaven, I cannot believe its authority." In a few minutes he passed by the house of that Jewess on his way home.

Her husband, who had just come from the meeting, told her how I spoke and how ridiculous it was to disbelieve her own sacred prayer-book. She sprang up and seized the leaf containing the prayer, tore it out and threw it out of the window. The wind took a-hold of the leaf and carried it right into the face of the Jew with such force that it clung to his face and covered his eyes. The passer-by, while removing the leaf, aimlessly looked at it and beheld there the prayer the missionary had mentioned. Whence does this come? Why, it must come from heaven! That brother was panic-stricken and sick for a time. Afterward, he was drawn to the Lord Jesus and follows Him unto this day. When he told me his story next morning and asked me whether I believed that this came directly from heaven, I did not know myself what to think and what to answer, but it came into my mind to inquire there in that family, and to my great amusement, the Jewess said: "Aha! you will not find any more that apostalized page in my prayer-book."

SATAN IS DEAD.

The reader will, no doubt, recollect that on the New Year's Feast, the Jews believe that Satan is very busy in bringing accusations against them before the throne of judgment. This necessitates them to blow the trumpet in order to confuse him.

Not so is it on the Day of Atonement, which day God appointed for the forgiveness of their sins; for on that occasion Satan has no power whatever to accuse the children, who neither eat nor drink, but are like the angels on that day.

Satan is then regarded as dead. The Talmud in (Val. yuma) says: "While there are three hundred and sixty-five days in a year, Satan has one day less, for the Hebrew word (Hasatan), which occurs in Zech iii: 2, "The Lord rebuked thee, O Satan," counts three hundred and sixty-four. In the Hebrew alphabet every letter stands for a given number, and the combination of the word (Hasatan) is exactly 364. Hence, the idea that the number of the days of Satan's year can never be fulfilled, for he must be dead one day each year, that is, on the Day of Atonement. The whole day is spent in repeating different prayers, psalms and beautiful poems.

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.

PLEASE ASK YOUR FRIENDS TO SUBSCRIBE.

The Christians Duty to the Jews.

No. VII.

“Be not afraid,”—Is. xl : 9.

As this clause is a part of the passage had under consideration last month, I hope that the reader fully understands that it is addressed to all who preach the glorious Gospel of Jesus, our Lord, and as every true follower of Christ is expected to be an epistle of Christ, to be read of all men, God speaks here to every dear Christian soul: “Be not afraid, but say unto the cities of Judah, behold your God!” Did you ever think, dear reader, what God means by speaking to you so emphatically these three words, “be not afraid?” We all know that men are apt to look on the outward appearance, and people, therefore, do not see the inner life of the Jews. They do not realize that there are less drunkards, less gamblers, less prisoners, less criminals, and less murderers among the Jews than in any other nationality in the world. All they can see in the Jews is a poor creature selling stockings, ribbons and needles, who, in a strange country, tries, in the sweat of his face, to honestly earn his bread; and instead of helping such a struggling and helpless man, they say: “Oh, he is a Jew!” Hence, the common saying:

THE JEW MEANS ONLY THE MONEY.

There is some strange affinity between such unreasonable Jew-criticisers and so many dear Christians that when asked why not preach the Gospel to the Jews, they would reply, “The Jews are very material. I am afraid they do not care much for the Gospel, which is spiritual.” But God, who is omniscient, knew all these Satan’s devices before Christianity was yet in existence, and He warned us through His prophet Is. “Be not afraid,” let not your heart be troubled about their materialism, you just keep on saying unto the cities of Judah “behold your God.” O, dear Christians, how long will you keep your silence? How long will you give Him rest? And how long will you hesitate to trouble Him until He makes Jerusalem a praise on earth? A child of God has not to be afraid of anything. “He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord? and like a hammer that breaketh the rock in pieces?” Jer. xxiii : 28, 29. But others again say: “Well, there is little plausibility in the argument that the Gospel should not be preached to the Jews on account of their

love of money, because neither do the Gentiles despise money; but the reason for not preaching the Gospel to the Hebrew race is because I am afraid

THE JEWS ARE EXTREMELY HARDENED.

They rejected the Lord Himself and crucified Him, and what is the use of sending missionaries to them?” This is another “I am afraid,” and I wish that they might be able to sing with David, “The Lord delivered me from all my fears.” Ps. xxxlv : 4. Oh that they would incline their ears and hear the word of the Lord, “be not afraid!” Do not rely upon your own wisdom, which creates fear on every side, but remember that it is His word which is like a two-edged sword that you have to impart to these hardened hearts, and not your own wisdom. Go, therefore, and say unto the cities of Judah “behold your God.” It is a matter of great thankfulness to God that such fears as these did not take hold of the Apostles who were endured with the Holy Spirit. There, we read, in spite of the fact that the Jews rejected their Messiah and Crucified Him that three thousand Jews on one occasion, and five thousand on another, were converted by the simple preaching of a fishermen. But you say there are hundreds of millions of heathen and there are comparatively but a few Jews, and I am afraid we must first convert those multitudes of idolators. Again, I would have recourse to the word of God and not to man’s “I am afraid,” for God says “be not afraid,” but “say unto the cities of Judah, behold your God.” I would add to the words of our precious Saviour, these ought ye to have done, and not leave the other undone.” Matt. xxiii : 23.

BY CONVERTING THE JEWS YOU CONVERT THE GENTILES.

Besides, the Scriptures tell us very plainly that the Jews are appointed to be the great missionaries to the heathen. There are many facts tending to confirm the accomplishment of such predictions. They are scattered all over the world and among all nations. They speak all the languages of the world. They are a very healthy people and every climate is suitable to them. They have a burning zeal for preaching the Gospel when once converted. Look at the Jew, as soon as he is brought to the feet of his Messiah, Jesus, he desires to go to the pulpit at once. All these things strikingly speak to us to follow the Divine order, “To the Jew first.”

(To be Continued.)

EVERY NEW NAME IS AN ENCOURAGEMENT.

The Jewish Festival.

II.

THE DAY OF ATONEMENT.

(Continued.)

ABSOLUTION.

After the service is over, they open the service of the Day of Atonement by a very solemn and imposing chanting of (so called) an absolution from oaths. In order that the reader may have an idea of this custom, I will explain it briefly. It is written: "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a band, he shall not break his word; he shall do according to all that precedeth out of his mouth." Now, the Talmud says that if a man swear a rash oath, and afterward repent of it, because he sees that if he keep his oath it will cause him grief; or, if something should occur to him which was not in his mind at the time he swore, and he repent on that account, that person is to ask one wise man (Rabbi) or three common men in any place where there is no Rabbi, and they will absolve him from his oaths.

Now, therefore, when on the Day of Atonement they expect to receive pardon for their sins, they seek to do away with such transgressions as are in their power to remove. It is quite possible with many, who are unconscious, though to have vowed some rash vow, so when they are now together, Rabbis and common men, they first absolve one another from their oaths and bonds of the past, as well as of the future year. This absolution is repeated three times, both by the leader and the whole congregation. The former sing it the first time in a low tone, then each time louder and louder; the latter in an inaudible tone. The rolls of the holy law are taken out of the ark, adorned with silver crowns and are carried on the arms of the rulers in a circle around the platform, which is, in the middle of the the pupils are all Jews. We have one Italian boy, Antonio. He works in a Jewish shop, and so the men brought him along. His queer medley of Italian, Jewish and English is very funny. There are eight beginners, who came about two weeks ago, not knowing an English word. They are in the First Reader. Each reads the lessons alone, while the others look on; then they turn the English into "jargon," in order that I may ascertain if they understand what they have read. Then they are given a lesson in writing English. Then comes the Second Reader class. This is taught in a similar manner. Then the more advanced classes follow. The scholars have been taught from

rolls are replaced in the ark. They then commence to perform the evening prayers, which last for three hours. Some very devoted ones remain all night in the Synagogue. They read the Psalms and other prescribed prayers. Those who return home after the evening service gather again at daybreak next morning and remain in the Synagogue all day, offering supplications, reading portions from the rolls of the Pentateuch, and singing psalms without intermission.

Some are so particular that they stand on their feet all the time they are in the Synagogue on the Day of Atonement, and will not take a rest because it is written, "Ye shall not afflict your souls."

(To be continued.)

The Needs of Our Work.

At the suggestion of some friends I give here a list of the needs of our work.

TRACTS AND BIBLES.

There are only a few tracts in the Hebrew or jargon language, which the Jews attending our Mission know already. Even such are very rarely distributed, on account of lack of means to buy them. How much more careful I have to be in giving a Bible! I could by the help of God myself write very profitable tracts for the Jews. Who will pay the printer? Many Bibles or New Testaments could be distributed. Who will buy them?

A JARGON PERIODICAL.

I believe that many Jews, who cannot or do not wish, out of prejudice, to enter a Mission, could be easily reached by publishing a monthly in their own tongue, and distributing it freely among them as widely as possible. This would require a sum of \$30 monthly.

AN INSTRUMENT.

We need a good piano or an organ in our Mission hall. It would give you much pleasure to hear the children on Thursdays or the adults on Saturdays singing Christian hymns. And how can we teach them those beautiful hymns without a suitable instrument?

A BUILDING.

Our work has been rapidly increasing, both among adults and children. The work suffers very much from the fact that we have not the right accommodation.

OR READ OUR PAPER?

The Chosen People.

Entered at Post Office at Brooklyn, N. Y., as second-class matter, January 10th, 1896.

All communications are to be addressed Mr. Leopold Cohn, 340 Jefferson Avenue, Brooklyn, N. Y., missionary in charge.

All contributions are to be sent to the treasurer of the work, Mr. H. W. Avery, 820 Quincy St., Brooklyn, N. Y. They will be acknowledged by a printed and numbered receipt. The number will be given in this paper.

Our Paper.

Our paper appears monthly, and is devoted to Jewish Mission Work, first in our own special field, located in that portion of the twenty-sixth ward formerly known as "Brownsville," where some fifteen thousand Jews reside.

Our Location.

As there are so many asking "Where is Brownsville?" we think it right to inform you how to reach it, and then visit some meeting in our Hall. Take the Fulton St. car or the Kings County "L" to Rockaway Ave. Here is another street car marked Canarsie or Brownsville. Stop at No. 530 Rockaway Ave., corner Sutter. A good walker can reach our Hall from Fulton St. in ten minutes and does not need to take the Canarsie car. The Myrtle Ave., Greene and Gates line, also cross the line of the Nassau cars.

Our friends who live on the line of the Marcy and Rogers Ave. trolley road can reach the Mission by taking that car.

Our most interesting meetings are on Thursday, 3:30 P. M., and at 8 o'clock in the evening. Every Saturday, at 3 o'clock P. M. All are cordially invited to come and see with their own eyes.

A dear Christian who visited our meeting and was very much impressed with what he saw, said, "There are about three hundred Evangelical Churches here in Brooklyn, and there are a hundred thousand Jews dying without the gospel. I confess it is a shame!"

Our Treasurer, Mr. H. W. Avery.

We are very thankful to our Heavenly Father for the true friendship and self-denying service of our treasurer, Mr. Avery, who from the very beginning has always advanced the means to meet the expenses of our mission hall, about \$50 a month. Although a few months ago the Baptist Church Extension Society kindly undertook to give \$33 for this purpose monthly, our treasurer is still in arrears, and yet keeps on advancing. "It is more blessed to give than to receive." God bless our brother Avery!

Our Work.

It is undenominational. Our one basis is to preach Jesus Christ to our brethren according to the flesh. It is a mighty undertaking. Were not God on our side we should have abandoned the field ere this. Christian friends, we ask your prayers and sympathy.

Our Paper—Its Expenses

Although the list of subscribers is increasing, yet it has not yet arrived at the state of self-support. We owe the printer over eighty dollars. THE CHOSEN PEOPLE friends tell us it is a useful and interesting paper. While talking on the Jewish question with a friend the other day, he said, "Your paper is an excellent preacher; it converted me, and I am now in full sympathy with Jewish missions."

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(To be Continued.)

SHOW HIM ENCOURAGEMENT.

The Evening School.

Now that the pleasant weather has come in I often walk from Fulton St. to the Mission. There are quite a number of Jewish houses on Rockaway Ave. As we pass along we are greeted on every side: "Good evening, teacher. How soon will it be Thursday? Oh, why don't you have Sewing School twice a week?"

When we reach Belmont Ave. we see a dozen or more of little Jewish girls running at their utmost speed. "We have been watching a long time for you," they exclaim. Some grasp my hand, others cling about my skirts, and thus we enter the Mission.

The little girls are allowed to remain in the school until the men come. They ask for pencils and paper, to show what they have learned at the day school. They talk over what was said on the last Thursday evening. They sing hymns. "Teacher, do you know," says one, "I can sing about Jesus right in my own house, and my mother does not punish me." "So can I," says another, "only not when my father is at home. He does not allow it." "Where is Mr. Cohn? Will he be here this evening? He came in our house once and talked with my father and mother about Jesus, and he gave my father a Testament," chimes in a third. "There is a girl in our house who wants to come to the Sewing School, but she is afraid you will put a "cross" on her. I told her mother, Lena and Sophie, and I had always been to the Sewing School, and nobody gets crosses," says "Yedda."

An older girl comes bringing another Jewish girl. "Please, teacher, put this girl's name down. She is coming this Thursday." By this time the men begin to assemble, and the little girls very reluctantly take their departure.

Between thirty and forty men attend the school, also several young girls who are employed during the day. With one exception, the pupils are all Jews. We have one Italian boy, Antonio. He works in a Jewish shop, and so the men brought him along. His queer medley of Italian, Jewish and English is very funny. There are eight beginners, who came about two weeks ago, not knowing an English word. They are in the First Reader. Each reads the lessons alone, while the others look on; then they turn the English into "jargon," in order that I may ascertain if they understand what they have read. Then they are given a lesson in writing English. Then comes the Second Reader class. This is taught in a similar manner. Then the more advanced classes follow. The scholars have been taught from

the outset never to pass over a word without understanding its meaning, so there are many interruptions. Some of the young men are expecting to become citizens ere long, and at their own request are being taught the elements of "Civil Government," from the text-book used in our public schools. Our Bible readings are usually from the Old Testament, but we had one pupil who would say, "I think we ought to read in the New Testament; we know about the Old, and we ought to read the other, to see what it teaches. This man's business prevents his coming regularly, but whenever he attends we gratify his desire by reading from the Gospels. After we have read a Psalm in English some of the men often repeat it in Hebrew. One man, a beginner, as soon as he has finished his English lesson, always takes up a Hebrew Bible and reads it very attentively.

We have also conversations in English. The beginners learn the names of the articles of furniture in the room, the days of the week, the months, etc. Of course the great irregularity of the English tongue is a source of great confusion, and the pronunciation is another difficulty; and I heartily agree with the scholars who said: "This English, she is a very heavy language." But I always insist that if I can twist my New England tongue around all their hard names, Zigmund, Tydelbaum, Vogelsang, Kleinknecht, Senovitch, Schlosky, Beckelowitz, etc., there can be no possible excuse for them. The more advanced ones ask the meaning of any hard English words they may have heard during the day. They read the Jewish papers, which take up all the current events of the day, and the teacher never knows what questions may be asked.

We give a few illustrations in order that our readers may see that teaching a school, composed mainly of Jewish men, is no child's play. "Please explain the meaning of 'bimetallism.'" "What do you think of the Raines Bill?" "What does 'an unconditional victory' mean?" "Can your Christian ministers marry, just as our Rabbis do, or must they live single, like the Romish priest?" "Is it allowed in Christianity to write a letter on the Sabbath?" "What is the difference between 'transpire' and 'transfer'?" "Do you think it is right for some men to have millions upon millions of money, while we cannot earn enough to keep soul and body together?" "Do you think the United States will go to war with Spain?" "We have not been naturalized, but if there should be a war, we all want to go and help to whip Spain." "Do you think we should be allowed to enlist?"

"Why are you so anxious to help to whip Spain?" "Why, Miss S—, don't you know, did you never read in history what awful things were done to our people years ago in Spain? We would like to avenge our forefathers' wrongs."

One evening a young Jew was learning to write a letter in English. After he had been shown how to write the date, he said: "The nineteenth of last September was the first day of the year 5656. Why, then, write 1896?" After the proper explanation had been given, he said: "Teacher, do you really believe that Jesus, who came nearly two thousand years ago, was our Messiah?" "Most certainly." "Well, my father was a good, orthodox Jew. He always taught us that when Messiah came peace and righteousness should reign throughout the earth. Now you say He has come, and yet there are wars and fighting, and the papers are full of murders and robberies, and all kinds of bad deeds. How can this be?"

Besides, the men who come to learn English—there are several who have been educated in our public schools—who come in to read the books, magazines, etc., which we have in our library.

Frequently, the men who attend the Saturday service will arrange with Mr. Cohn to appoint an evening when they can have a discussion about Christianity. As we have but one room, teaching and discussion must go on at the same time. Much good results from these informal debates.

MARY C. SHERBURNE.

RIGHT over against the gloomy face of fear stands the Lord Jesus Christ and these words of ineffable cheer: "Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts." I cannot read such a passage as this without feeling that it is like a mother's putting her hand on her child's head and soothing it, and stroking down its curls, and fondling it, or putting her arms about it and caressing it. As a mother not simply speaks, but in a thousand winning ways carries out the words in practice, so when I read this passage, it is as though God's Spirit caressed me, and was bringing me comfort.—*Selected.*

Commendation.

Recently, Bro. L. Cohn preached two very interesting and instructive sermons in the Bushwick Ave. Reformed Church, on the Passover Feast. Texts, Ex. xii.: 26, "What mean ye by this service?" and I Cor. v.: 7, "Christ our Passover was sacrificed for us." Having been a Rabbi, Bro. Cohn can faithfully set forth, in full description, the feast from the Hebrew standpoint. Some parts of the feast, as observed among the Jews, wonderfully present the work of Jesus Christ for sinners. While the Jew is careful in all the details of the service, until he accepts Christ as the Messiah, he cannot possibly know the full significance of this ancient feast.

The symbolism of the Passover Bro. Cohn brings out with great force.

The description and significance of the last Passover were brought with new light and meaning to all who listened. Surely a converted Jew has an advantage in understanding much of the Word of God over a Gentile. It would benefit many a congregation to listen to Bro. Cohn's explanation of these things, and he is ready to speak to any church as occasion may offer. My people were delighted with the two sermons.

T. J. WHITAKER.

Pastor.

WHAT ANOTHER PASTOR WRITES.

My dear Brother Cohn—I want to thank you personally for your visit to us on Sunday. You did me good by enlarging my faith and inspiring my zeal. I earnestly hope to know more of you and your work, of which you spoke to us. May the dear Lord grant you an abundant blessing on your work forever. May the Risen Saviour dwell in your heart richly by faith.

Very truly, your brother in Christ,
(Rev.) RICH'D E. LOCKE.

BROWNSVILLE JEWISH MISSION.

530 Rockaway Ave. cor. Sutter.

SERVICES.

Saturday,	2:30	P. M.	Preaching in Jewish
Monday,	7	P. M. Evening School
Tuesday,	7	P. M. Evening School
Wednesday,	7	P. M. Evening School
Thursday,	3	P. M.	Girls' Sewing School
Thursday,	7	P. M. Praise Service

L. COHN, *Missionary.*