

The Chosen People.

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EXCEPT SUMMER MONTHS

Editor, L. COHN,
340 Jefferson Ave. Brooklyn.

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Devoted to Israel

"Jacob whom I have chosen, the seed of Abraham my friend. I have chosen thee, and not cast thee away.—ISA. xli:8, 9.

Salutation.

"We go to salute the children of the King."

—II Kings x: 13

My Dear Christian Friends:

As I wish to obey the injunction of Paul, "Salute one another," which is one way of maintaining the communion of saints, I find no better expression of regard and esteem than to call you "Children of the King." Thus desiring to testify my affection to you, dear followers of the Lord Jesus Christ, I gladly devote this first page to the salutation which is a token of my Christian love to you, and good wishes for you. My earnest prayer to God is that every one of you may be richly blessed. "My God shall supply all your need according to his riches in glory by Christ Jesus." Amen!

"CHRIST THE POWER OF GOD."

The more I preach Christ and Him crucified to my Jewish brethren, the more I see the truth of Paul's words, "Christ the power of God." The Jews who are partly blinded, who never have heard of the gospel before, who have been persecuted by so-called Christians, and who have seen a distorted caricature of Christianity, can not possibly listen to or look into the face of one intending to tell them something about Christianity; for they regard such a one as their greatest enemy. Now I see things are changing. Men, women and children are coming to listen to the gospel with much pleasure. I hear from them favorable expressions concerning the Lord Jesus Christ; I see their actions in suffering much for His cause; I see they send their children to the mission in such numbers that there is no room to receive them; I see intelligent men sometimes, leaving their business to hear about the cross. I am often amazed, thinking that this must be only a dream; but Paul's words, ringing in my ears, turns my imagined dream into reality, and I must exclaim: "Christ the power of God!" Yes, He is the power of God, wherever he is preached, whether among dark heathen or among religious Jews; for he can draw all men to Himself.

A GREAT PRIVILEGE.

When I reflect upon the words of our

Lord Jesus Christ, "I am not sent but to the lost sheep of Israel," and again, "Go ye rather to the lost sheep of Israel;" and when I recollect Paul's saying, "To the Jew first,"—and he himself acted accordingly—I regard it as a great privilege to be the instrument in His hand to pour the light and joy of heaven into the mind of His chosen people, who are but for a moment lost and forsaken. The parable of the prodigal son is evidently designed to represent the Jews. The great joy of the father at seeing his son again reconciled, is sufficient to move anything but a man of marble to endeavor to bring back these departed ones to our Heavenly Father, whose joy will be greater than we can describe. How is it that men despise and reject those for whom the Saviour shed His precious blood, who are objects of the Father's choice and who are beloved for the Father's sake! I have placed a large roll, on which the fifty-third chapter of Isa. is painted in Hebrew letters in the window at 17 Ewen street. I wish I could hang up a roll with the 11th of Rom. in every church, over the pulpit; for the Christians are as ignorant of the 11th of Romans as the Jews are of the 53d of Isa.

PRAYER CIRCLE FOR ISRAEL.

We are going to meet to pray for the Jews the first Thursday of each month, at 4.30 p. m., in the mission room, 530 Rockaway avenue. We had our first meeting Thursday, November 3d. This we do in connection with the "Prayer Union For Israel," spoken of in *The Friend of Israel*. The object of the Union is first, to form a bond of union between the friends of Israel of all denominations. Second, that through believing prayer, the Holy Spirit may be poured upon Israel in convicting and converting power. We hereby cordially invite all the friends of Israel to come and join us in prayer for half an hour. We had ten members at our first meeting.

Now may the grace of the Lord Jesus Christ be with you. Amen!

I remain yours in His service,

LEOPOLD COHN.

340 Jefferson Ave., Brooklyn, N. Y.

The Chosen People.

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Communications to be addressed to the editor and superintendent, Mr. Leopold Cohn, 340 Jefferson Ave., Brooklyn, N. Y.

Encouragement.

We have received a number of letters from the readers of the CHOSEN PEOPLE during the last month, praising God for this periodical. They obtained through it during the summer months. One friend writes, "Enclosed, please find one dollar more." Another writes "The CHOSEN PEOPLE is an inspiration to me." It is very encouraging for us to know that this little paper is of such great importance to many readers.

Renewals.

A good many subscribers have renewed their subscriptions for the CHOSEN PEOPLE during the last month, for which we are thankful. There are still more than half who have not done so. Now, without causing dear friends, to kindly remember. It will save us much time and expense.

BROWNSVILLE JEWISH MISSION,
Avenue.

At 530 Rockaway and Saturdays,
Chief Meetings—Thursdays
3 to 5 P. M.

WILLIAMSBURGH JEWISH MISSION,
cor. Varet.

At No. 17 Ewen Street, Friday and
Chief Services—Wednesdays 7:30 o'clock.
Saturday evenings, at

Love Jacob.

Be Like God, Who Loves Jacob.
A Talmudic maxim says, "Children inherit their fathers' deeds." The fact that we all inherited the corrupt nature from our first father, Adam, confirms Adam that He let ing, God so hated the old and said, "Away him be nailed to the cross, and renewed in the with the old man. Be said says, "I have spirit of your mind." God mind, which is loved Jacob." The carnal love Jacob, but enmity against God, cannot will inherit the a renewed child of God, throughout the nature of the Father when an extraordinary whole Bible, has shown a woman forget love to the Jews. "Can they may forget, her sucking child? Yes." Is. 49: 15. "I yet will I not forget thee, all the nations will make a full end of thee, but I will not whither I have scattered thee." Jer. xxx: ii. make a full end of thee."

The Article on Page 3.

We call the reader's attention to the article, "Silence Crucifies Christ Anew," on page 5. It teaches us to avail ourselves of every opportunity of testifying of the Lord Jesus Christ to those who never heard of Him before. Some of us go to prayer meetings, and there readily give our testimony of the Lord Jesus to those present; of course, all Christians. But, dear reader, did you ever think of going over to Brownsville, or to Ewen St., to give a testimony of your faith to those ignorant Jews? It is the sick who need a physician. The Jews do not know of Christ, they do not live among Christians; they only know of Roman Catholics, who hate and persecute them, and yet there they gather in Ewen St. and in Brownsville to listen to the Gospel. Would not your word of love, your smiling face, your very presence among them be like balm to their wounded hearts? Does not silence in this case crucify Christ anew and make Him dead to the Jews?

"For I will restore health unto thee, and I will heal thee of thy wounds," saith the Lord; "because they called thee an outcast, saying, 'This is Zion, whom no man seeketh after,'" Jer. xxx: 17.

Announcements.

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

Jewish Mission Work, past and present.
The Passover. Jewish Customs.
The Tabernacle.
The Second Coming of our Lord.
The Day of Atonement.

God's Formula of Prayer.

"For thus," saith the Lord, "sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel," Jer. xxxi: 7.

God, Jehovah Himself, is here inculcating in our hearts and minds this precept, to pray for the Jews, His people. Lest Christians should not know exactly how to discharge their duty in this matter, God condescended to teach us the manner of prayer. "Say, O Jehovah, save thy people." And lest one should made a mistake in substituting the English, American, Chinese or Indian people for the Jewish, He informs us, "The remnant of Israel."

Read the item "A PIANO," on last page.

Incidents in the Work.

SILENCE CRUCIFIES CHRIST ANEW.

Although we know very well that when a Jew confesses the Lord Jesus to his unbelieving brethren, among whom he works and lives, he must suffer very much, yet we could not encourage any believer in his idea of putting a lighted candle under a bushel contrary to the divine command. We therefore often tell our Jewish brethren, when preaching Christ to them, that we greatly sympathize with and feel for them in case of persecution from their own people; but we say that our interest in their souls is so much greater that it outweighs that for their bodies. At a service in Brownsville we read for them Rom. x, and dwelt much on verse 10—"And with the mouth confession is made unto salvation"—showing that to confess Christ to others is not only very essential to salvation, but that if a man refuses to make this open profession he has no reason to conclude that he truly believes in Christ for righteousness and salvation. The Lord who said "My word shall not return unto me void," blessed these words to one believer, who left the meeting with a firm decision to confess the Lord Jesus to his brethren. The following day, while working in the shop with his co-religionists, he boldly confessed to them all that he was convinced and that he believed that Jesus, the crucified one, was the true Messiah. The consequence was that the boss, an orthodox Jew, discharged him and he was left without employment. When we heard this sad news we went to his house that we might at least speak some comforting words to him. While we found the man not the least despondent we soon discovered that the wife was very bitter; she took several of her little ones by the hand and brought them near to us, saying: "If you know how to persuade my husband to talk so freely about Jesus, you must also know how to feed these little worms. Oh, what shall I do!" she exclaimed, with such a lamentable and touching voice that it made our blood run cold. She then burst into tears and cried very bitterly. The poor man, nearly overcome by sad emotions, tried to suppress the excitement of his feelings, and turning to us said, "This is bad enough, but it is not half as bad as to crucify our Messiah, Jesus." "What do you mean?" asked we. "Well," replied the brother, "I mean this. Your talk on confessing Christ to others answered a question for me, viz: the New Testament

tells us that so many Jews believed when they saw and heard the Lord Jesus, yea even 'among the chief rulers also many believed on him' (St. John 12:42). Then why have our fathers been punished because of a few of the unbelieving Sanhedrim, who delivered him to the Gentiles? But your explanation that confession is the chief thing, at once revealed to me the mystery. 'They did not confess him,' (St. John 12:42) says the Scripture, and therefore their belief was not counted; for if all the believers would have confessed Him, He could not possibly have been crucified. I therefore decided to confess the Lord Jesus, lest through my silence I should crucify him anew."

Read the item, "A Piano," on last page.

A JEW CALLS THE MISSIONARY, "RABBI."

When we commenced preaching the Gospel to our Jewish brethren here in Brooklyn, prejudice and indignation were shown toward us on every side. When we wanted to shake hands with those that came in to the meeting it was absolutely refused by the great majority. We thank God for the great change in the Jews now; for after each service there are always some waiting for an opportunity to give us a warm handshaking. On one occasion, while we were engaged in shaking hands with some of the brethren after the service, we noticed one Jew standing near the door evidently waiting for us very anxiously. Turning to him we asked what he wanted. He inquired, "What is your name?" "Why do you ask for my name?" "Because," said he, "our wise men said: 'He who learneth from his associate one chapter, sentence, verse, or expression, ought to behave towards him with respect and call him 'Rabbi'—as David did to Ahithopel.'" (The Ethics, Chap. VI.) "Now," he continued, "I have listened to your preaching, through which I have learned, not only a verse, or a chapter, but 'the path of life.'" (Ps. xvi:11.) Therefore I must call you 'Rabbi'; and this is the reason that I asked for your name, for what man does not know the name of his master." While he uttered these words his whole body was shaking with excitement, his eyes looked very strange and his cheeks were flushed. It was a scene at which one could be frightened. The poor man obviously was moved by the power of the Holy Spirit, but the great struggle to overcome "The fear of man that bringeth a snare" in order to "Put his trust in the Lord and be safe," was now going on in his heart and made

him tremble. We met him once more and he told us that he was suddenly struck by the word of God to which he listened, and Jesus was revealed to his mind and heart as the Messiah of the God of Jacob. The very thought of the vast difference now between him and his people flashed through his mind and placed him in a fearful position.

Let us pray for this soul, that he may be strengthened in the Lord, and that his faith may be steadfast.

Read the item, "A Piano," on last page!

BACK TO JERUSALEM.

The following words, uttered by a rational Jew, will give some idea of the impression of the much-talked-of Zionist Congress, which was held at Basle, Switzerland, August 29-31. On a Saturday afternoon, at the meeting in Brownsville, a Jew said: "I was at several meetings here three years ago; I heard you once talking with great enthusiasm about the Jews' future, that they would not stay long in America, but that they would return to Jerusalem. I regarded you as a fool and would not go to listen to your preaching any more. Now I have heard and read so much about the new movement among our Jewish people all over the world, that I have concluded that you are a wise man and a prophet, for the Jews will indeed be soon going back to Jerusalem. I therefore have come to hear you once more."

I MUST BELIEVE.

A dear Christian friend, in whose heart the Lord had put the importance of placing texts in the windows at 17 Ewen Street Mission Room, handed us, the other week, some money for this good cause. We straightway went to a Jewish sign maker whom we employed to paint the 53d chapter of Isa., which is quite unknown to the Jews, and some other passages of scriptures, in the Hebrew tongue. The man had to work on it several days, during which time he could not help thinking on the subject. When he brought the sign to the room we fixed it in the window. "Mr. Cohn," said the man to us on one occasion, "I wonder very much why the Jews don't believe in Jesus, that He is our Messiah, it seems to me so plain. Why, the very things which Isaiah, the prophet, predicted are the things that happened to Jesus." (We had given him both the Old and New Testament from which he wrote the verses.) We then asked him, "And how is it with yourself; do you believe that the Lord Jesus is the Messiah who suffered

for your sins?" "Why, I must believe it because I believe in Isaiah, the holy prophet of God," was his prompt and zealous reply. This man was never in the mission room; he never heard a word about the Lord Jesus and never knew about the New Testament until now when we gave it to him for the purpose of taking the desired texts from it, but once for all it has done its work faithfully in this man's heart.

SHE HAS BEEN THERE REALLY.

A young Jewess, who has heard much about the mission, decided to come to the room when we held a meeting, just "for fun," as she expressed herself when relating her experience. The power of the Lord Jesus Christ drove the word of God home to her heart, and she became quite a changed woman. She asked for a New Testament, and commenced reading it. Her landlady, when she noticed her reading this book, ordered her to leave the rooms. She removed to another house, where she was not hindered so much. Little by little this young Jewess showed more and more respect for the Lord Jesus. When we would engage in prayer she would join us by bowing her head and closing her eyes, which the other Jews refuse to do lest they should make a great concession to Christ. In her workshop some Jews accused her to their boss of having been in the mission meeting. The boss asked her for an explanation, and she said: "Why, my accusers themselves have been there or they could not have seen me in the meeting." Then one of the accusers, looking like a thief when caught in the act, tried to defend himself and yet make the charge against the woman strong by saying to the boss: "Yes, we too have been there, but she has been there really," meaning that she was there in earnest.

THE SEWING SCHOOL.

About three years ago, when the Lord directed us to spread the gospel of the Lord Jesus Christ among His own people in Brownsville, it was a hard task to obtain an attendance. Both adults and children shunned the room at 530 Rockaway avenue. "This is a mission," was heard, and a finger of scorn and of abhorrence pointing at the place, was seen on every side. Girls and boys would come to the door of the room, looking at it suspiciously, stepping on tiptoe as far as the window; one would peep through the glass, and then they would suddenly jump away to the street with a terrible shriek, as though they saw a venomous ser-

pent running after them. It was discouraging indeed, but a still, small voice said: "Fear not; lo I am with you." The Lord has blessed our humble efforts to such an extent that we have no room now to receive the many girls that are coming every Thursday afternoon. The mission room at 530 Rockaway avenue has become to the Brownsville Jewish girls the brightest spot in the locality. We usually open the session at 3.30 p. m., when the girls, having come from the public school, with books and slates in hand—for few of them return to their homes—are seated, each in their classes. We sing a hymn or two—"Blessed Assurance," "Alas, and Did My Savior Bleed." Then a prayer to God is offered, and we invoke God's blessing upon the dear children. Sometimes we repeat the Lord's prayer in unison and then they commence sewing. We have about eight faithful ladies who are always in their places. Some have a dozen and some have more girls in one class. There are always two or three large classes without a teacher. We try to take the place of a lady teacher as best we can. "Mr. Cohn please thread the needle for me," or "Please, Mr. Cohn, show me how to make the right stitches," etc., is often asked. Although we were never given an education along this line, yet we have to do it; for the bright eyes and the smiling faces of the girls make one do it gladly. While the sewing is being done the dear ladies talk with the girls about the Lord Jesus. One lady has a class of the smallest girls, of about eight years of age. She teaches them verses by heart—"Jesus said suffer ye little children," etc.; "God so loved the world," etc.; "He that confesses that Jesus is the Son of God," etc. Each girl of her class would readily repeat several verses by heart. When the sewing is over we read a portion of the Scriptures for them and the Lord Jesus is preached, and after a prayer they are dismissed.

A TALK IN A JEWISH TABERNACLE.

In Lev. 23: 34, the Children of Israel are commanded to make tabernacles in memory of the booths He made them to dwell in when in the wilderness. This feast is observed by the Jews unto this day. The feast of tabernacles commenced this year on the 11th of October, and ended on the 19th of the same month. During those nine holidays, we had very busy days. Many invited us to call on them and quite a number came to visit us at our private rooms. As often as we walked on their streets on our way to visit those by whom we were invited, so often we were re-

mindful of the Lord Jesus talking to the Jews in Jerusalem. A group of Jews here, and another group there, all in festive array. Despite the fact that they come from different countries, as Poland, Russia, Austria, Germany, Hungary, if not from more than these, it is not difficult to recognize the lineaments of the Jew, nor to perceive that to change one's clime is not to change one's mind. Men, women and children move on the sidewalks and streets with an air of solemnity, some carrying palm branches, myrtle and willow branches in their right hand, and the Ethrog, a species of citron (Lev. 23: 40), in their left hands. All are now reminded of the glorious event thirty-three hundred years ago, and all are of one and the same holy thought, to go to the Synagogue, where they can freely express their thanks to the Holy One of Israel. Such a scene carries one away back two thousand years to Jerusalem, the city of beauty and glory; a city where the children of Israel were commanded to congregate thrice a year to be seen before the Lord their God. The Feast of Tabernacles was pre-eminently the feast for foreign pilgrims, coming from the farthest distances, whose temple contributions were then received and counted. As one contemplates in spirit the multitudes of Jewish pilgrims from Media, Arabia, Italy, Persia, and other lands, thronging the streets of Jerusalem, you cannot help noticing the Holy One, the Lord of Lords, the Redeemer of the world, Jesus Christ, standing there, either in the temple or in any large crowd, preaching to them the God sent salvation.

CONSIDERING THE LEAFY DWELLING.

Having entered an orthodox Jewish house at the owner's invitation, the man announced to me: "You know it is now Succoth (Feast of Tabernacles), and I would like you to come into my Succah (booth), which I made here in the yard." We then entered that beautifully decorated, leafy dwelling. No sooner did we sit down on a chair than the wife brought in a plate of nice fruits for our entertainment. The neighbors, looking from the windows around the yard, noticed us, and soon down they came and filled the Succah. There was quite a number of learned Jews in the crowd; they knew something of the missionary, Cohn, from hear say, but they never were at our meetings. Having been anxious to hear something from the lips of this missionary, who accepted the Crucified One, whom they were taught to hate, they now started a conversation, by which they would show up their great wis-

dom and learning, and at the same time expose the poor missionary's ignorance. "What do you think about God's command to make Succoth?" (booths) asked one learned Jew. Like a lightning flash my thoughts ran through the Gospels to catch some word from the lips of Jesus, our Lord, St. John 7: 14, 15. "Now about the midst of the feast (of Tabernacles) Jesus went up into the temple and taught, and the Jews marvelled," took a hold of my mind. What subject did He teach on that occasion that the effect on the people was one of general astonishment? "Open Thou mine eyes that I may behold wondrous things out of Thy law," was our short prayer. The Lord in a moment opened my mind and my lips to speak to them wonderful things which we never knew before. Grasping a Jewish prayer book, which was on the table before us, we hastily turned to a short prayer which they repeat after the meals they partake of in the Succah (tabernacle).

WHAT IS DAVID'S SUCCAH?

The prayer is as following: "May He who is most merciful raise up for us the Succah of David, which is fallen." We read it for them with great emphasis, and asked them all, "What do you mean when you pray for David's Succah? Not one answered a word. We then asked for a Tnach (Bible), and we turned to Amos 9: 11, and read for them, "In that day will I raise the Succah of David, which is fallen." Many Jewish commentators agree that this means the Messiah, the son of David, and so we said to them, "Dear brethren, you can see that God, in commanding you to make a Succah (tabernacle) to dwell in, pointed out to you the dwelling and abiding in the Messiah, who is called Succah (tabernacle) because of His being a shelter in time of storm and trouble. David also had this same Messiah in his mind when he spoke through the Holy Spirit, saying, "For in time of trouble He shall hide me in His Succah," (pavilion) Ps 27: 5. Presently, one interrupted us by asking, "How can the Messiah be called both David's Succah and also God's own Succah?" We then read Jer. 23: 5, "Behold, the days come," saith the Lord, "that I will raise up unto David a righteous branch." "Whom does this title, branch, mean?" asked we. "Messiah," came the answer, like a thunder from many. "Now," we continued, "we read in Isa. 4: 2, 'In that day shall the branch of the Lord be beautiful.' You see that Messiah, under the name branch, is called both David's branch and also God's own

branch. The same thing is with the other name, Succah, and here you can see the truth of the Lord Jesus' teaching. He is both the Son of David and also the Son of God."

THEY WERE AMAZED.

Here they turned and looked into one another's face with astonishment, for all of them were amazed at the perfect harmony of the Old and New Testament. There was a deep silence for a few minutes, when one of them inserted another question, saying: "We know that this Succah is so called because we dwell in it, but why is the Messiah, being a man, called Succah. Can a man be a dwelling-place?" We then replied, saying: "Have we not read just now Ps. 27:5, where Messiah is called His Succah? Well, it is because God Himself dwelt in Messiah, and therefore Messiah is rightly called God's Succah (tabernacle). The same mystery we read in the words of Jesus, whom you despise. He says, "And the father is in ME."

ONE JUMPED UP FROM HIS CHAIR.

Then one Jew became so excited that he jumped up from his chair; he put his fingers into his ears and shouted with a loud voice: "Blasphemy, blasphemy! come all away from here; why this was just the reason of His being crucified." Suddenly this Jewish zealous brother returned from the door and approached me with a look of fury in his eyes that it was terrible to behold, and said: "Can you show me once, in the whole Bible, (Tnach) where it says that our God should ever take his dwelling place in a man?" All of them were positive that the missionary was now caught, and they waited anxiously to see our confusion by not being able to show that in their Scriptures. But praised and blessed be our Lord Jesus Christ, who said that the word will be given unto us! He gave us the word in a moment. We turned to Ps 78:60, and we read it in the Hebrew—"He forsook the tabernacle at Shiloh, He placed a tent in a man." This is the literal translation of the Hebrew. At this they were panic stricken, and to look into their faces was a pitiable scene. We then turned to Hos. 12:4 and read for them, "Yea, he had power over the angel and prevailed, he found Him to be the House of God and there (or through there) He will speak with us." (This is the Hebrew.) Now, we said, you see this angel of the Lord, who is so often mentioned in the Bible as the person of the Messiah, was found out by Jacob, through the Holy Spirit, to be the house, the dwelling place, of God; and this

confirms what we told you before." Then another one, not very learned, apologizing first for asking questions as he thought he was not fit for debate, and yet he must do so because he was somewhat puzzled, said: "If Messiah is God's dwelling place, how can David expect to hide in the same Messiah? Can David drive God out of his house?" We then turned to Isa. 32:2—"And a man shall be as an hiding-place." This MAN is no other than the Messiah who is to protect us, as it were, from wind and storm. "God so loved the world that he gave His only begotten Son, through His own dwelling place, to be also our hiding-place. David saw this through the Holy Spirit, and had a right to claim it; for we cannot ask God how it can be, we have only to believe what God says through the holy prophets." This talk made a deep, and we hope a lasting, impression upon all present. They were never before at our meetings, except the man of the house. But at our next meeting we were surprised to see the whole company at the service. They looked earnest and very thoughtful. They asked us for New Testaments and tracts, which we gave them gladly. Pray for these brethren.

Read the item, "A Piano," on last page!

Would Make His Wife a Scapegoat.

On the Saturday evening before the Day of Atonement, which was on October 6th, we read Lev. xvi. to a large audience of intelligent Jews in the Ewen St. mission. Every Jew, whether he be Orthodox, Reformed, Socialist, or even Anarchist, observes this Day of Atonement with dreadful awe and solemnity; for, according to Lev. xvi: 30, which reads in the Hebrew, "For on that day he shall make atonement for you," all of them make the error of believing that the "Day" itself is the means of forgiving their sins. Now, by the help of God, we called their attention to the words "he shall make," showing to them that it refers to the priest; and now, since they have no priest, no altar, and no blood to sprinkle, there is no remission for their sins unless they apply the blood of Christ by faith. They can never look God in the face with any comfort or acceptance by any other means. We then dwelt on the 21st verse of above chapter, "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel—putting them upon the head of the goat." Having entered minutely into the particulars of the scapegoat, we referred to Is. liii: 6, "And Jehovah hath laid upon him the iniquity of us all." We showed our

audience very plainly that the scapegoat was nothing more than a type of the Lord Jesus Christ.

A JEWESS CONFESSED.

The Holy Spirit worked on the hearts of the most attentive listeners, especially on a Jewess who was present, and who drank in every word that was spoken. About the close of the discourse, this Jewess rose from her chair and very politely asked for permission to say a word. We then stopped and listened to her. She said, "I believe every word you have said, this I must confess, but I would like to understand one thing. You say that the scapegoat was a type of Jesus. If so, then why must we believe in Jesus." God never told us to believe in the scapegoat; the sins were put upon him without our belief, and so now the sins are laid upon Jesus without our faith." We then answered her query by quoting the first verse of Is. liii., "Who hath believed," and again, verse 10, "When thou shalt make his soul an offering for sin." Here God plainly told us to believe and to individually make Him an offering for sin. Now, if God tells us to do so, we certainly cannot compare things and ask, "Why not this like the other?" This daughter of Abraham was satisfied, and when she reached home, she told her husband all about her new discovery of salvation in the Lord Jesus Christ. Her husband, upon hearing this, forbade his wife coming again into the mission room, or talking any more about these things, under the penalty of making her a scapegoat, by rabbinical divorcement, which would send her away as far as the scapegoat. Let us earnestly pray God for this husband.

RECEIPTS DURING OCTOBER.

R. L. C., \$30, for rent Ewen Street Mission; V. B., \$5 for the work; J. A. P., 50 cents for the work; M. A. O., 50 cents for the work; E. H., 50 cents for the work; S. L. T., \$1 for sewing school; A. L., \$5 for the poor; J. E. M., \$5 for texts; B. P., \$5 for the work.

We are very thankful to God for the kindness of these friends, and we pray our Heavenly Father to raise up many of His people who, in response to His voice, saying, "Whom shall I send, and who will go for us?" (Isa. vi:8) may consider the cause of our Lord Jesus Christ among His people, and come readily forward to help us in meeting the expenses, which are much more than the contributions mentioned above. The burden of expenditures weighs us often to the ground.

KINDNESS OF JEWS.

A child was born in a short street where nearly all the signs upon the stores are printed in Hebrew characters. The parents were very poor and very proud. In the neighborhood was a Christian mission, and although Jewish children attended singing and sewing-classes within its doors, some of their parents preferred to starve rather than accept its charity, and the family in which this child was born was one of that class. The father and mother persistently refused all aid, although there was no coal in the house, and no money for food. Then for some reason, probably pride, they refused help from people of their own religion.

All the dwellers in the neighborhood were exceedingly poor, and could ill afford to give in charity, but here was a starving family and a dying baby, united with stubborn pride, and something had to be done.

So a purse was made up among these poor people out of their petty earnings and divided into three parts. Each little sum was intrusted to a different Jewish tradesman. That same day, one of their small tradesmen climbed up the poverty-stricken tenement, and represented himself as a coal agent.

"Can I sell you some coal this morning?" he asked, opening the door.

The man shook his head apathetically.

"But," replied the improvised agent, "I gif you drust. One mont—two mont—tree mont—all you want. I drust you."

"Ah!" answered the man with surprise. "Why do you trust me?"

"You haf a good name," said the agent. "I must introdooce my peesness."

Soon a ton of coal was on its way to the house to warm the mother and her infant.

The coal-dealer had hardly left before a man from a butcher's shop near by came and repeated the drama of charity. Then, not long after, followed a new milkman, profuse with offers of "drust," who promised a quart of milk a day until the baby could get better. Thus was the family saved from freezing and starvation.

Now this happened in what is known as the slums. This delicate way of meeting a crisis was not the act of a refined and aristocratic philanthropist. As the narrator told the writer: "It was the act of dirty Russian Jew peddlers." One can almost pardon the dirt when such gentle consideration is shown.—*Youth's Companion*.

The Needs of the Work.

We need another BUILDING for the BROWNSVILLE MISSION WORK. The present room is too small and not suitable.

A CHRISTIAN LADY.

We need a Christian lady to work among the Jewesses and hold a night school, to

teach the people to speak and write English. There is a great opportunity to preach Christ to such as come to the night school.

TEXTS ON THE WALLS.

The Jews are quick to observe anything that may appear on the walls of the mission room. They will stand for a long time, reading a Scripture text very carefully. We believe that the old messianic prophecies, painted in large letters and placed upon the walls, would do much to advance the cause of Jesus Christ. We would be glad to place some in our large windows. They would be good preachers all the day long.

One dear friend, who realized its importance, donated a sum of money for this purpose, and we placed already very useful texts in the windows, but there is room for more.



A PIANO.



A friend who is interested in the work offered us a piano, valued at \$100, for the half price. The instrument is in good order. If the readers of "THE CHOSEN PEOPLE" would freely contribute, each with a willing heart, toward this piano, which is \$50, we would have the same before Christmas. One friend heads the list with \$2.

RENT.

Thirty dollars is required each month to pay the rent of 17 Ewen Street; about that much is needed to meet the other expenses.

SEWING SCHOOL NEEDS.

We need material for the sewing school at Brownsville.

EMPLOYMENT.

We wish some philanthropic and enterprising gentleman or company could be induced to start an industrial plant and give employment to those who are thrown out of work by reason of their belief in the Lord Jesus Christ.

TEACHERS.

We have over a hundred children and only six or eight teachers. Who will come?

TRACTS AND HEBREW BIBLES.

We would write useful tracts in Jargon and Hebrew to spread the gospel of our Lord Jesus among the Jews, who have been neglected so much that there is not even an able tract to give to the Jews. To print a profitable tract would cost about \$20. There are also many poor Jews who would like to study the Old Testament in order to find out the truth as it is in Jesus; for the Jew cannot believe the New Testament until he finds it in the old Hebrew Bible. A copy of the Hebrew Old Testament can be bought for \$1.00.