

The Chosen People.

Editor, L. COHN, 340 Jefferson Ave.,
to whom all communications are
to be addressed.

Appears Monthly.

Associate Editor,
Miss M. C. SHERBURNE.

VOL. 2, No. 1.

BROOKLYN, OCTOBER, 1896.

50c. per Annum.

Announcement.

"Hitherto the Lord hath helped us." "THE CHOSEN PEOPLE" has entered upon its second year. We therefore ask our readers: **Have the kindness to send 50 cents for a year's subscription at once**, you will not only thus pay for the paper, but aid, though indirectly, the work in which we are all interested as well; and we therefore beg those who have not as yet subscribed at all, to kindly do so and send the amount required as soon as possible. A number of friends have subscribed to "THE CHOSEN PEOPLE" during the year, whose term may not yet have expired. As we are desirous to have **All Subscriptions begin with the October Number**, we ask those friends to extend their subscriptions to the end of "THE CHOSEN PEOPLE'S" second year by the payment of a pro rata amount for the balance of the year.

Salutation.

"We go to salute the children of the King."
—II Kings x : 13.

MY DEAR BROTHERS AND SISTERS IN
CHRIST, OUR ONE LORD.

May Christ, who is our life, and who hath quickened us, who were dead in trespasses in His infinite love, raise you to newness of life. May He be in you, may His life be manifest in your life, and may He give you His peace within, so that there may be the same development without. Amen!

Holy Gladness.

I rejoice to tell you, dear friends, that Psalm, xcii, 4, "Thou Lord, hast made me glad through Thy work," has been my appropriate motto for the last month. It has pleased the Lord to give me holy gladness over the fact that the Gospel of my Lord Jesus has free course. My heart is full of joy, because the blessed name of my Saviour Jesus has been proclaimed to so many of my Jewish brethren who knew not of Him at all before. Of course, it is the Lord's work in which I rejoice, and am not afraid of being too glad.

THE TWO MISSIONS.

both in Brownsville and in Williamsburg, have been abundantly blessed of the Lord. People have kept on coming evening after evening, Saturday after Saturday to the meetings, and have listened most attentively to the simple preaching of the Cross. Some have expressed their belief in the Lord Jesus as their personal Saviour. I also bear testimony that the Lord Jesus has been my comfort and my strength in all these busy days. Some friends said to me: "Your health will break down if you continue working so hard." True, no Mission like this is carried on by one man alone. Dear and faithful Christians elsewhere regard it as a great privilege to spend their substance for the Lord who gave it to them, and they employ workers, who are sent into the harvest field. But the Lord kept me healthy. Here and there, now and again, every day, Sunday excepted, I stood like a brave soldier, alone with Him, on the field of battle.

I must say right here a word to the dear Christians in Brooklyn. Perhaps you are not aware of the great good you can do by coming to the meetings and giving your testimony to the Jews. Are you aware, dear friends, that the Jews do not believe that there is a Gentile in the world who has any knowledge of the Bible? Do you know that they do not believe that there is a Gentile who worships Jehovah, the God of Abraham? Should you not come and talk to them? Many of them understand English and are glad to hear Christian testimonies.

Oh, ye ministers of the gospel, is it not your privilege and duty to preach to the Jews first? Oh, you Christians, love the brethren of Him who loved you! If there be a Mephibasheth anywhere who is lame or halt help him for Jonathan's sake! Since you have been forgiven freely for Christ's sake, will you not come and tell others the joyful news of pardoning mercy?

I am glad to tell you dear friends, that the Lord has sent means to pay the rent for October, for the room at 17 Ewen Street. We hereby express our hearty thanks to the donors. We trust that the Lord will again provide the means to pay the next month's rent as well as the other necessary expenses.

The Lord also sent us sixty more chairs for the new Mission. Praise the Lord! All those that trust in Him are never ashamed. We are so thankful to God, and His dear children who sent us the chairs.

Let me tell you dear friends that you have now a great opportunity to preach the gospel to the Jews, while they are so willing to listen. Especially, in this large field at Williamsburg which is proving a great success. The Lord is doing His part. He draws the people, and awakens them. Now will you dear friends do your part? You can uphold our hands if you will, or you can render our hands heavy, and make them droop. As for me, I will serve the Lord, looking unto Jesus.

Yours very truly,

LEOPOLD COHN,

Missionary in charge.

340 Jefferson Ave., Brooklyn.

Incidents in the Work.

"I will bring the third part through the fire."

A very interesting circumstance occurred during one of the preaching services at the Brownsville Mission on a Saturday afternoon. The text selected was "A New Covenant," which in the Hebrew means, "A New Testament." While reading to the people from the eighth chapter of Hebrews a lesson bearing upon the above text, the fire engines came suddenly rushing past the Mission room. Some of the people, attracted by the noise, ran out, but in a few minutes such a large number came in that the hall was nearly filled. The fact of so few going out and so many coming in quite surprised me, and I could not fully understand what it meant, as nothing of the kind had ever occurred before.

A JEWISH DRY-GOODS STORE.

The following week, while passing a dry-goods store, the owner, a Jew, cordially invited me to enter. He expressed a desire that I should give him that new covenant, of which I had spoken the Saturday previous. As I had never seen the man before, I said: "I do not quite understand to what you refer."

HE TELLS HIS STORY.

"Well," he replied, "last Saturday, when the engine gong began to ring on Rockaway avenue, I was one of the large crowd who were attracted by the engine and followed it. As I passed by the door of the Mission, I noticed the sign on the windows, and asked some one what it meant, and the reply was:

"A RABBI PREACHES THERE THE CRUCIFIED ONE."

"I entered, and listened both to the reading and the preaching. Soon I was convinced that you were right. The New Covenant in Jer. xxxi: 31, really referring to the book called the New Covenant (New Testament) you held in your hand. I wanted a copy, but felt ashamed to ask for it, because of so many people being present. Please give me one now."

In a conversation held with him later on, about the Lord-Jesus, he said: "It is harder to believe that he was a man than that he was Jehovah himself."

"A WISE SON MAKETH A GLAD FATHER,"
PROV. x: 1.

One constant attendant at the Brownsville Mission has an old father, who has grieved over his son on account of the latter coming to the services. It has been the custom of the young man, on his return

home, to tell the father all about the preaching and what was going on. He finally induced him to come and see and hear for himself. It was rather a strange sight to see the old, gray-bearded man with a skull cap on his head, (for the Orthodox Jews regard bare heads as a sin) sitting quietly, listening to the preaching of His word in the most attentive manner.

IN THE AFTER MEETING,

which is held for inquirers, he stood up and asked a question, but his voice could not be heard at a distance, so I invited him to come nearer, and with his skull cap on his head, he marched up the aisle to the platform.

HE ASKS SOME QUESTIONS.

His query was, "Why was Jesus born from a virgin?" (a question which is ever a stumbling block to the Jews.) "Why not from a father and mother in a natural way?" he inquired. "Then the Jews would have believed in Him." After he received the answer, he walked back to his seat and was satisfied. His son gave me an invitation to call on them and I did as he requested.

THE RESULT.

I talked with the old man in his room, where he said to me: "I am really glad I listened to my son and attended your meeting last Saturday. I am also glad to read the New Testament you gave me, even now in my old age." Then I repeated to him the words of Solomon, "A wise son maketh a glad father."

Williamsburg.

In our last issue we spoke about the large number of people attending our services at the new Mission in Williamsburg, and that we had only eighty chairs to accommodate those who came.

In order to show our readers the great earnestness displayed by the Jews to know more about the Saviour, I wish to speak of something that occurred a few Friday evenings ago. As you enter the door of the Mission on the right, there is a pair of short steps with a railing leading to the cellar.

LIKE ZACHEUS OF OLD.

Leaning against this railing was a middle-aged man, rather too short to see over those standing in front of him, so he climbed up on the railing in order to hear and see what was going on, and placing his hands for safety on the shoulders of the man standing in front of him, prepared to enjoy the service.

A SUDDEN FALL.

But the crowd kept pushing so hard that the man to whom he held was pushed aside, and his hands slipping, he fell backward into the cellar. Fortunately, he sustained no more injuries than a few sprains and bruises, which confined him to his room for several days. When I called upon him he told me he had nothing against me, "It was my own fault," he said. "God punished me because I was thinking very badly of the Messiah when I fell down."

STRANGE REQUEST OF AN OLD JEW.

A few weeks ago, just before the close of a meeting, an old, hoary-headed Jew asked permission to say a few words. As a rule, we do not allow this to be done, but when we considered the text, "Thou shalt rise up before the hoary head, and honor the face of the old man." We made an exception with him and allowed him to speak.

He then rose and said, "We never heard those things before, and we want to know more of it, and why is it you come here only twice a week. I would ask you to hold for us more meetings."

A PECULIAR QUESTION.

Every Wednesday evening at eight o'clock there is a meeting held at 17 Ewen street for inquirers exclusively. On that occasion every one is allowed to ask anything concerning the Lord Jesus and His Gospel.

There are some Jews who attribute the conversion of a Jew to other motives than that of being convinced of the truth, therefore, one evening a Jew asked as following: "Can you prove that your belief in Jesus is because you're convinced from God's word, which you fear to transgress, by such living facts as we Jews can produce to show why we fear God and His word? We Jews have been and are persecuted, killed, robbed, driven about and abused for our religion only, and yet we keep it; so you see that there is no other motive, only that we fear God, but you have not undergone such things for your belief in Jesus. How do we know that you really do it for fear of God and His word? And how can you yourself know your sincerity if you have not faced martyrdom for your faith?"

THE ANSWER

was as following: "About four years ago I accepted the Lord Jesus as my Saviour and confessed Him publically in New York among my countrymen, hundreds of whom knew me personally in the old country, Hungary. They hated me, despised and persecuted me, and my life was in great danger, so that I had to flee to Scotland, a

fact which you can prove if you ask your own brethren in New York. They also wrote shocking letters to my dear wife, who was yet in Hungary, with our four beloved children, to the effect that her husband had become an apostate.

REGARDED AS DEAD.

Now, dear brethren, you know very well that, according to our Jewish traditional law, my wife and children, as well as other near relatives who heard this sad statement from two or three witnesses, had to sit down on the floor for an hour (for so they do to mourn over the dead) to indicate that I *was dead*, dead to my dear wife, who is now with me in the same faith, in the same Saviour, and in the same hope, (Mrs. Cohn is always with me in every meeting, and now she is a living witness beside me) dead to my children and dead to my brothers, sisters, other relatives and my whole nation; for an apostate is lawfully regarded by you as dead, and there was no hope of my joining my dear wife and children ever again in my life.

A FIGHT WITH THE OLD MAN.

Hard indeed it was to offer up a wife and four children for Jesus' sake. The 'old man' that was in me cried bitterly. I shall never forget how I used to enter my room, close the door behind me and fall on my knees and sometimes prostrate myself with my face to the ground, on which, in my great agony, I rolled about like one who has a bad spirit (of course, there is no worse spirit than the 'old man,') and cry 'Lord, how can I give up my dear wife, my beloved children, who are my crown and my joy? Lord, do not take away my happiness from me! Oh, pity me! Oh, have mercy on me! I cannot endure it! I shall die!' But you know, dear brethren, this was only a fight between the 'old' and 'new man' within, and suddenly that old body died and a new man came in into this body of mine, and I heard a new voice which I had never heard before, saying, 'If any man come to me and hate not his father and mother and wife and children, he cannot be my disciple.'

MORE THAN FATHER ABRAHAM DID.

Now, brethren, our father Abraham listened to God's voice and laid his only son, Isaak, upon the altar; but this was more than that, for, listening to that voice of God, which thus spoke to my heart, I laid my wife and four children down on the altar. I thank God, who returned Isaak to Abraham, for He also enabled my wife and children to rejoin me, although her rich uncle and other friends carefully watched them and did all they could to prevent her

coming to me; but my Lord Jesus is wonderful, He brought her to me and here she is, now in Brooklyn.

GAVE UP A MOST HONORABLE POSITION.

Now, my dear brethren, five years ago, before I knew my Lord Jesus, I was a man of reputation among the Jewish brethren. They regarded me as a noble, educated, wise and holy man. What more honorable position is there among you than that of 'Rabbi?' I gave up all for Jesus, who is your Saviour as well as mine if you accept Him. But you may say, 'Well, perhaps you could not obtain a Synagogue, and therefore you made a change.' I would urge on you, brethren, go and ask the chief Rabbi of my Hungarian countrymen in New York. He will tell you confidentially how he secured a Synagogue with a congregation for me in four weeks after I arrived in New York, how some of my acquaintances brought the letter, signed by the chief men of the Synagogue, to my room and asked me to accept it, and I said 'No, I want to be a servant of Jesus and no longer master in Israel.'

A LETTER FROM MY BROTHER.

Again, dear brethren, listen to part of the contents of one of my dear brother's letters to me: 'My dearly beloved brother—Remember how dearly we have loved one another, how delighted we were to talk together, how good and pleasant it was for us to dwell together, and how we expected one from another nothing but love and kindness.

Now you have broken my heart, as well as the hearts of our other brother and sisters. You have made our life not worth living. We cannot endure the shame, the grief, the vexation you have brought upon us. No respectable family here is willing to have any affinity with me or any of our family since there is an apostate in our number. I cannot come among people because of great confusion of face. When I walk in the street I cannot discern anybody, it is as if there was a thick darkness before my eyes. My strength is failing me day by day on account of your behavior. I used always to be in good health, but since I heard of your step I have often been sick. Oh, give up that Crucified One! Oh, pity me and your other brother and sisters, for God's sake, for our parent's sake, for our nation's sake, for your own sake, do, I beseech you, stop preaching that! Oh, have mercy on me! Oh, spare my life! I am a father of children and I fear and say, as did David, 'I shall one day perish by the sorrow you have caused me.' Again, I ask you, my dear brother, 'intendest thou to kill me?' etc.

THIS LETTER MOVED THEM TO TEARS.

After this, I quoted a few words from my sister's letter. I then asked the audience if they wished me to give them some more facts. Many answered with sad, weary voices, "Enough," while tears rolled down their cheeks. So far as human judgment could reach, one could truly say no better sermon in the world could have been used of the Lord to stir up their hardened hearts to accept the Gospel than this simple talk, which was so greatly blessed and accompanied by the power of the Holy Spirit. Truly, I had never before seen so great an interest, attention and sympathy manifest in their faces as I saw on this occasion.

A WITNESS.

To confirm all this there was a Jewish brother in the meeting who came from my native town in Hungary. He told them he was at home when the news came from New York that I had become an apostate. He also told them that my wife escaped by night, taking the children with her. He knew that my wife's relatives, with her uncle at the head, watched her and did all they could to keep her back from joining me, but they did not succeed, and to their great chagrin, they found, the next morning, that she had left. This man told them many other things which worked for good to them that believe.

WANTS TO JOIN THE MESSIAH'S COMPANY.

We are sorry that when a Jewish brother finds in his heart to believe in the Lord Jesus and wishes to talk a word or two with the speaker privately, he cannot find an opportunity. We have only one room, where the audience is gathered, and that is all. Several of them have accosted me at the close of the different meetings and said, "I believe in Jesus, as you preach that He is the only Saviour of the world. I want to talk with you in another room." As a rule, every one of them that believes is greatly afraid of the others among whom he lives, and seeks to avoid any publicity whatever. I therefore appointed a time for each to meet me in the Mission room when it is empty. When we met we prayed together and conversed a little. One of those brethren said to me, "I want to join the Messiah's company, for I am convinced that there is no other Saviour than Jesus."

WHAT ANOTHER SAID.

Another young man, after telling me how his heart was troubled one night after he had left the Mission, told me he had decided to believe in the Lord Jesus, and thus have peace in his heart. He asked some explana-

tion on certain passages in the New Testament which he could not understand. At last he said: "I love the Lord Jesus with all my heart. Tell me, please, what could a man like me do which would give evidence of my love to Him?"

A RABBI'S PREACHING.

On the Saturday after that great fire, which destroyed so many Jewish houses in the neighborhood of the Mission, a Rabbi preached from Is. lxvi: 15, 16, showing that this fire, which put two hundred Jews to misery, came down from heaven as a rebuke from God because they allowed a Mission to exist in their midst, where hundreds of Jews gather to listen to the doctrines of that Crucified One.

Some Jews, especially those poor sufferers who were made homeless, believed this, and of course, expressed their bitter feelings against the Mission. On that Saturday evening, when our meeting was held, the audience was a little smaller than hitherto. *Many angry faces* were seen outside the room. They peeped through the windows to see if there were any Jews present, and when they saw the people inside, they left with murmurings. We were not discouraged at the anger of these, since there were many others who laughed at their own Rabbi's ideas and continued to come to listen to the Gospel of Jesus, our blessed Lord.

A Sad Event.

A little after the midnight hour, on a late Saturday night, a most sad and disastrous fire broke out in the Jewish quarter, one or two blocks from our Mission rooms in Williamsburg. So quickly did the flames spread that forty families, representing about two hundred individuals, had hardly time to escape with their lives. Every thing they possessed was swept away in the flames and the result is that they are both homeless and penniless.

Such a sad affair as this ought to appeal to every one of God's children, especially at this season of the year, when the weather is cool and work very slack. The suffering among the children of those who lost every thing must be beyond description. It seems, under such sad circumstances, that the duty of every child of God to those suffering ones is made very clear and plain. Let us remember the words in Matthew xvi: 41, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The Williamsburg Mission,

17 Ewen St.

FRIDAY EVENING SERVICE.

People often complain of their inability to visit foreign lands on account of the great expense involved. We, the citizens of Brooklyn, have golden opportunities to learn much of the habits, manners and customs of foreigners by visiting the different "foreign" settlements in our own city.

The thoughts came to our mind with renewed force when, on a Friday evening, we walked through that portion of Williamsburg known as the "Jewish quarter." The evening was fair and warm, and the streets literally swarmed with Jewish men and women, boys and girls, and babies innumerable. It was the eve of the Jewish Sabbath, and consequently, all were idle.

A crowd of curious men and women had gathered about the doors of the Mission hall at 17 Ewen street, watching to see what might happen within. We found the hall pleasant and well lighted. We were early, and so had a good opportunity to watch the congregation as they entered. One by one the men came in. It was a very exceptionable audience. No mere curiosity hunters, no loafers, seeking to while away an hour. The majority were well-dressed, mature, thoughtful-looking men; evidently, many were storekeepers in the neighborhood. Speedily, the eighty chairs were filled, still the men came, until they filled the vacant space, and closely crowded together there, they had to stand.

After a service of song from some of the girls who attend the Brownsville Sewing School, and some friends who providentially were present, Mr. Cohn spoke for an hour. This meeting was held just before two of their most solemn holy days, New Years and Yom Kippur. The subject for the discourse was very appropriate, "Repentance." The difference between true and false "repentance" was plainly, yet kindly shown, and all were earnestly urged to the only true way of return to the Lord, through repentance unto God, and faith in our Lord Jesus Christ. All listened with the utmost attention. Nearly every one remained until the close of the service, in spite of the intense heat. We would urge our friends to visit this Mission. It is very easy of access, being only a minute's walk from Broadway.

MISS MARY C. SHERBURNE.

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.

Our Paper.

The last twelve months have glided away so swiftly that we find it hard to realize that THE CHOSEN PEOPLE has reached its second year. We look back upon the fact with hearts filled with gratitude to our Heavenly Father for the way in which He has led us in this branch of our work. The unknown, untried future lies before us—for its coming events be they of a joyful or sorrowful character—we trust Him implicitly.

We are hoping to greatly increase the circulation of our paper; to that end we would urge the friends who are already subscribers not only to send in their renewals, but to do what lies in their power to induce others to become subscribers. And as the work extends over a far larger extent of territory than formerly, we shall be able to give a greater variety of incidents and experiences.

EMPLOYMENT.

When a Jew accepts Christ, he is, in the majority of cases, immediately without work. The moment one of them seems interested in a christian service he is often persecuted, and not a few are driven from the Mission by the fear of hunger coming to their homes, for a Jew will not employ, nor work with, if he can dictate, any christian Jew. If some philanthropic and enterprising man, or company, could be induced to start an industrial plant and give employment to all who are thrown out of work by reason of their belief in the Lord Jesus, it would be, humanly speaking, a mighty factor in solving the question of Hebrew Mission work.

Announcement.

Mr. Leopold Cohn is at liberty on Sundays, and will gladly speak wherever invited on the following subjects:

- Jewish Mission Work.
- The Passover.
- The Tabernacle.
- The Second Coming of Christ.
- The Christian's Duty to the Jews.
- Jewish Manners and Customs.
- No collections will be taken.

Mr. Cohn can also be engaged for a mid-week evening.

London and Brooklyn.

There are in London not more than 120,000 Jews, yet, look at the number of special societies for the evangelization of the Jews there. There is "The British Society for Promoting Christianity Among the Jews," which has been in active operation for about fifty years, employing many workers to carry the Gospel to Israel.

"The London Society for Promoting Christianity Among the Jews," which employs about one hundred and thirty missionaries and spends nearly \$250,000 a year for the carrying on of its work.

"The Mildmay Mission to the Jews" has about sixty workers earnestly laboring for the Jewish field.

"The London City Mission Society," which, notwithstanding the fact of its being a City Mission, caring for the different nationalities in that great city, supplying the needs of many classes of people, rescuing the perishing, caring for the dying, was not so negligent as to leave out the Jews. It employs nine laborers specially for the Jewish work.

Brooklyn has 100,000 Jews, nearly as many as there are in London, and yet there is not one organized society which endeavors to reach these Jewish souls. Ought not the city of Brooklyn to apply, Jer. viii: 6, "What have I done" for each church, for each society, for each individual, within her limits? May the Holy Spirit now persuade you so that you may answer this question, "What have I done?"

BROWNSVILLE JEWISH MISSION.

530 Rockaway Ave. cor. Sutter.

SERVICES.

Saturday,	2:30 P. M.	Preaching in Jewish
"	7	P. M. Bible Reading
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

Williamsburg: 17 Ewen Street.

SERVICES.

Wednesday,	7:30 P. M.	Inquirer's Meeting
Friday,	" "	Preaching in Jewish
Saturday,	" "	Preaching in Jewish
		L. COHN, Missionary.

INVITATION.

We cordially invite all Christian friends who desire to come to these meetings and see with their own eyes how near the "time to favour Zion" must be.

Our Schools.

The Evening School opened immediately after the principal Jewish holidays had concluded. It was very gratifying to receive the hearty handshakes and cordial greetings from the old scholars, and to hear one and another say: "It seemed so lonesome without the school. We did not know what to do in the evenings. We never go in the saloons, or play pool; we like better to come here." One of the old scholars brought several new ones, bright-looking young men.

I always endeavor to reach the Mission at least half an hour before the time to open the school. The men are not able to leave their work until six o'clock, then they must go home, eat their suppers, and make their toilets, for, to their credit be it said, they pride themselves on coming to the school neat and clean.

Lately, a large number of Jewish boys, varying in age from ten to fifteen, have watched for our coming, and then earnestly entreated to be allowed to come in and stay until the men came. We have some very earnest conversations. Soon, a work among these boys will be started, of which you will hear more in the next paper.

The Sewing School was reopened on Thursday, October 1. One hundred and seventy girls were present. Oh! how glad they were to see us again. "It seems so lonely since we had sewing school. We thought you would never come back. You will have it every week now, won't you?" was heard on every side.

This Mission is fast becoming to these girls and boys the dearest, brightest spot in all Brownsville. A Jewish woman said to me, "Nothing but good comes from the Mission. I am so glad my girl and my boys love to go there."

Our first Praise Service since vacation was held on Thursday evening, October 8. Mr. Ford, from Dr. Meredith's church, came with a party of young people to sing. We are greatly indebted to the various Christian Endeavor Societies for giving us so much help in this line. These services are well attended and have a mighty influence for good.

MARY C. SHERBURNE.

The Needs of the 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 in Brownsville. 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?

WILLIAMSBURG MISSION.

There are many things needed at present in the new mission No. 17 Ewen St. viz.: more chairs, a player, a singer, texts for the walls, a janitor and a worker to help assist in the two fields, of course much more would be done by two than by one, \$30 rent for the room every month, and gas.

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 in Brownsville.

CHIEF MEETINGS AT BROWNSVILLE.

Our chief meetings at 530 Rockaway Ave., Brownsville, Brooklyn are on Saturday afternoon at 3 o'clock when the Gospel is preached to men and women of the house of Israel. On Thursday afternoon at 3 o'clock a sewing school is carried on, when a large number of Jewish girls are gathered and receive Christian instruction. On Thursday evenings at 8 o'clock there is a Praise Meeting, the attendance on this occasion comprises a mixture of men, women, boys and girls, who sing Christian hymns beautifully, and to whom the Gospel is preached in a simple way.

CHIEF MEETINGS AT WILLIAMSBURG.

The room of the mission at Williamsburg is No. 17-19 Ewen St. cor. Varet St. and chief meetings are held there twice a week viz., Friday and Saturday evenings at 8 o'clock; large crowds flock to the doors as soon as we open.

The Jewish Festival.

II.

THE DAY OF ATONEMENT.

(Continued.)

It will no doubt interest the friends and readers of the CHOSEN PEOPLE to read a printed form of confession repeated by the Jews several times in their Synagogues on the day of atonement all over the world.

“Our God and the God of our ancestors, may our prayers come before thee, and withdraw not thyself from our supplication, for we are not so shameless of face, or hardened, as to declare in thy presence, O eternal God, our God, and the God of our ancestors, that we are righteous and have not sinned, verily (we confess) we have sinned.

We have trespassed, we have dealt treacherously, we have stolen, we have spoken slander, we have committed indignity and have done wickedly; we have acted presumptuously, we have committed violence, we have framed falsehood, we have counselled evil, we have uttered lies, we have scorned; we have rebelled, we have blasphemed; we have revolted, we have acted perversely; we have transgressed; we have oppressed, we have been stiff necked, we have acted wickedly, we have corrupted, we have done abominably, we have gone astray and caused others to err, we have turned aside from thy excellent precepts and institutions and which hath not profited us; but thou art just concerning all that is come upon us, for thou hast dealt most truly, but we have done wickedly. O! what shall we say in thy presence, O thou who dwellest above the universe? or, what shall we declare unto thee, who resideth above the skies? Knowest thou not all the secret things as well as the recalled?

Thou knowest all the secrets of the world and the most hidden transactions of all living. Thou searchest all the inward parts and examinest the veins and heart, so that there is nothing concealed from thee, neither is there any thing hidden from thy sight. O, may it then be acceptable in thy presence, O eternal, our God, and the God of our forefathers, to pardon all our sins and forgive all our iniquities, and grant us remission for all our transgressions.

(To be continued.)

The Christian Duty to the Jews

No. VIII.

Continued from May Number.

“God be merciful unto us, and bless us; and cause his face to shine upon us, that thy way be known upon earth, thy saving health among all nations.”—Ps. lxxvii, 1, 2. There

is nothing more certain with regard to the evangelizing of the world than the Jews who are divinely appointed for that very purpose. For so many centuries the church of Christ, in her great mistake, tried all that was in her power to convert the world, but, by selfishness, indifference, and unbelief, she stood between God’s purpose of grace and His covenant people, the Jews.

There are so many good Christians who, when asked “why not preach the Gospel to the Jews,” will say in a very pious manner: “Well, the time has not yet come; we must wait for the right time.” Why dear (Christians), the right time is waiting for you, for your action, for your efforts. It is a remarkable fact that whenever and wherever an effort has been made to give the Gospel to the Jew, God has crowned it with dear souls, who, like shining stars, have become lights alike to Jew and Gentile. If there were a real christian endeavor, there would be numberless stars, in short, if you desire to evangelize the world, first evangelize the Jew.

Once a mistress taught her ignorant servant to build a fire. She put a green log in the stove and shavings around it. “You see,” she said, “there is nothing left for you to do but to light a match and apply it.” How surprised she was to find the maid had burnt a box of matches, applying each to the green log, which would not take fire. She exclaimed, “You stupid girl, set fire to the shavings first and the log will burn!” Give the word of God, which is like a fire, to the Jews, who are purposely placed around the nations like those shavings, and they will soon kindle the heathen who are in touch with them, like the green log.

It is told of those true friends of missions, both to the Jews and Gentiles—Charles Simpson and Edward Bickersteth—to this effect: They were once present at a meeting, held in support of the London Society for Promoting Christianity Among the Jews. Simpson was the speaker and in closing his speech, he said that they had met together that day for the furtherance of the most important object in the world, viz., the conversion of the Jews. When Simpson sat down, Edward Bickersteth, who was at that time Secretary of the Church Missionary Society, wrote on a slip of paper, “Eight million Jews, eight hundred million heathen; which of these is the most import?” This paper he handed to Mr. Simpson, who at once turned it over and wrote on the other side: “Yes, but if the eight million Jews are to be as “Life from the dead” to the eight hundred million heathen, what then?” And this done, he returned the slip of paper to Mr. Bickersteth.