

# The Chosen People.

<p>APPEARS MONTHLY EXCEPT SUMMER MONTHS</p>	<p>Editor, L. COHN, 620a Quincy St. Brooklyn.</p>	<p>SUBSCRIPTION PRICE 50 CENTS PER ANNUM</p>
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VOL. 5, No. 2. BROOKLYN, NOVEMBER, 1899. Devoted to Israel

“And the Lord hath CHOSEN thee to be a peculiar people unto Himself.”—Deut. xiv:2.  
 “For the Lord hath CHOSEN Jacob unto Himself.”—Ps. cxxxv: 4.

## Salutation.

“We go to salute the children of the King.”  
II Kings x : 18.

*My Dear Christian Friends :*

I desire to greet everyone whom this paper reaches with Christian salutation, wishing them a rich blessing from our Heavenly Father, whom we all worship through our Savior, the Lord Jesus Christ.

### COLUMNS CROWDED.

The work has expanded to such a degree this month that the record of it so encroaches on usual spaces that I am fain to express in this place my thanks for your special favors. I thank all who have written me encouraging letters, assuring me of their sympathy and prayers, and all who have sent me lists of names and addresses for the circulation of this little paper. I shall be glad to receive more.

### GOD HAS BLESSED HIS WORK.

I rejoice greatly in the reporting to you. Especially this month He honored the preaching of the Gospel to the Jews. It is very plain to me that He uses me, the more He shows His power and might in saving my Jewish people from their sin. During the last five years of my ministry to my brethren in the flesh I saw His wonderful work prospering in my hands, and it makes me so thankful when I recall His great blessings.

When I began, I manfully thought of ever seeing any converts at all during my life time, expecting men to sow that which another might perhaps reap. Yet it has pleased the Lord, that even in the first year of my ministry, a number of Jews, some of them men of intelligence and character, should make public profession of Christ; and these have continued to this day, and every year—nay, every month—some have come courageously out to acknowledge Him.

### ANOTHER GREAT ENCOURAGEMENT.

Only those who know my first attempts can realize the tremendous change that God has wrought throughout the communities where I have ministered. Then, the ignorance about Christ, the prejudice against His

people, and the bitterness of the Jewish heart were so great that friends constantly warned me that my life was in danger. I could never at that time preach without continuous, violent interruptions. To-day, there are no assemblies of any people, even in the churches, more dispassionate, discouraging, nor half so profoundly attentive and interested as are the Jews. It has seemed to me that God has, through the prayers of the friends of Israel, enabled me in some peculiar way to quiet the turbulent. I have felt this especially of late in going into new fields, at Toronto, Wilkesbarre, and Scranton. This breaking down broadly of that great wall of partition, the prejudice of the Jewish heart, is well worth all the effort, even if there were not the blessed, happy company of definite converts. Under these experiences, I have been led to wonder whether indeed God were now leading me out into what perhaps I may denominate

### A MORE EVANGELISTIC WORK.

I have hitherto been preaching, week by week, to my several prescribed communities of Jews, until the relationship has become, in some measures, almost pastoral. Now there is sounding a Macedonian call from many quarters, and God seems to be saying, as to Paul, Lo, I will send thee far hence. This does not contemplate any neglect or change in the present, blessed work, but only as it were, a radiation from it. I believe I could be a pioneer to many effective workers who are waiting simply to be pointed the way. But to do this would involve the continuance of an assistant and other added expenses, and these demand larger support, while the lack of it is to the true servant of Christ, the source of his greatest discouragement. When we send our battalions into the battlefield, how careful we are to follow up close with the commissary trains. It ought to be so also in sending out the Missionary.

Wherefore let all my friends continue with me in prayer that God will order and control hearts and purses, so that His purpose may always have its richest fulfillment.

Ever in the Faith of the Lord Jesus Christ.

L. COHN,  
620A Quincy St., Brooklyn, N. Y.

YOUR SUBSCRIPTION HAS EXPIRED.  
WILL YOU KINDLY RENEW IT.

## The Chosen People.

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

### COMMUNICATIONS.

All communications are to be addressed to the editor and superintendent, Mr. Leopold Cohn, 620A Quincy St., Brooklyn, N. Y.

### A Mission for You.

If each reader of THE CHOSEN PEOPLE will kindly send to me a list of the names and addresses of friends, I will send sample copies to them.

This may awaken an interest in our paper, and some may subscribe for it, while many may be led of the Spirit to pray for the Gospel work and its needs.

### WILLIAMSBURG MISSION.

Chief meetings at 17 Ewen Street, Williamsburgh, Friday and Saturday evenings, at 7:30 o'clock.

### BROWNSVILLE MISSION.

Chief meetings at 530 Rockaway Avenue, Brownsville, Thursday, at 3 P. M., and Saturdays, at 10:30 A. M.

### Announcement.

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.
- The Account of his own Conversion.
- The names of God and other subjects.

### *Norwegian Story* An Interesting Story.

Norway is a country where there are scarcely any Jews, but what the Norwegian Christians have done to spread the Gospel among the Jews is indeed admirable. They have missionaries in Budapest, in Russia, in Germany, in Roumania, and in Galatz.

This great interest in the Jews was originated in Norway, by the prayers of a noble-minded Christian lady about fifty years ago. When the cause of foreign missions was taking hold of Christians in Norway, this lady's heart was moved by the spirit of God with compassion for Israel. One day as the pastor of the church was coming down from the pulpit, she said to him: "I am very glad to hear you always pray for the heathen, but I wish you would also include poor scattered Israel." The pastor turned about rather hotly, and said: "The Jews! We have

nothing to do with them. They have been cast off, and now it is the time for the Gentiles." She tried to reason with him, but it was of no avail. But one day she called on her pastor and said to him "I have a very sad story to relate to you, and I am sure it will draw out your sympathy." He said: "What is it?" She replied, "Not far from here there lives a god man and his wife. They have one son whom they love as their own lives. They did everything possible for him, but the son turned out most unworthy of his parents; he returned their love only with disobedience and ingratitude. After a time when his conduct became no longer tolerable, with great grief of heart they let him go, and he is now a wanderer. Instead of this son of theirs they adopted a poor gypsy boy. They put him in their own son's room, gave him their own son's clothing and book—in fact, they treated him in every possible way as their own child. The boy was very happy, but the parents could not forget their own son. In the evening sometimes a mist stole over the mother's eyes, and a sigh escaped from the heart of the father, and when the boy asks: "What is the matter?" the father answered, "Oh, our son, our son; would that he would come back; there is room in our hearts for him as well as you." But this the boy did not like; every time that his parents mentioned their son he got into a temper. What do you think of that?" The pastor stood up and said "Oh, the ungrateful youth; if I were the parents, I would let him go; he is not a bit better than the first." The lady paused a minute or two, and then said: "Dear pastor, forgive me; Israel is that wandering son; I we are the gypsy boy; and although God is obliged to send the Jews into captivity and has given over the dearly beloved of His soul into the hands of her enemies, His heart has not ceased to yearn for them, His hands are still outstretched all the time for His disobedient and gainsaying people. Hearken! 'Is Ephraim my dear son? Is he a pleasant child, for since I spake against him, I do earnestly remember him still. My bowels are troubled for him. Pray ye for him, and say, 'Behold, we have mercy on him, saith the Lord; that she who the pastor's heart was won; and join the church the first society that was established to the mee conversion of the Jews. The name of the lady was Frau Raguhiild Harn.

May God give us insight, my dear friends, into His thoughts and heart in reference to the Jewish people—*Extract from the Scattered Nation.*

## Incidents in the Work.

### A JEW PRAISES CHRIST'S TEACHINGS.

On a Saturday morning, at the meeting in Brownsville, I read a portion of scriptures from the New Testament, and instead of preaching a sermon, I simply pointed out to my audience the teachings of the Lord Jesus Christ and His sayings, proving that not one word of His was contradictory to the word of God in the Old Testament. It was hard for me to understand, at that time, the reason why I was led of Him to change suddenly my thoughts of preaching on a certain subject and to take up this theme. After the discourse, when I opened the after meeting for inquirers, it was made plain to me why He directed me to talk on those things on that morning, for there was a learned and pious Jew present at the meeting. One of the converts met this lately landed Jew and gave him one of my Jargon tracts, which had on one of its pages the place and time of meeting. This led him to come to listen to the Gospel. Now, this Jew rose and opened his mouth, which was full of praises and adoration for the teaching of the Lord Jesus Christ. The remarks he made were like those of a man who was groping in the darkness. He said that he had never seen the New Testament; he had heard the Crucified One left for His followers a book, which contains nothing more than the full description of His pain from the cruel death, and the great command to hate, despise, and if possible, kill the Jews. But now what he had heard, he said, was enough to convince him, as well as others, that the teachings of the Lord Jesus Christ are true, and he expressed his great surprise at the fact that the Jews do not know of these good teachings.

### Against His Wife's Wish.

At a meeting in Ewen Street Mission, a certain Jew was present for the first time. The attention this man paid to the reading of God's word, and to the explanation thereof, was remarkable. At the close of the meeting, he told me that he was very thankful for what I had said. He said that his neighbor has to lead him long ago about these meetings, Mary, and him to come some evening, but I have to en as much against it, and forbastry, well went to the Mission. At last, he decided to attend one meeting, against his wife's wishes. He said that he did not regret his coming in, for the things which he had heard me explain from that "little book" (meaning the Hebrew New Testament) are worth while, and paid his

way; but he regretted that he did not come long ago.

### PREACHING TO HIS WIFE.

When I saw him again, at another meeting, he told me that he asked his wife what she thought of what he had read in a book: That there was a man who said he was the Messiah, and when our fathers refused to believe him, that Messiah told them that their temple would be destroyed, and they would not see the Messiah again until they would say, 'Blessed is He that cometh in the name of the Lord.' "I explained to her," said he, "in the same way as you did, that we Jews have been wandering eighteen hundred years, and Messiah does not come to save us. At no other time did God forsake us for such a long time. In Egypt, 400 years; in Babylon, seventy years; but now, eighteen hundred years. Does it not look to you that this very fact goes to prove that that man's words are true?" At this, she became interested, and began to ask about the book, which she would like to read. But he insisted on her telling her opinion about that man, and she had to say that He certainly was a prophet. Then he gave her the New Testament, which she began to read very eagerly.

### Gospel Work in Wilkesbarre. Pa.

A dear Christian friend, Mr. Diggory, from Wilkesbarre, asked me long ago to come there to hold a few meetings for the Jews. The Lord opened the door for me on the 9th of October last. While there for six days, I was kept very busy, and could only, very hurriedly, write at night the events of each day, which I now give to the readers.

### DIARY.

Tuesday, Oct. 10.—Mr. Diggory, losing a half days' pay, took me to the Jewish quarters. First, he brought me into a Jewish house where he had been visiting for a long time, and had given out tracts. I began to talk to the Jew, the head of the house, with his wife; their daughter, of about twenty years, came in from the other room and listened attentively; the wife taking part in the conversation. There was also present a neighbor, an elderly Jewess. I talked to them about the Lord Jesus Christ, and they listened for a long time without showing any bitter feeling, as is so usually with the Jews, for their prejudice had been removed by Mr. Diggory's previous visits. I gave them another of my tracts, which they gladly promised to read, and then we left for other visits. Mr. Diggory went into a house in

the Jewish quarter, and called out a respectable looking Jew, whom he introduced, and I at once began to talk to him about Jesus, the Messiah. While talking to him, a number of Jews gathered around us and listened. Mr. Diggory told me there were twelve Jews there, and the talk lasted for two hours. There were also a few Jewesses listening for a time, but one tall and stout Jewess made a sudden and loud speech, saying, "Men and women: If Jesus was our Messiah, why did He write and teach His followers, the Christians, to hate and persecute us Jews?" She ran away as soon as she finished, and the other Jewesses, too, walked away. The Jews laughed at her flight, and continued to listen to the Gospel. When we wanted to leave, some insisted we should stay longer. All that were there shook me by the hand in the most friendly manner when at last we went away.

Wednesday, Oct. 11.—I went out to the Jewish quarter by myself, gave out a few tracts to Jews I met on the sidewalk. I noticed one Jew in the door of his tailor store whom I approached and gave him a tract. "Come in!" said he. "What is written in this tract? You certainly know its contents." When I explained to him as briefly, but as strikingly as possible, he ran to the back door, knocked upon it, and called, "Fanny! Fanny!" When his wife came in, he introduced me to her, and said, "This gentleman tells me that Jesus of Nazareth, the Crucified One, was our Messiah. What do you say to this?" She looked at me with great astonishment, and then turned to her husband and said, "Do you mean to tell me that he accepted the Christian's God?" The husband turned to me and said, "Will you please tell my wife what you told me?" Then he turned to his wife and said, "Now you listen to what he will tell you, and you will see how different these things are from what we Jews ignorantly suppose." She then composed herself, and showed willingness to listen. I told her all about this Jesus our Messiah, and while I talked, some neighbors and others came in and listened. All of them seemed pleasantly impressed with what they had heard. I gave each one a tract before I departed.

Thursday, Oct. 12.—A vacant store has been secured for holding meetings for the Jews. I went out to look for a blackboard to announce on it the meetings, and place it in the window. A young Jew accosted me by saying, "I heard you talking the other

day, and now I want you to listen to me for a minute." We sat down on a stone, and the young man began to give out his feelings, bitter as gall, toward all religions, especially the Christian faith. "See here," said he, "what Christians have done to us Jews in Spain, in Russia, and lately in France. There is no other way of saving our Jewish people from the Gentile's persecution than to put away all religions. Then the Jew will not be blamed any more for having killed Christ." I waited patiently until he finished, then I told him just a few words about the good results and great benefits the world has derived from Christ; that he himself could not have such a free tongue if it were not for the liberty he and all of us have in this free country in the name of Christ. I quoted Bible verses to back what I said, and left him. In the evening, when I came to the store appointed for the meetings, I found a card pasted on the door, giving name and address of a Jew on it. There was a pencil writing, asking me to come tomorrow morning to this address.

Friday, Oct. 13.—The first thing in the morning, I went to see the party. How surprised I was to find my young man, who was so bitter yesterday, entirely changed. "I left my card on your door at the intended meeting place, thinking you will go in there very often during the day, and find it. I wanted to see you very badly. I regret I spoke so yesterday. I have been thinking of what you told me, and it is true. Why, Jesus did much good for mankind, surely. He was a great prophet, sent of God. Can I help you something, sir?" I gave thanks to God for this change in the young Jew. I took him with me to the store, where he helped me to write the Hebrew on a sign to be placed in the window. Then I went to see a Christian lady, who was at the Methodist Church where I preached last evening, and at the close of the meeting, invited me to come and see her. I found both the lady and her husband very much impressed with the duty to preach the Gospel to the Jews. The lady asked me what she could do to help evangelize the Jews. I told her that we were going to organize a Prayer Union this Saturday evening in behalf of the Jews in Wilkesbarre. She said that she and her husband would certainly join the circle. Then all things preparatory to the meetings for Jews were looked after, and announcements were put in the daily papers that there would be two meetings for Jews, Saturday and Sunday, at 2:30 p. m.

### The Meetings for the Jews.

In the foregoing abstract from my diary for the second week of October, my friends have noted the two appointments for assembling the Jews of Wilkesbarre. Through the co-operation of Mr. and Mrs. Stone, City Missionaries, Mr. Diggory had secured a vacant store for the meetings. This was during the recent cold spell, and we anxiously discussed the necessity of overcoming the chilling discomfort in the air, speaking of gas stoves and like expedients; but God was better than our thoughts, and in ample time sent us warm breezes and bright skies.

#### THE SATURDAY AFTERNOON SERVICE.

This is always the most available time for assembling the sons of Israel.

I read the story of the Advent from the second chapter of Luke, and the scene, especially to the little company of Christians present, was a surprising and significant one. Unaccustomed to the decorum of the churches where, perhaps, too greatly all emotion is suppressed, the Jews were free to manifest the sentiments of their hearts; and as the incidents attending the birth of Jesus were recounted, to many of them utterly new, they would spring to their feet as though touched by living coals of fire, with frowning faces, quick ejaculations, and fierce gestures. The Christians present were moved almost to fear, but when, with a glance, a word, and a movement of my hand, the angry men were instantly quieted and seated again, they pronounced it wonderful, and confessed gladly that God was surely in our midst.

God gave me great liberty in declaring that this Babe of Bethlehem was Israel's Messiah, and the Son of God; and when I gave the opportunity for questions, they flowed in upon me in a vehement torrent. I can afford space here to recount only one or two of these

#### QUESTIONS.

One man, full of animosity, and constantly prompted and egged on by another man at his side, equally bitter, asked me if I could tell him how many children Mary had. I instantly discerned the motive of the question. It was to lead to an attack upon the virtue of Mary, and it illustrates one difficulty that I have to encounter constantly in my ministry, well worth the consideration of my Christian friends, namely, that to the Jew, all others are in one category of Gentile Christians, and up from the bitter experiences of Europe's centuries of persecutions,

Christians are simply Roman Catholics; and to the keen and scriptural intelligence of the Jew, Mariolatry is as abhorrent to God as was ever the worship of Baal or Molech. In view of these conditions, I made answer that I had nothing to do with Mary; that I was there only to speak to them of the Lord Jesus Christ, the Son of God, the Messiah of Israel, and the Savior of men. Then, when the questioner insisted that I should speak of Mary, another Jew, impelled, I believe, of God, arose and rebuked him, saying that my position was right, and that what all were waiting for was to know whether indeed Jesus of Nazareth was Israel's Messiah; and then he challenged me to prove this from the Old Testament Scriptures. I thanked God, and at once gave him ten testimonies from the Prophets. The effect was splendid. The Jews were astounded, and as they sat in silent thought, I pleaded with them to believe the Word of God, and to accept the Lord Jesus. But thereat, a few of the hard and rebellious ones arose, and with strong words, laid hold of the arms of their companions and forcibly drew them away.

#### A STREPT MEETING.

The few Christians tarried a little in prayer and testimony, and then, as we went out, we found the whole company waiting for us outside. Here we gathered in little knots, each Christian speaking to his own group. Attracted by this animated scene, a Jewish physician joined us, a man of culture and high standing throughout the city, honored socially and for great skill in his profession. When he learned the subject under discussion, he broke out into an angry torrent of profanity and bade the Jews go home and not listen to me.

Culture and polish does not help men Christward, neither Jew nor Gentile. A policeman, too, with an eye to maintaining the peace and preventing a riot, came over to observe, and he also joined the discussion. "Sure," he said, "you Jewish people know perfectly well that Jesus Christ is the Son o' God." Then, pointing to me, he said: "Don't ye see how quiet this gentleman is, and the rest o' yez is all crazy?"

#### THE SUNDAY AFTERNOON SERVICE.

So utterly has the preaching of the Gospel been withheld from the Jews that it is very hard for them to understand what is intended, and the spirit with which the Gospel is brought to them. I always experience

this in entering any new community. They are suspicious, and antagonize every approach. This is the result of their experience for the last eighteen hundred years of Christianity. But when once this prejudice is overcome, no people are more docile, more quick to apprehend the truth, more courageous to accept it. This was finely illustrated at Wilkesbarre. Evidently, the Jews had been busy over night, talking the matter over, and Sunday afternoon a larger company gathered, with but few frowning faces, whose shadows cleared away early in the meeting. I spoke to them from the Old Testament for a full hour, amidst absolute quietness, and an attention almost painfully intense.

#### QUESTIONS AGAIN.

When I gave the usual opportunity, the questions were not fired at me in anger, as yesterday, like bullets from a Maxim gun; but they were numerous and eager, and the answers seemed to be satisfactory and accepted. A little before the meeting, one Jew asked me that old question so frequently asked by Jews: "How can it be that God can have a child—a Son?" Of course, I answered with the second Psalm: "Thou art my Son. This day have I begotten thee." The effect of this answer upon the questioner was startling. He seemed stunned. His jaw fell open, his eyes protruded, his extended arms were rigid, he caught his breath, and in this transfixed attitude, he remained for some moments; then he feebly asked: "Is that the Hebrew Bible?" When I showed him that it was, he sank back upon the bench with his hand shadowing his eyes, and presently, in low, intense tones, he said: "This is an astonishing discovery." It was a moving incident, and I, as well as the Christians present, could not help giving thanks to our Heavenly Father for the power of His holy Word.

#### THE TITLE, RABBI.

In the course of the sharp questioning to which I was subjected on Saturday, it developed that I had had the teaching and training, and held the diploma of a Jewish Rabbi, and so, on Sunday, I found myself frequently addressed as doctor or rabbi, a mark of respect on the part of my late revilers. During the Sunday question period, one man challenged this matter, asking if I were truly a Rabbi. I told him to write to the authorities, and gave him the address, which he wrote down. Then I said: "If you find that it is true, will you accept the Christ that I have accepted?" He replied

that he would need first to know my reason for the change of faith. Of course, I seized the opportunity, and quoting from Lev. 17: 11, I read: "I have given you the blood upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Then I asked: "What blood is shed for Israel today? The temple is destroyed, the altar thrown down, the priesthood dispersed, the sacrifice is impossible. O, where can Israel run for forgiveness of her sin?" And then, from the New Testament, I exhibited the blood and sacrifice on Calvary, and turning back to Isaiah, I read: "Jehovah hath laid on Him the iniquity of us all." "Thus," I said, "I have found in Christ pardon for all my sin. Now, what do you think of this for a reason?" "I am satisfied," he answered. "Then will you, too, now accept Jesus for your Savior?" And here again, in vivid light, appeared that "blindness in part, is happened unto Israel." "To do so," he answered, "I must become a Christian, and for God's sake, how can a Jew become a Christian?" It would be humorous if it were not so solemn, but I am persuaded that this dear kinsman in the flesh is not far from the nearer brotherhood in Christ.

#### EXTENDED HANDS:

While the questions were still coming and going, two men arose and walked forward to the place where I stood; with extended hands one said: "Please excuse us, we are obliged to leave to meet an appointment, but I want to say that I am convinced that you are right, and that all that you have said is true; and the other man added: "I, too, am of the same opinion."

A large number of my Jargon tracts were gladly accepted, or asked for, and I received a number of invitations to visit Jewish homes. I have every assurance that the Lord had need of me in Wilkesbarre, that it was by His leading that I went there, and that His own power and blessing have followed the preaching of His glorious Gospel. The Lord has also used me in awakening a number of Christians to their duty towards the Jews. At a meeting in the First Presbyterian Church of Wilkesbarre, which I held, quite a number told me their eyes had been opened to see this truth, and that "we cannot leave out the Jews." A prayer union was formed, at Mr. Diggory's house, on Saturday evening, whose purpose is to pray and labor for the evangelization of the Jews.

**Man's Extremity—God's Opportunity.**

As soon as I arrived home from Wilkesbarre, I was told that some Jews from Brownsville, others from Ewen Street, were looking for me. Presently, a Jew from Brownsville, whom I know as a believer in the Lord Jesus, came in with a friend—a Jewess—who was crying and sobbing. He told me the following story: "The woman's husband was ill for about six weeks. On account of a family depending on him, he got up too soon and earned a day's wages. Afterward, four of his six children, were taken with Typhoid fever. They did not want to ask help of anyone, but, as I know you, the man continued, "as a brother in the faith of our Messiah, I persuaded this woman to call on you."

**HOW THE CHILDREN WERE TREATED.**

I was told that the sick children were put by a doctor into a City Hospital. They passed a whole night without care. One little boy fell from his cot, and lay on the floor. His sister, eleven years old, weak with fever, made an attempt to raise the child, but was unable, and both lay there from two until six o'clock in the morning. When the anxious mother called soon after, she was told by her daughter, the sad truth. Immediately the mother told the doctor, who could not believe it until he found out from the nurse, that it was so. I received a letter from the doctor confirming the story, and appealing to me, said: "for goodness sake, do something for this sick family." Being touched by the story, and by the troubled face of that poor, miserable woman, I could not rest, though I needed it, but went to search for another hospital.

**AMBULANCE ATTRACTED MANY.**

Through the kindness of the Superintendent of St. John's Hospital, Dr. Barr, who consented to receive the little patients, I was permitted to ride in the ambulance with the surgeon, to the home of the poor family. When the conveyance arrived, all the neighbors gathered about. When I began to talk to them, it seemed that all these things happened in order that Jesus' name should be proclaimed and magnified and glorified.

The most touching scene occurred when the children, eleven, eight, six, and three and a half years, were carried out by the surgeon on stretchers. They were pale and weak, and almost lifeless. The poor mother cried out in her sorrow: "Will I ever see my

dear ones again?" and kissed their feet. The Jewesses who were near were much impressed as they looked on with moistened eyes.

I pointed them to the Lord Jesus Christ again, proving to them there is no one who can comfort on such occasions like Him. No one has ever assured us of seeing our dear ones again but He, and no one has ever given us a sure way for the forgiveness of sins as Jesus has. They listened with close attention on this unusual occasion.

**THE DOCTOR'S SECOND LETTER.**

A day or two later I received another letter from the doctor. He told me of the great poverty and helplessness of the remainder of the family at home. They owed the grocer and rent, and were compelled to move. They owed no butcher for they had had no meat in a long time. I myself saw the ragged clothing on the man and wife. On account of illness they were unable to keep up, and had pawned many things. I was surely convinced of their extraordinary need.

**HELP CAME.**

I stated this case to Dr. Humpstone, of the Immanuel Baptist Church, and he invited me to his weekly prayer meeting, and I went. At the close of the service the case was mentioned to his people, and they generously donated twenty dollars. So the family was helped, and the parents and friends were very grateful.

There are other cases, very pitiful ones at this time, and I am confident that if the dear Christian people knew of such cases, they would be glad to help in every possible way.

I have also received \$10 for this family from Mrs. R. L. C., and \$1 anonymous.

In going to press I received \$10 more from above church through Rev. Dr. Humpstone and Rev. T. J. Whitaker. As permission was given me to use part of the money for any other needy case, I gladly state that other poor families will be helped. There is much suffering among these poor people all the year through, especially during the winter.

All Christian churches in Odessa, together with the foreign consuls, spend about 130,000 roubles for charitable purposes, while the Jews, although the numbers are considerably less than the Christians, spend annually 200,000 roubles for charity.—*Jewish Daily News*.

### Receipts During October.

Miss S.E.T. and sister (omitted by mistake from September list), 50 cents for the work; Mr. R. L. C., \$30 to pay rent for 17 Ewen St. Mission; collection, Ashley, \$1.85; Anonymous, 15 cents; G. H. P., 10 cents; Mrs. E. R., 60 cents; Mrs. M. C. R., \$2.50 for the work; "My brother," \$1 for the work; Mrs. A. T. C., \$30 for general expenses; Kensington Church, \$2.50 for the work; Mrs. D. E. M., per daughter, Miss M., \$1.50 for the Poor Fund. Mrs. J. L. K., through Rev. J. D. W., \$4.50 for the work.

The receipts for the needy family are acknowledged on page 7.

### Sewing School at Brownsville.

During the summer and after the strong opposition of last spring, while the Sewing School was temporarily closed, the girls were constantly resorting to the old building watching, as they told me, for a notice to be posted on the door announcing the re-opening of the school. Now they are again joyfully filling up the chairs.

It must not be forgotten that the Sewing School is as distinctively evangelistic as is every other meeting of whatever character held under the auspices of these missions to the Jews.

Let me also suggest here that if there are hearts whom God moves to gladden the girls with a Thanksgiving dinner, I shall be very glad to be their agent; as this would make up for their great disappointment in not having had the excursion last summer.

### The Needs of the Work.

#### GENERAL EXPENSES.

The necessary amount for the general expenses of 17 Ewen Street Mission, viz., rent, janitor, organist, gas, printing, signs and incidental expenditures, is \$80 monthly.

#### A BUILDING.

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 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.

#### 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.

### The Tracts Again.

The several important Jargon tracts, for which the liberality of the friends of this Mission a year ago secured the electro-plates, are in constant and urgent demand, while the supply is entirely exhausted. There is also an increasing call for them from other cities, and even from other lands, wherever the Gospel is being carried to the Jews. To reprint from the plates, the cost is eight dollars per thousand. Let all our friends pray that such as have the means, may devote some of it to this purpose.

#### HEBREW BIBLES.

There are poor Jews who have not the Hebrew Old Testament in their houses. I know a number of worthy cases, if there were the means to buy and give them freely.

### Remember the Poor.

In the work of my ministry, I am never free from worthy cases of want and suffering; and many of these are induced or greatly augmented through adhesion to the truth as it is in Jesus. The Jewish poor will never ask for assistance, choosing rather to suffer; yet there will linger in many of their minds a feeling of suspicion that Christians cannot be sincere if they ignore these pressing temporal necessities. I may even myself be deemed pretentious and unsympathetic if I cannot lend a little aid, thus hindering the Gospel. To any heart sorrowing for these, God's own people, Christ's brethren in the flesh, I will gladly be their distributing agent.

### "Say Thank You."

"Say thank you dear," urged a mother on her child whom a conductor helped on a street car. "Why, mamma, he didn't give me nothing," retorted the little one. The Jewish nation has given us the noblest men, prophets and apostles, she has preserved for us the Bible, the greatest comfort in the time of trouble at the hazard of her life, she delivered to us the commandments of God written with the finger of God, she gave birth to Christ Jesus who is shining over the world brighter than the sun, and she has lifted up humanity above the level of savagery and darkness and put it into the car of civilization and salvation; for "Salvation is of the Jews." Now shall we say "Thank you" or "He didn't give me nothing." Surely the rise and fall of our thanks to the Jews depend upon the rise and fall of the value we put upon the above mentioned gifts of God through the Jews His chosen people.