

The Chosen People.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS

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620a Quincy St. Brooklyn

SUBSCRIPTION PRICE
50 CENTS PER ANNUM

Vol. 5, No. 8.

BROOKLYN, MAY, 1900.

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.

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

II Kings, x: 13.

DEAR FRIENDS:

May He of whose fulness we have received "pour out, a blessing that there will not be room to receive it." And may He fill your hearts with His joy, peace and love, a love like His which gave the best He had to save lost sinners that not one should perish, but have everlasting life.

JESUS LEADETH THEM.

It was hard for the three disciples to understand why Jesus called them aside from their divine mission; it was difficult, also, for them to climb the high mountain, but "He bringeth them apart," and that settled it all. It was not to discontinue the preaching of the Gospel but to show them His glory, and the unpleasant climbing up to the height was to cause them to see no other man "save Jesus only," Matt. 17. Somewhat like that has been my experience during the last month. Ever since April first, when I left 17 Ewen Street, I have been taken aside, as it were, from the preaching of the Gospel to the many in that part of the city (the Brownsville Mission has been carried on as usual). I went about nearly every day looking for a suitable place, and had great difficulty in finding one till the first of May. The question often came to me what does all this mean? But blessed be His name. He is the wisdom of God and all we have to do is to follow Him, who said "I will lead them in paths that they have not known" Isa. 42. 16.

THE RESULT OF THE MOVING.

The incidents you will read in these columns will give you some idea of the testimony He wanted me to bear of the truth—to such persons whom I met while seeking a place for our Mission. But this little paper is by far too small to hold all that has occurred during these last weeks. I have come in contact with many real estate dealers and other business men, to whom I should never have gone, except the way had been opened by this need. To all I was led to preach the Lord Jesus Christ as the Saviour of the world. Some were much impressed by these

personal talks, and others by reading the tracts I gave them. So in all these difficulties of moving I see His hand—I do not see the man who raised the rent, or those that refused to rent their stores for a work among the Jews, I see "Jesus only" in this whole affair.

THE SUMMER MONTHS.

As usual this copy is the last for the summer. Now the time has come when our readers are leaving their city homes for rest and recreation and the experiences of past summers have given me severe lessons. As soon as this paper is suspended contributions cease. I would like to put it before the friends of this Gospel work, for many may not know it, that only a few among whom I go—are as busy as in the winter. They can be met more readily in groups in the streets, and in their homes as well; so the good work must go on, and its expenses must be met. Tracts and Bibles are greatly needed; and oh, how I desire a reading room, in which to meet those earnest ones! I would urge prayer for this matter that while He is blessing the earth with rain and sunshine, and causing the ground to yield her increase that we should not cease to mention His chosen people, and cry for an outpouring of His spirit upon them—that they, too, may know of the riches there are in Christ Jesus for all that believe.

THE JEWS WELCOME MISSIONARIES.

In closing I would speak of reports that are given out as to the treatment of missionaries to the Jews from their brethren. I desire to say, that on my part, I have worked among them for six years, and have never received anything but kindness and respect. I am constantly receiving invitations to visit them, and at the last feast of Passover, I was urged by at least fifteen to join with them. I have not the time to give socially, and so declined; but wherever I go I am always treated with the greatest of consideration, and listened to politely; and I never hesitate to make known Jesus Christ as my Lord and Master.

Yours truly,

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

READ ARTICLE "THE MOVING" ON PAGE 2.

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 Quincey St., Brooklyn, N. Y.

The Believer's Band.

Some Christian friends in their letters refer to this band by calling it "the little church." It is, indeed, a little church. We have been holding our regular meeting on Sunday evenings in my private rooms. Some of these brethren have reported of talks they had with their neighbors and friends about the Lord Jesus Christ. Some of them have been without work for over a month for the cause of Christ, but all of them stand fast in the Lord Jesus Christ.

Williamsburg Mission.

The Williamsburg Mission which used to be at 17 Ewen Street, is now at 13 Manhattan Avenue.

Chief meetings, Friday and Saturday evening, at 8 o'clock. Meeting for inquirers, Wednesday, at 8 o'clock.

Strong Reasons.

The knowledge of the wrongs and cruelty which the Jews have suffered from the so-called Christians ought to melt the most hardened heart, and make it full of sympathy and desire to atone for those atrocities.

In 1020 A.D., Caunte banished all Jews from England.

In 1096 A.D., the Crusaders began the "Holy War" by attempting to murder all the Jews in Europe, who would not submit to baptism.

Louis VII. of France, released the Crusaders from all their debts to the Jews.

King John ordered all the Jews of England to be imprisoned, until they made an exact statement of their possessions, after which by the most cruel tortures, he extorted from them an enormous sum of money.

Their banishment from Spain, under that profane term "Holy Inquisition," is the most fearful guilt of the Christian Church. Eight hundred thousand Jews had to expatriate themselves from that country within four months, under penalty of death, unless they embraced Christianity. Thousands and tens of thousands were put to death as a proof of faithful zeal for Christ. But the cruel tortures were the worst.

Statistics.

A collection of facts coming from most reliable sources, shows that wherever and whenever mission work has been done among the Jews, it has been productive of results in conversions above twenty per cent. more than any mission among Gentiles.

The Famine In India.

It is good and encouraging to see the response of dear Christians all over the country to the appeals for the relief of the Indian famine. Yet these merciful Christian hearts are so difficult to be moved to relieve the famine stricken Jews in Brooklyn, who have been robbed and driven here by so-called Christians. From month to month I report a little of the poverty which drives some to commit suicide, others to a slow and gradual death, others to suffer hunger for Christ's sake, but the dear thousands of Christian readers of this paper have not yet, so far, come forward to help this cause. "But the Jews are only a few in proportion to India!" Well, ought it not to be so much the easier to provide for these few sufferers?

My quiet appeals on page 8, a list of urgent needs, have been passed over unnoticed by the dear readers for the last five years.

BROWNSVILLE MISSION.

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

Hear what Robert Louis Stevenson has to say on the Jewish question: "What a strange idea to think me a Jew hater! Isaiah, David and Heine are good enough for me; and I leave more unsaid. Were I of Jew blood, I do not think I could ever forgive the Christians; the ghetto would get in my nostrils like mustard or lit gunpowder. * * * I am bound in and with my forebears; were he one of mine, I should not be struck at all by Mr. Moss, of Bevis Marks. I should see behind him Moses of the Mount and the tables and the shining face. * * *"—Hatchiah.

The Moving.

The moving of the Williamsburg Mission has incurred an unavoidable expense of about \$50. The mission is now in debt for this sum of money, which is a heavy burden upon His work. Will not the readers help to lighten the Williamsburg Mission of this weighty load as soon as possible?

Incidents of the Work.

This is Quite New.

April fourteenth was the first day of the Jewish feast called the Passover, which is in reality only that of Unleavened Bread. Though this is a great holiday, yet I did not discontinue the usual Saturday morning meeting at Brownsville. However, I was not surprised that only a few Jews came to listen to the Gospel on that morning. The reasons for this were: first, because the ceremonies in connection with this feast, performed the preceding evening, usually last until late, and in some families even until one o'clock, which naturally cause late rising the next morning; second, because of the solemnity of the day, which attracts the mind of the Jew in so many ways, that he has little thought for other subjects.

THE SPRINKLING OF THE BLOOD.

Now, although the audience was small, I did not think of it slightly, but gave the full message which the Lord put into my heart and mouth. I read Exodus 12, and explained it as to simple minded men. While I was pointing out to them the strange command of God to strike the blood of the lamb on the doorposts, and told them that this blood protected those behind it from the destroying angel, I noticed particularly two Jews paying close attention to my words. They had been present before, some time, but had then showed indifference, and made it plain that they came only for curiosity. Now, however, they manifested great interest and riveted my attention on them. At the close of the meeting I asked these men what they now thought of Christ. One replied, that he had never heard this before, it was quite new to him. The other said that he had read the chapter many times in his life, but had never seen it in this way or understood it before. "Perhaps," he added, "This was because of long usage, but I never noticed that remarkable fact of striking the doorposts with blood. Why, this must have reference to Jesus, as you just said."

Once an Enemy, Now a Friend.

The other day I called on a family, the head of which is a believer, but the wife was a bitter enemy to the Mission, and often used to quarrel with her husband for attending the meetings. When I visited there, sometimes at his request to talk with her, I was treated with respect, but always realized that there was hatred and pre-

judice in her heart. This day I expected the same treatment, but was pleasantly disappointed. The woman was doing her washing, and as soon as she noticed me she ran to meet me, wiped her hands, and shook mine heartily. She then offered me a chair, which she dusted with her own hand as a sign of welcome. I saw at once the great change in the woman, for her actions and the smile on her face, showed the wonderful difference in her life.

ONE FOOT IN.

I asked her to tell me whether she was now a believer in the Lord Jesus, and she replied, "You remember that you once told me that Jesus is knocking at the door of our hearts to be let in. I have been thinking about that many times, and I tell you that I opened the door at his knocking, and he has put one foot in already." I said, "Where is the other foot?" "Wait awhile," she answered, "he still keeps it outside, but the time will come when it will be all in."

When I asked her how she was so changed she told me that one day her husband came home from a meeting, and related what he had heard there. She did not want to listen to the missionary's sermon, but the words were so interesting that she could not help herself.

INFERIORITY OF WOMEN.

The sermon that he related to her, which she so enjoyed was as follows. I took my text from Galatians 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," and pointed out what Paul meant by bringing men and women to the same plane. The Talmudic enjoinings towards women are rather degrading. They were in vogue centuries before the advent of Christ. For instance, at a public worship when the Talmud requires ten persons to be present—no women, slaves and children, under thirteen, can be counted in the quorum. The Talmud excludes women from the witness-stand, and will not allow them to be taught the Bible. Men are expected not to talk much with women, not to look in their faces, not to pass between two women, not even to count money into their hands for fear of touching them, and above all, every man in his morning prayer repeats the following: "Blessed art Thou, Lord, our God, King of the Universe, who hath not made me a woman." Now, Paul knew all this, and wanted to inculcate into the minds of the

followers of Christ the pure word of God, which makes no difference between sexes, for it says, in Psa. 148. 12: "Both young men and maidens, old men and children, let them praise the name of the Lord." Therefore, he briefly summed it up in one clause, "Neither male nor female....all one in Christ." I also pointed out, Deborah, the prophetess, Meriam, Moses' sister, and many other women prominent in Jewish history.

This, of course, was exceedingly interesting to the woman, and turned her prejudice from the Gospel towards the Talmud traditions, and to put it in her own words, she said, "It was just as when you are in a theatre and the curtain is down, you don't see anything, but in a moment when the curtain is raised you see all clearly. So with me. A curtain was raised, I gave a look on this platform and saw it all. I have begun to read the New Testament, and love all Jesus' words; and, therefore, I am glad to see you, for I wish you would tell these things to all the Jewish women."

A Jewish Agnostic.

In a remarkable way, I was led to a prominent Jewish physician, who is an agnostic. I have met Jewish infidels before, I am sorry to say, and have experienced great difficulty in talking with them about the Lord Jesus Christ, because they are conceited and ignorant of history, but this man outdid them all. When I talked with him the first time, I found his heart as hardened as triple steel.

A BRIEF SKETCH.

He was brought up in this country, and associated with ungodly people. He married a Christian lady, who became a convert to Judaism for his sake. This they did, as he told me, not because of any religious point of view, but for the sake of his Jewish pride. He did not wish to be married by any clergyman who was not a Jew, and as this would not be done by the rabbis if he married a Gentile, she had to confess Judaism. He is now sixty-eight, but his feet are as fleet, his fingers as nimble, and his brain as active as a young man.

When I first talked with him of the Lord Jesus, I was surprised to hear from a supposedly highly-educated gentleman the words he uttered. He laughed at me, and said, "Why, the whole story of Jesus is a fable. There never was such a man." I then asked him whether he had read this or that history, and he admitted that he had not. I quoted the well-known passage from Josephus, the Jewish historian, about Christ

and His resurrection, but he said that this had been interpolated. (The brackets on this passage gave him the idea of interpolation, but these were really placed there by the Jews when translating from the Latin, showing that they did not believe this fact).

I GAVE STRONG PROOFS.

Then I brought him a book which is a collection of quotations from various religious and profane historians, testifying to the facts of the life of Christ. Among them was the indirect testimony of Pliny and Tacitus. I said, "Look here, doctor, how can you rely on your own judgment? You said that no historian mentioned the fact of Christ's reality, and here is clear evidence by Pliny and Tacitus, among the earliest of profane historians. You believe them, don't you?" He was confounded and ashamed, but his hardened heart would give no evidence of relenting. This was a glorious triumph over the infidel, and a lasting one, too, for in the fifteen conversations which I have had with him since then, each not less than one half hour, he has never mentioned his unbelief in Christ. He has begun to study Jewish and Christian history, and now, whenever I see him, always has something new to tell me.

BEGAN TO ADMIRE CHRIST.

Every time that I have seen him lately, he has given some favorable word of Christ. Once he said that the Christian religion was a great improvement on the Jewish. Another time, he said that he admired Christ for sacrificing his life for the Jewish people, to free them from the grasp of the superstitious Pharisees and priests. During the last talk that I had with him, he said that he always used to think that if a Jew became a Christian, he would be a great hypocrite, because he must do it from some other motive. "But I am convinced," he added, "that you are earnest and sincere." I told him again that he must never put too much weight on his own judgment, because he had already changed his mind concerning me, and so he might be mistaken concerning God and His providence. "Whether," he answered, "I may change my mind or not in this respect, I tell you I would not be baptized for—for—twenty millions of dollars. Not because of religious Judaism would I do this, for I think you are more a Jew than I, but because of the shame it would cause my people, and the concession it would make to Christians, Jew-haters."

His expression gave me reason to thank my Heavenly Father, who enabled me to

see the truth and be baptised, not considering national pride or money reward, but only the prize of the high calling of God in Jesus Christ. I write this article about the Jewish doctor in order that prayers may be offered by the friends of Israel in behalf of this man, who, although he has made great progress, yet is in the clutches of Satan, and needs God's special mercy to be brought to the saving knowledge of the Lord Jesus.

An Afternoon's Visits.

On one of the days of the Passover feast, I spent the afternoon visiting various families. In the first home to which I came, the husband, wife and children, were all there. I used the special Passover greeting, which is *Akoosher Pasach* (a strictly correct keeping of this holiday). The woman replied, "I have a *Koosher* (correct), but I have a sad one." Upon inquiry, she told me the following story: "A girl friend of mine, eighteen years old, came over with her mother from Russia, because of the treatment they received there. They had been very wealthy, but the Christians sent away the husband to Siberia, and confiscated his fortune. The mother and daughter then fled for their lives to America. They had no relatives here, and had a very hard time, for the mother, who was not used to any work, had to go to a tailoring shop to support them. Soon, she was taken sick from the dust of the sweat-shops, and died. The daughter could not endure her loneliness, so took poison, leaving a note, saying that she did not want to live without her mother." At this, tears came into the woman's eyes. Her holiday was a sad one because of the loss of this friend, whom she had come to love dearly, and who was a very beautiful, accomplished girl.

MY COMFORTING WORDS TO HER.

I then told her how comparatively insignificant life on earth is, because it is only a preparation for the life-everlasting which we have in the Lord Jesus Christ. In this way I gave them the whole plan of salvation, and I dwelt much on the glorious future of the believer in Christ, quoting the Scripture, "Every eye shall see Him," and emphasized that "you, I, and your husband will all see Him, even this little boy of about ten years." The wife became much interested in these remarks, and said, "Why, that would be the best thing for all of us." At this, her husband interrupted, saying, "Yes, it would be very good if we were sure it would be so, but how do you know that all these things

are true?" At these words, the little boy came forward, and said, "Why, papa, don't you understand? Mr. Cohn says that 'we all shall see Him.' How can you say that we don't know?" I thought of the Psalm, "Out of the mouth of babes hast thou ordained strength."

ANOTHER FAMILY.

Having left this household, I went to a room where I found a man and his son working at a sewing machine. The son was about twenty-two, and the father complained to me of the boy's irreligiousness. He had marked his son's phylacteries (worn by the Jews daily while praying) by making a knot on the straps, which have to be tied around the arm, because he suspected that he did not pray. If the knot had been loosened, it would be a good criterion that he had prayed. "And what do you think," he said, "for fourteen days the knot was there, and my boy did not pray. Oh, America! As soon as the Jews come here they leave religion on the other side." "Indeed," I replied, "it is not so. America is more religious than Europe. You have peace here, when you were driven from Russia. It shows that these people are God-fearing." Then he said, "Excuse me. I know that you missionaries (meaning by this the Protestant Christians) are God-fearing people. I have heard you preaching many times, and I know what you are. But I am speaking of us Jews exclusively. We keep Sabbath in our country; here we have to work on the Sabbath. In Europe, we have time to pray three times a day, but here we have to rise early and stay late, so that we have no time to pray. Still, I pray a little myself; but this, my son, will not pray at all, and when I invite him to go to your meetings, he refuses."

THE SON'S EXPLANATION.

I then turned to the young fellow and asked why he so grieved his father, and he answered, "Why shall I be a fool to continue a thing, which does me no good but harm. In Russia, all the Jews are religious, and we were so, too, but because of it the Christians hated us, and we were bitterly persecuted. We came to this country and find that on the streets they call us names, laugh and throw stones. Now, why should I hold to religion?" At this his father interrupted him and said, "Don't you know there are two kinds of Christians? Russians and Irish are one kind, American and English are the other kind, which do not throw stones at us. They like us." I then added

and explained a little better, and the son became changed in that very hour, and took a New Testament, promising to read it.

ANOTHER VISIT.

When I left there I went to a man who had an old father, seventy-two years of age. Both the young man and his wife often attend the meetings at the Mission, and tell their old father about it. He is indignant whenever they tell him anything of the Crucified One. He is what the Jews would call a Tsadik (a righteous man), because he studies the Talmud night and day, fasts one or two days every week, and often immerses in preparation for his prayers. He knows very little about the Lord Jesus Christ and has never seen the New Testament.

His children wanted me to talk with him, and took me to his room. There I saw a very old gentleman, gray-headed, with a long white beard, a black velvet cap on his head, and wearing a long gown. He reminded me of the Pope at Rome. When the son said he wanted him to shake hands with me, before he put out his hand, he asked who I was. "This is Mr. Cohn, the missionary, whose sermons I quoted to you," he answered. At this a startled look passed over his face, and he was utterly discomposed. Raising his eyes towards the ceiling, he stammered out, "Rebono Shell Olam," which is to say, "Lord of the Universe!" With a glance towards me he said, "Excuse me, if I don't shake hands, for if I touch you, I'll become unclean, and shall then have to bathe again."

A TALK WITH THE TSADIK.

"Why will my touch make you unclean?" I asked. "Because you are a believer in the one who was the head of all the devils, and who is more unclean than the devil." I took this patiently, though the son became offended at his words, and asked the old man whether he was willing to listen to me. When he agreed I took occasion to refer to a passage of the Talmud, on the very folio which he had been reading, showing that it did not agree with the Word of God, and asked him why he called me unclean for believing what the prophets and Moses wrote concerning the Lord Jesus Christ. Then I quoted to him Jer. 8. 8, "How do you say, We are wise and the law of the Lord is with us? Lo, certainly they made it false, the pen of the scribes is a lie. Be ashamed you wise men—lo, they have rejected the word of the Lord, and what wisdom is in them?" At this the old man became confounded and sank back in his chair powerless and speech-

less. The son triumphantly exclaimed, "Now, father, didn't I tell you that Mr. Cohn knew more than you?" At this the old man recovered and answered, "Well, well. What wisdom is there in that Talu (the Crucified One)?" I read Isa. 53, and he argued with all his might to show that this referred to the Jews as a nation.

However, the victory was on the side of the Lord Jesus. I showed him some other passages which made quite a different man of him, and after we had a long talk, he shook hands with me most heartily, and asked me to come again and examine him in the New Testament, which he now received, in order to be convinced that he had read it.

THE BIBLE IS GOOD.

Next I came to a house where some weeks ago I left a Yiddish Bible (the Bergman translation, which was sent me from London), and I wanted to see whether they had read it. I found only the woman in the house, and she brought in the Bible and showed me by her mark that she had reached Samuel. She quoted several passages in Yiddish and praised the Bible very much. She said she found so much comfort for her daily life, and above all she gladly read a Psalm every day because in it she found exactly the things which are in her own heart, and "just has a good talk with God by reading a Psalm." "I had trouble with my neighbor the other day, and my heart was so sad and weary. I took the Bible because I remembered what you told me, and I read this Psalm," (opening to the thirty-seventh,) "and all the heaviness passed away from my heart." We had a very good talk about the Lord Jesus and I then left her.

Searching for a Mission Room.

While I was looking for a store for the Williamsburg Mission, which I have been doing nearly every day, hoping to find some place, I passed by a little Episcopal church, which I thought would do splendidly for my Mission. I went to see the pastor twice, and requested that he would permit me at least once a week to hold a meeting for the Jews in his church, at least until I found a suitable place. He refused, on the ground that the trustees would not allow any but Episcopalians to worship in their church. I was surprised to hear that there was such a strict line drawn between denominations, and had a long talk with the minister and his wife about ritual and precept of man, and told them how I gave up

all traditions and my prayer-book for the pure truth as it is in the Lord Jesus Christ. When I left, they presented me with a prayer-book.

The next place I thought would do for the Mission was a store which had been a beer saloon. The owner of it was a widow, a so-called Christian. I went to see the woman, and she asked me for what purpose I wanted the store. When I explained to her, she shook her head and hands, saying, "No, no, no! My store is not for Jews." "Are you a Christian?" I said. "Of course I am!" "Well, don't you know that Christ was a Jew?" "Oh, no, no, no!" she said. "You can't make me believe that." "Why, I'll show you from the Bible. Have you a Bible in the house?" "Sure!" And away she went into a room and brought out of there a big, heavy book, which I opened very eagerly, but found it a Roman Catholic prayer-book, with all sorts of pictures on every page. "I said, 'Why, this is a prayer-book!'" "No," she said, "you don't know. This is a holy Bible." I, of course, could not show her anything, so simply repeated again, "How can you hate the Jews, since salvation came by them?" She went out of the room, knocked at the door of one of her tenants, and when the woman appeared, said, "Do you know whether Jesus was a Jew?" "Oh, no, indeed!" was the answer. Then I told her I could not convince her until she read the Bible, and asked whether she would receive a Bible from me; but she said that she must first ask the priest whether she could take it.

SHE AGREED AT LAST.

I then told her a little of my story, how I used to esteem and fear the rabbis, who are like the priests, and keep the people in bondage and ignorance. I told her that the Bible was the Word of God, while the prayer-book was only made by sinful man; and after a good deal of talking, the woman was persuaded to receive a Bible. When I came the next time with the book, the store had been rented. She took the Bible, and told me that the other day she asked a Jew, with whom she was in business, whether he knew that Jesus was a Jew. He told her that she was a Christian, and ought to know better than he. But he thought he had heard that he was a Jew. To this, she told him that it was impossible, because she loved Jesus, but she hated the Jews. The Jew, after thinking a moment, said, "I'll tell you. Jesus was really a Jew, but the reason why you love Him is because He is a Crucified Jew.

The Jews are alive, therefore, you hate them, but I am sure if you saw all the Jews crucified you would love them all, and if Jesus would come to you now alive you would hate Him. "This set me to thinking," she said. "I want to know all about Jesus, and I am going to read your Bible."

ANOTHER ROMAN CATHOLIC.

Opposite a Roman Catholic church I passed another store, which I would have liked for the Mission, so I went to see the owner of it. The old question, "For what purpose do you want it," was put to me again. When I told my need to the man he said, "What, a mission here opposite the church?" I told him it was a mission for Jews, so that it would not hurt the church. "Oh, for Jews! No Jews in my store." I tried to show him that it was the command of the Lord Jesus to preach the gospel to them, and by giving his store for money he would indirectly help the cause. Then he said, "Oh, I see you are one of those *Protestantisms*. You know it would be ten times better for you to allow the Jews to believe their own religion and not become Protestants, because, first Catholics will be saved, then Mohommedans will be saved, then heathen, then dogs, then Jews, and the Protestants will be condemned forever." I was astonished at the ignorance of an apparent gentleman in the City of Churches, and in the civilized United States. I had a long talk with him, and offered him a Bible, which he received with great hesitation and promised to read.

Concerning the Sewing-School.

Our Sewing-school at Brownsville has been held regularly, except when interrupted by the Passover feast. Lately the attendance has decreased, due somewhat to the afternoon session of the public schools, which many of the girls have to attend, and also to the attractions of the Jewish sewing-school, which has drawn away a number of our scholars. This Jewish school is especially interesting at present, because a fine new building has been erected, which contains a gymnasium, baths, library and rooms for lectures, clubs and meetings. A wealthy Jew is giving the money for this, which for a time will, no doubt, prove alluring, but we hope that soon the girls will be glad to come back to our simple meetings where they can hear of Jesus Christ, the Saviour and friend of children.

As the summer draws near we are hoping to give those who have been faithful in at-

tendance, a little outing and pic-nic. This will not cost much money, but it will be necessary to have special donations for the purpose. Any contributions sent to Miss Ella T. Marston, 168 Lafayette Avenue, Brooklyn, will be gladly received and used to the best advantage.

Articles Received.

Mrs. S. B., a package of clothing; Mrs. B., a parcel of clothing; Miss S. B. D., a parcel of reading matter.

Contributions During April.

Mrs. J. W., \$9.50, for the work; Mrs. C. S., \$5, for Hebrew Bibles; Mrs. R. L. C., \$10, for relief; Mrs. E. C. S., 30 cents, for the work; Mr. H. D. T., \$5, for the work; Miss E. C., \$3.50, for the work; Miss R. M. W., \$10, for the work.

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.