

The Chosen People.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS

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620a Quincy St. 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: 18.

My Dear Christian Friends:

From the depths of my heart, I desire to express to you best wishes. May your hearts be filled with unspeakable joy, even the joy of the Lord, who gave his unspeakable gift, the Lord Jesus Christ, our blessed Saviour. Amen.

THE LAST MONTH.

Although the Gospel work, as a whole, week after week, month after month of visiting, holding meetings, and personal dealings with individuals, may seem to be but a repetition, yet, to the close observer, there is always freshness of news. "Thanks be unto God, who always causeth us to triumph in Christ." As in the time of St. Paul, so has it been, and still is the joy of the servant of Christ, when he sees victories over sin. I have reason to thank God for His blessings upon some of my labors in different ways. I have noticed that the tracts distributed during the last month have been productive of much good. A number of Bibles given away have been read eagerly, as there are so many Jewish families who have no Bibles in their homes, and are very ignorant concerning the word of God. The Book is new to them.

THEY DISCUSS THE SERMONS.

It has also come to my notice during the past few weeks that my sermons and discourses delivered to the people gathered in the Mission, have been discussed in many homes, and some social gatherings.

One Jew told me that at a lodge whose meetings are held every Sunday evening, the members often ask one another, saying, "Don't you know what Mr. Cohn preached last Sabbath?" When one happens to have been at my meetings, and then tells something of the sermon, all listen with great interest. Considering the Jewish blind prejudice and hatred toward the missionary, these things are real victories and triumphs of the Lord Jesus Christ. Such experiences in the Mission, especially that among Jews, are like trophies in the battlefield, and are sources of joy and gladness to me, to you, and every Christian; for the victory is His, and you and I are in Him, sharing His glory, and triumphing with him over the

conquest of ignorance, sin, and prejudice. But "we are more than conquerors through Him that loved us," for I have seen some sinners saved by grace within the last month. A number of intelligent Jews have confessed the Lord Jesus as their Saviour. One among these a very fanatic, orthodox Jew, who was lost in the sea of traditions, has been like a brand snatched from the burning, once an enemy to Him, but now at His feet, adoring Him, loving and admiring the blessed Redeemer. Certainly, in these things we are more than conquerors, for where are there captives who will love their capturer?

MY SEARCH FOR A STORE.

As I announced in last number, that we had to remove from 17 Ewen Street, we have done so the first week of April. So far, no suitable place has been secured. I had many offers from Jews, but their stores are either too small or away from the Jewish neighborhood. I found two stores, very nice and suitable, but the rent is \$60 each per month. Thus, I have been a little sorrowful, because there is so much room for saloons, pool rooms, and concert rooms, but no room for the Gospel of Jesus. Sorrowful because there is so much gold and silver spent for evil purposes, for fleshly lusts, and for luxuries, but there is no money to spend for a suitable place to preach the Gospel in; for if I had means I would have a suitable store at once. And sorrowful, oh! how sorrowful that there is so little real sympathy among Christians toward the Jews, God's chosen people. "Yet, alway rejoicing," for the Lord Jesus Christ liveth and reigneth, His love for His own people is always the same, whether you are interested in the Jews or not, He is surely interested in them, and is anxiously waiting for their return. Oh, dear friends, can you not love them better, whom He loves? Would not you be Aarons and Hurs to stay up the hands of His servant who is fighting the Amalekites? Oh, how beautiful and touching it will be to see those glad captives, with eyes moist with tears, walking by the side of our Lord, as it is written, "They shall look upon me, whom they have pierced."

I remain, dear fellow Christians, yours sincerely in the blessed privilege of serving the Lord of Lords, Jesus Christ.

LEOPOLD COHN,
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The Chosen People.

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COMMUNICATIONS.

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

How Strange.

God made the Jews stumble, not that they might fall, but that the Gentiles might obtain mercy. But strange to say, He entrusted His recipients with the administration of this mercy to the Jews, "Through your mercy they also may obtain mercy." Behold the goodness and patience of God! He is waiting and waiting for the custodians of His mercy to discharge their duty.

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.

He Refused a Synagogue.

The Jewish rabbi, the story of whose conversion was told in the last number, and who confessed the Lord Jesus publicly in the meeting at Ewen Street Mission as given on page 3 of this number has given new proof of his faith in Christ. A call was extended to him from a Synagogue at Newark, during the last month, which he positively refused. The reason of his refusal he expressed to me in words somewhat like the following: "They certainly would not allow me to preach Christ to them, and I would not care for their salary which would make me deny Him. I would rather be a car conductor and be free to confess my Saviour." This rabbi consequently suited action to his words, for he actually became a conductor.

A New Movement Among Rabbis.

The Jewish papers have lately contained an article stating that one of the reformed rabbis of the United States proposed that the New Testament should be taught to the Jewish children as well as the Old. A number of the leading rabbis have agreed to this proposal, one of them being rabbi Gothhil from New York.

The Moving.

The last regular meeting at our old location in Williamsburg, was held at 17 Ewen Street, on Saturday evening, March 31. I am writing this on April 4, and so far, no suitable store has been found. However, I am expecting every day to hear of a place which we can open immediately, so that we shall not miss any of the chief meetings.

The Expenses.

During the last month, the contributions have been very small. If it had not been for the collections of the two Presbyterian churches of Morristown, as mentioned on another column of this number, I could not possibly have met the much-needed expenses. Of course, the Lord sent this unexpected donation in the time of greatest need. Now that the moving is taking place, and there will be a number of changes, involving extra expenses, I ask the prayers of the friends of Israel in this behalf.

BROWNSVILLE MISSION.

Chief meetings at Eastern Parkway, corner Sackman Street, Brownsville, Thursday, at 3 P. M., and Saturdays, at 10:30 A. M.

DESECRATION OF A SYNAGOGUE IN HUNGARY.—A scandalous act was lately committed at Komarno, in Hungary, at the instigation of some priests. A policeman passing the synagogue late one evening noticed that there were lights in the building at this unusual hour. Suspecting that there was something wrong, he sent a Jewish passerby for more police. On entering the synagogue an extraordinary spectacle presented itself. The Sepharin lay scattered on the floor, and in the ark were found crucifixes and other church appurtenances. A search was made in the neighborhood, and in a shop the police discovered two men dressed in Jewish Polish attire, who pretended to be deaf and dumb. After further investigation it was ascertained that the crucifix had been removed from a church, the altar of which had been defiled. The inquiry at once instituted by the police made it clear that the affair was a plot which originated with the priests and was executed by Christians in order to incite the townspeople against the Jews.—*Jewish Chronicle*.

In Krakau, Austria, a Jewish girl, 14 years old, was taken by force to a Jesuit convent, and was baptized there. When the parents of the girl, accompanied by the police, arrived at the convent, the girl had been taken away.—*Jewish Daily News*.

Incidents in the Work.

The Rabbi's Testimony.

The readers of THE CHOSEN PEOPLE will remember that in the last number I gave an account of the conversion of a Jewish Rabbi. This convert has been growing in grace so that he has had the boldness to make a public confession of Christ in the presence of a Jewish audience at the Ewen Street Mission. I asked him, one Saturday evening, if he would come to the platform and tell, in a few words, of his new-found Saviour. He readily did so, and the audience sat with ears, eyes, and mouths open, listening intently to all that he said. Although in the sight of God, there is no difference between a Rabbi and a common Jew, for all need salvation, since "all have come short of the glory of God," yet this is not so in the estimation of the Jews. A Rabbi is looked up to as a superior being, and it doubly surprised them to hear him speak of the Lord Jesus Christ.

He gave them a short address on the text, Isa. 9 : 6, "For unto us a child is born, unto us a son is given." Isaiah, the prophet, he said, evidently announced this truth with great joy, and he also now had great joy in the Son of God, whom he had lately accepted as his Saviour. "I believe with all my heart that Jesus of Nazareth is our Messiah." These words made a great impression on the people, and he concluded by laying his hand on his head, and saying, "You see, my hair is white, but my sins are whiter; yea, my sins are now as white as the snow, through the blood of Jesus of Nazareth, as it is written, 'Though your sins be as scarlet, they shall be as white as snow; though they be red, like crimson, they shall be as wool.'"

Another Convert.

The resolutions which were signed by twelve converts, a few weeks ago, and of which the subscribers have been told, call for testimonies from these Christians. However, our desire is, first of all, to be acquainted with the Scriptures, and for this reason some of the believers have not been able to testify in public. Nearly all of them have done a little towards the spreading of the Gospel among their brethren by giving a tract, inviting some one to the meetings, or by sending inquirers to me privately for personal talks.

But to speak in public to the Jews about the Lord Jesus Christ, one must be able to give a reason of the hope that is in him. The Jew has, as the standard of his religion,

the Bible, in which it says, "Thus saith the Lord," and it would seem ridiculous to him to give a simple testimony, such as we are familiar with, without proving from the Word the ground of his faith. So far, two of these twelve converts have several times given very impressive testimonies in the meetings. One convert, knowing the Scriptures fairly well, has said very simply that once he was so blind that he could not see the truth, but after he heard the preaching of the Gospel, he began to think carefully of these things, and prayerfully study the Scriptures, and the Lord had now opened his eyes to see Jesus Christ as his Saviour. He also told how his father and mother turned against him, drove him out of the house, and wanted to place him in an asylum. But, like Abraham, our father, he listened rather to the call of God than to be with his parents and have no Saviour, and he earnestly urged all present to follow his example.

Where does Jesus Live?

One morning, a Jewess of nice appearance, came to my home, and in a somewhat excited manner, said she had a request to make. When I told her to sit down, and tell me what she wished, she answered hurriedly, "Thank you, I have not much time to sit down. I want to ask one little favor of you. Will you give me the address where Jesus lives?" I looked at her with great surprise, and was at a loss what to answer her. I asked her who sent her to me, and why she wanted the direction to Jesus. She then told me the following story: "A neighbor of mine, Mr. ———, gave me this small Hebrew book," and she showed me a copy of the Hebrew New Testament, "and I read it with great interest. In it I found a wonderful account of a Jewess who had been sick for a long time, and had spent all her money for doctors, who could not help her. At last, she found a holy man, Jesus, whom she asked to heal her, and he did so at once, putting away her sickness with a motion of his hand," and she illustrated her thought to me. "Now," she said, "I am in the same condition as this woman was. I have been doctoring myself for the last eight years, and yet I am very sick. I am a poor widow, and have to care for my children, and need to be strong, so I want to go to this holy man, Jesus, that he may cure me, too. I asked my neighbor to tell me whether Jesus would do it for me, and where I could find him, and he gave me your address, and told me to ask you. I am not in Russia or Poland, or else I would go to the great

Rabbis there and be cured." (By this, she referred to the miracle-performing Rabbis, to whom thousands of Jews come with various requests. They promise every one that God will grant their petitions, and those who have been cured, confirm this statement, while those that have not, think themselves unworthy to be helped.) I now understood all the woman wanted, and told her how the Lord Jesus came to suffer and to die for our sins, according to the Scriptures, how He rose again on the third day, and ascended to heaven, to sit at the right hand of God, and if she had faith in Him (I told her to pray), He would surely heal her, for He is the same yesterday, to day, and forever.

A New Kind of Conversion (?)

A few weeks ago, I was called to address a Sunday School Missionary Society, at the First Presbyterian Church, Morristown, N. J. At the close of the service, a Jewess was introduced to me, who, having heard of my visit in Morristown, came to talk with me. In her conversation, she told me that she was a member of an Episcopal Church, where she had been received into fellowship by baptism. I expressed my joy that my Jewish sister was saved, and said, "Is it not good to serve the Lord Jesus Christ?" "I don't call him Lord," she answered. "I believe that he was a great man, because through him so many of the Gentiles have become changed. Look at these Christian people in America, how different they are from those in Russia, who hate our people. All this kindness has come from Jesus. But I am surprised that you, being a Jew, call Him Lord. How can you apply God's name to a man?" I was puzzled at the strange combination in this woman, who was a baptized church-member, and yet not a believer in Christ, and I asked, "Do you mean to say that a Christian pastor baptised you?" "Yes, sir," was the reply. "Well, did the pastor ask whether you believed in the divinity of Jesus?" "Yes." "And did you tell him the same thing that you told me now?" "Yes." "What did he answer?" "Oh, he said it didn't matter much. If I once joined the church, the rest would come later on."

I then began to show her the Scriptures, and for fully half an hour talked with her, while she tried to reason and argue against the divinity of Christ from the Jewish standpoint of monotheism. She had with her a Hebrew book, which contained prayers, and also passages from the Talmud, and this

she held up as divine or inspired, and proved to me from it that the Jews are a holy people, and therefore cannot apply the name of God to any man, no matter how good he may be. I did not let myself be carried away by human arguments, but took verses from the Word of God, and depended upon them. It seemed of no avail, until at last I turned to Jer. 23: 6, "And this is His name, whereby He shall be called Jehovah Zidkenu (original)." I confined myself to this verse, and pointed out to her that God Himself gave His own name, Jehovah, to the Messiah, who is the Lord Jesus Christ. This took hold of her, and silenced all her arguments, and she said that she would prayerfully consider it. When she heard that I was going to preach in another Presbyterian Church in the evening, she assured me that she would be present, and thanked me for the message of truth which I brought. Let us pray, dear friends, that the light of the Gospel may shine into this woman's darkened heart, and disperse the error and gloom which reigns there.

A Talk on the Street.

One Saturday morning the audience in the Brownsville Mission was very small, the reason for this being that the Jews were greatly excited over an accident which happened the previous night. An apparently well, strong Jew had come home from his daily work, and sat down to read a paper, when, without any warning, except a slight complaint of sudden chilliness in his body, he dropped down dead. This was a real accident among the Jews, and the rarity of such an occurrence, on one hand, and the Jewish notion that, if a man dies suddenly, it is a bad sign of his soul's condition, caused great excitement among the people who stood in groups at the street corners and discussed the subject. Brownsville contains a mixed multitude of Jews, namely, Anarchists, Socialists and Orthodox Jews, and each sect gave its opinion on the occurrence.

As I left the room I noticed, on a nearby corner, a large group of men who, with solemnity in their faces discussed the sad event. When they saw me some accosted me with their usual Sabbath greeting, Gut Shabes, and as soon as I returned the greeting they commenced a conversation.

QUESTIONS OF ORTHODOX JEWS.

One Orthodox Jew asked what I thought concerning the soul of this man who died so suddenly? I answered, "Your tradition is,

that confession before death saves one from his sins, and if one has no time to do this he is not saved. But this is only tradition. God does not say so, for he says, that whoso believes in the Messiah, Jesus of Nazareth, who took our sins upon himself, is saved," and to prove this I quoted verses from the prophets. Now the Anarchists and Socialists began to sneer at these Orthodox Jews and said, "You with your foolish religion give an occasion to the Missionary to preach his sermons here," and the others answered back, "Go away, you Anarchists, its better to listen to his sermons than to your anarchism." Sharp talking followed for some minutes, but I stood there waiting for another opportunity to speak. At last the crowd pushed aside the quarrelsome ones in order that they might talk with me further.

A QUESTION OF A SOCIALIST.

When the noisy Jews had departed, one of the Socialists asked me this: "How can you advocate any religion, especially the Christian, through which we Jews can never have peace. We can live among Mahommedans without trouble, but look at the trouble which Christians have caused us. In Bohemia Jews were recently sentenced because of the false blood accusations (which declare that the Jews needing Christian blood for the Passover, killed Christian men and women for this purpose). This would not be brought against us by any other sect in the world, and even those who are not so foolish and ignorant as to accuse us with this are taught from childhood to hate the Jews because they killed Christ." "How do you know that they are taught to hate us?" said I, "This is not true." One then produced a paper which said that the Jews in Germany have petitioned the government to cancel the determination of the people in many cities to exclude Jews from official positions. The answer came from the government, that as a government they could not help it, because the Christian people are prejudiced against the Jews from childhood, and they are told that the latter killed Christ. "So you see," he triumphantly said, "An acknowledgment from the German government of the fact I just stated." I then said, that ungodliness was the reason of the prejudice, for those who know Christ who is Love, often love the Jews instead of hating them.

ANOTHER BLOOD STORY.

Then still another Jew showed me a paper which gave the following incident: In a German city, one morning this month, a stu-

dent was found murdered. Soon a riot was instigated against the Jews, accusing them with the murder of this young man. They said that the Jews had to kill him in order to get his blood for the Passover rite. The police had to interfere, but were prevailed upon by the rioters to search for the blood. Consequently, the police went to the synagogue by some instigator's suggestion, and found in a corner a small bottle of blood. Then there was a triumph on the enemies' side; the Jews were beaten on every side, and several arrests were made. At last the blood was examined by chemists who found the bottle contained chicken blood.

I asked the Jews who stood around, "Do you want me to tell you the mystery of these blood accusations?" All said, "Yes, yes." Then I began to tell them the story of the Lord Jesus Christ, how He came to our fathers in Jerusalem and offered His salvation to them, how they delivered Him into the hands of the Gentiles, and how they shouted in the presence of the Living God, "His blood be upon us and upon our children." "This blood," I said, "comes upon us Jews in every generation in different forms, but this special form of blood accusation by the Gentiles points us to that blood in order to remind all the Jews of that precious blood of Jesus of Nazareth, who is our Saviour and our Redeemer."

They listened with great attention, and it was evident that the Holy Spirit was there, for they became much subdued, and some women sighed heavily when I pointed out the truth to them. I had never thought of this explanation before, and it seemed given by the Holy Spirit for the occasion in order to quiet the excited feelings they showed against Christianity.

A Visit.

While visiting a Jewish family, I was told that next door there was a man and his wife lying sick. I went in, though unacquainted with them, and found that their home consisted of a kitchen and a bedroom. The woman has been in bed for three weeks, and her husband, who was lying near on a wooden bench, for four months. (He had not been sent to a hospital because there is great difficulty in placing a Jew in one, and they refuse to go to the Flatbush Hospital.) The woman had been working to support her six children while her husband was laid up. Neighbors, knowing of their great poverty, collected three dollars, by very small sums, which they offered to the woman, who positively refused to take charity as long as she

could work. At last, her strength gave way, and she, too, took to her bed. The oldest of the six children is twelve. She used to go to school, but now has to stay at home to be nurse and cook, when there is anything to cook. The other five children spend their time walking from the bench to the bed, asking their parents whether they feel better, and when they will rise. It was a heart-rending sight to see these little children, some literally barefooted, ragged, pale, and emaciated, some with tears running down their cheeks, uttering no word of complaint.

Now, the neighbor who sent me in followed me, and related their history to me. I asked the parents whether they wished me to pray for them right there. The husband shrugged his shoulders, and the wife answered not a word.

PRAYING OVER THE SICK.

This was no surprise to me, as I am familiar with their ignorant idea concerning prayers. However, I offered a prayer in their own tongue, and they were moved to tears, the woman sobbing as she lay in her bed. As I sat down and talked comfortingly to them, a learned Jew came in, who lived next door, and heard me praying. He began to talk with me, saying that he was interested in my sermons, as he heard them through a friend who attended the meetings. "I heard that you said last week," he continued, "that if the Jews would believe in the Torah (the law of Moses), they also would believe in Jesus. Now, I liked all of your preaching except this. I believe in the Torah, but I cannot believe in Jesus." Then I said, "Give me a copy of the Torah." He at once brought in the Pentateuch. I turned to Gen. 49: 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." "Do you believe this? If you do, then where is your Shiloh or Messiah?" You now have no sceptre of Judah, so the Messiah must have come." To this, he answered, "The Sceptre of Judah must be somewhere, for some one must rule. Perhaps it may be one of the great Rabbi's, or even one of the Rothschild's, who came from Judah, for in every generation there must be one with power to rule among the Jews." I then turned to Micah, 5: 2, "But thou, Bethlehem Ephrathah—out of thee shall he come forth unto me that is to be a ruler in Israel." "None of the Rothschild's have been born in Bethlehem. Neither have any of the great Rabbi's who rule among the Jews, as the Pope over the Catholics.

HE WAS CORNERED.

Now, when he saw that he was cornered, he turned to Deut. 13: 6, "If thy brother, the son of thy mother—entice thee, saying, Let us go and serve other gods—thou shalt surely kill him." "From this," he said, "Jesus is proved an enticer, and he deserved to be killed, according to the Torah." To this, I quoted the answer of Jesus to the question which is the greatest commandment, "Thou shalt love the Lord, thy God," etc., and showed him that the Lord Jesus did not entice people to follow strange Gods. He was astonished to hear this, and expressed a desire to read the New Testament. While we were talking, others came in and listened. One was an anarchist, who broke up our conversation by exclaiming, "Away with your religion and with your God! Tell me honestly, what kind of a God is it who gives to one man three hundred millions, and to another not even three dollars, and allows this family to suffer sickness and nearly starvation?" The others rebuked him, but he answered them back, "I asked Mr. Cohn a question, and I want to hear his answer." The learned Jew and others began to quarrel with him, but with difficulty I stopped them, and said I would explain.

THE ANARCHIST SILENCED.

Turning to the man, I said, "You anarchists are against both the law of God and the law of the country, and yet you will admit that you must keep certain laws. Can you change the law of fire so that it will not burn you, or that of water, that it may not drown you? Everything material has to have a law. Even the food which you can take freely at your table, you must enjoy under a certain law, for if you overload your stomach, you break the law, and will surely suffer for it. So it is spiritually. God gave us a law which, if we break, we will surely suffer by it, as it is written, 'Be sure your sin will find you out.' Most suffering comes in consequence of sin, especially to the Jews. God gave us at first a prophet, Moses, and told us to listen to him; then he sent us another prophet, like unto Moses (compare Deut. 18: 17-19), and said, 'Whosoever will not hearken unto my words, which He shall speak in my name, I will require it of him.' "Is it a wonder that the Jews are scattered and suffering all over the world?" At this, the sick man raised himself with great difficulty, and cried, "Amas! amas!" (True! true!) and fell back fainting. All were awe-stricken, because, although the

sick man said little, the expression of his face indicated much.

The learned Jew accompanied me to the Mission, where I gave him a New Testament. He has since told me that he never had an adequate idea of the words of Jesus. He has read the Testament four times, so far, and is going over it several times more.

Happy Amid Distress.

BY GEO. C. SALTER.

Several days ago, I had occasion to call on one of the converts (a Jew), who attends our Ewen Street Mission. I found him living with his wife (a frail little woman), and three small children, in two rooms on the top floor of a tenement house.

As I entered the room in response to my knock, a sight met my eyes which touched every cord in my heart. The children were seated at the table eating a meal of dry bread and water, the sickly looking little mother had just completed a large wash, and looked completely worn out, yet amid all these distressing circumstances—a happy smile rested on her face. Immediately the question arose in my mind of the whys and wherefores of God's strange dealings with men. How can this little woman be so happy under such sad circumstances I asked myself. And as I marveled at this sad scene before me, there suddenly and sweetly rang out, three childish voices in words never to be forgotten—

"Blessed assurance, Jesus is mine,
O, what a foretaste of glory divine;
Heir of salvation, purchase of God;
Born of His Spirit, washed in His blood."

Instantly as though some bright messenger from the throng of those who always behold the face of the father in heaven, had put into the mouths' of the little singers, comforting words for the mother's especial needs, a ray of light cleared away the mists before me, and I saw wherein the tired mother received the strength to overcome the many burdens which were placed upon her, and wear a smiling face.

I asked where the children had learned to sing so sweetly and she replied, "Ah, the Mission in Ewen Street; they love to go there, and they sing nearly all day long."

Several days ago a sweet little Jewish girl looked up into my face with her great earnest, expressive eyes, and said: "Mr. S., I love the Lord Jesus with all my heart, and I know, sir, if I have a pure heart I shall some day see God."

And so the good work goes on. We are

trying to sow the good seed in their young hearts, and we believe that some day, glorious results are to follow the feeble efforts now being put forth in the name of our Beloved Master.

"Peesness is Peesness."

While I was looking for a store for the Williamsburg Mission, I came across a very nice hall, the rent of which was reasonable, the size thereof was just after my desire, and it was in the right neighborhood. I joyfully went to the owner, a tall and stout German, who has not been here long enough to speak English well, but long enough to acquire property. When I told him what I came for, he asked me for what purpose I wished to rent his store. "For a Mission," I replied. He told me then that he would not let the store for that purpose. "Why?" inquired I, with some surprise, as I knew he was not a Jew. "Are you not a Christian?" "Yes," came the answer. "Well, then why refuse to let your store for a Christian Mission? I would regard it as a privilege to have the Gospel preached in my property." But with all my talking he would not give me a decided answer. "I will think over it," was all he said. I asked a Christian friend to write to this owner, as one business man to the other, explaining that the Mission could do no harm to his store. When the friend did so, I went over to the landlord once more, but I met with a decided refusal. "You see," said he to me, "the Mission alright, you alright, but peesness is peesness. Ven I gif my shtore to peesness, my shtore vell advertised, but Mission vill not advertise."

Contributions During March.

Mrs. R. L. C., \$30, to pay rent for 17 Ewen Street Mission Room; "From a Newark anonymous friend," per Rev. D. M. Stearns, \$5; Mr. J. E., 10 shillings for the work; Miss G. L. G., \$3, for Hebrew Bibles; Miss S. H., per Miss C. S. Powell, \$1, for the work; "From a friend," \$5, for the work; "A friend," \$4.50, for the work; Mrs. K., \$2, for the work; Mr. Wm. McC., \$1.50, for the work; the Sunday School of the First Presbyterian Church in Morristown, per W. Landfear, president, \$17.25, for general expenses of the work; Collection of Second Presbyterian Church, Morristown, per Rev. Dr. Erdman, \$11.57, for the work; J. C. D., \$5, for the work.

Articles Received.

Mrs. H. C., a package of clothing ; Mrs. S. B., a bundle of clothing ; Mr. R. L. C., per Miss Ella Marston, a piece of outing flannel for the Sewing school ; Daughters of J. C. D., a barrel of clothing.

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 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.

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 a call for them from other cities, and even from other lands, where 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.

A BUILDING.

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

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.

Needed, a Reading Room.

We are now occupying for Mission purposes two stores on the ground floor of buildings, and these rooms are not occupied during the day. If we had a man in charge these rooms might be used for reading when the meetings are not in progress. A true Jewish convert who would receive such as came in, give them a tract to read, or a New Testament, and talk to them personally, would be a great factor in the evangelization of the Jews. The salary of such a man would be twenty-five dollars a month.

A House for Destitute Children.

I am always meeting with poor children, either fatherless, motherless, or having sick and indigent parents, who need a home. There is but one Jewish orphan asylum in the city, and most of the time it is crowded, and even when there is room, the children of believers, or those who attend the Mission are not favored by the institution. It is a very hard thing, in my experience, to place a Jewish child in a non-Jewish institution. Often the managers ask me why I don't take Jewish children to the Jewish asylum, and they do not seem to understand that believers in Christ cannot go there. I have also observed that such children are brought up in a most miserable way, and many of them become crippled. Who will feel for these little ones, and help them to have a home ?

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 do not like to live on charity, 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.

For I was hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink.

I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

Matt. 25, 42, 43.