

# THE CHOSEN PEOPLE.

APPEARS MONTHLY  
EXCEPT SUMMER MONTHS

Editor, L. COHN,  
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, 10:18.

*Dearly Beloved Christian Friends:*

I extend to all those to whom this little paper shall come, my cordial Christmas greetings. May this season which reminds us of the Angels' first message, “I bring you good tidings of great joy,” bring you the joys of salvation which shall fill the inner being and the deepest emotions, and thus cause you to shout and sing along with the Psalmist, “We will rejoice in thy salvation,” Ps. 20:5.

### MY EXPERIENCE.

If God be willing to keep me here three weeks longer, I will have reached the ninth Christmas in my Christian life. I have read the New Testament, in Hebrew three hundred and sixteen times since He has drawn me to Himself. In addition to this whenever Christmas time has come around, I have always read several times the story of His birth and have meditated upon it for some time before and after Christmas. Yet for all that, this sacred story is fresh and new to me to-day as eight years ago, its details attract my attention and absorb my mind now as well as when I read it for the first time in my life, and the joy that this wonderful story brings to the heart which is longing after the truth has not only been the same to me all the time, but it has been increased and intensified. A Christian friend asked me if I had ever felt regret since my conversion, and I answered that I had regretted many times that I had not known the Lord Jesus Christ earlier.

### MY PREVIOUS JOYS.

I used to have joy in making a delight of the Sabbath by eating and drinking, I used to enjoy a party of Chasidim. (saints) I used to have gladness at the different festivals, being in the circle of friends and relatives, exultation when my people used to honor me, enjoyment derived from men's applause, but the thought that I could never do the law's demand, that I

had no certain atonement, that my sins had hid from me the face (Isa. 59:2) of the author of my being, the preserver of my life, and the God of Abraham, my father, destroyed my pleasure, my joy faded, my delights blasted and all my enjoyments cankered and corroded. But this joy of salvation which I derived from the fountain of joy, even the Lord Jesus Christ, does not fade nor wither. It cannot be disturbed by any thought, it cannot be destroyed, for it comes from the Everlasting Prince, and not from a destructible world. It is ever growing fuller and deeper, it gives me the consciousness of the approval of God, it assures me of a reconciled Creator, it secures for me unending felicity, it makes that once terrible dark way of death all ablaze with light, it makes to me that once fearful journey a happy trip; for the goal will be reached, and the prize which I anticipate will be obtained. What soul shall not be filled with joy over his salvation?

### THE ANGEL'S EXPECTATION.

While reading and meditating upon that wonderful story the thought came to me that the Angel who intimated “He shall reign over the House of Jacob” Luke 1:33, must expect every day to see it come to pass. Also the Holy Spirit who spoke through Micah 5:2. “Out of thee shall He come forth unto me that is to be Ruler in Israel,” must anxiously wait for its realization. What great joy every individual causes to the Holy Spirit and the Angels by endeavoring to bring Jewish souls to that great Ruler's feet. Certainly there is no other way of doing it than that of preaching the Gospel “To the Jew first,” for again and again we have seen that the truth preached with unction of the Spirit reaches the Jews' hearts.

Not one month is passing away without seeing some blessing in my sphere of labor. Jargon tracts and Hebrew Bibles are the crying need. Will you not pray dear friends?

I remain yours truly in His service,

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

## 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.

### Responses.

Quite a number of friends have responded to the suggestion to distribute copies of THE CHOSEN PEOPLE to Christian friends who are likely to become subscribers. I am very thankful to all these friends for the interest they show in the work. I do not mean that the paper should be given only to those who are able to subscribe, but to every follower of Christ who is willing to pray for the speedy conversion of Israel.

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### What Some Think?

Some people think that it is profitable to hand a copy of THE CHOSEN PEOPLE to a Jew, hoping that he may be converted by this means. It is, humanly speaking, of more harm than use to do so. The Jew is blind and he misconstrues the whole object in publishing to Gentiles the doings of his own nation; of how they come to the mission, how they are converted, etc. He also reads in it of giving and receiving and he concludes that the Jew is being sold in the market. I have just received a letter from a Jew, who had a copy of the paper given him by a Christian, chiding me for selling the Jews to the Gentiles and revealing Jewish secrets.

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The following is one of a number of letters received, more of which would be much appreciated:

Dear Christian Brother:

In answer to your article under the head of "Free Distribution," permit me to say that I would be happy to distribute either by post or by hand as many copies of your precious paper as you may think it well to send me. I am ever growing more and more interested: Would be glad to be able to help in a much more substantial way, but though, "of myself I can do nothing," by the help of the Holy Spirit I can and do pray believingly in the assurance that no labor given to the cause in which you are engaged can be in vain.

With much love to Mrs. Cohn and all of your dear family.

Yours in Jesus,

E. C. H.

### Brownsville Mission.

Chief meetings at 331 Rockaway Ave., near Liberty Ave., Brownsville, Thursday at 3.30 P. M., and Saturday at 3 P. M. The Saturday meeting has been changed from the morning to the afternoon and we shall be glad to see any of our friends at that time.

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### Williamsburg Mission.

Chief meetings at 13 (formerly Ewen St.) Manhattan Ave., Williamsburg, Friday and Saturday evenings, at 8 o'clock.

The meeting for inquirers, Wednesday evening.

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### The Master's is the Loss.

A colored man once rented a farm. He was to pay his rent with one-third of the products of the land, while two-thirds were for himself. The fall passed and the owner did not receive his third part. "How is this," said he to the colored man, "you gave me nothing." To this he replied, "There was no third part. When I came to gather up my crops I expected to have three loads, but there were only two."

So many people find money for what they want for themselves but they cannot get money for the Lord. There is money for toy stores, for candy stores, for book stores, and for dry-good stores, but no money to spread that name of Jesus who is Lord of all.

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### What is Giving?

If you give your share to your Pastor's salary, you are only supplying a need of your soul which requires a pastor as well as your body needs a coat. If you contribute toward Church expenses are you doing more than the Chinese who bring gifts to their temples? If you help the poor and needy are you doing more than the Unitarians or Jews? It is as necessary to do these things as to eat, but when a man or a woman is controlled by the Spirit of the Lord Jesus Christ, all their energy and capability will be redoubled, and soon the Christ-like missionary spirit will be manifest. "By their fruits ye shall know them." Only the missionary spirit distinguishes the Christian from the world.

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### How to Reach the Missions.

To Brownsville, take Fulton St. car, stop at Rockaway Ave., walk eight blocks to your right, or Douglass St. car, stop at Rockaway Ave., walk half a block to your right.

To Ewen St. Mission, take Fulton, Halsey or Gates Ave. car, transfer to Tompkins Ave. car, then transfer to Flushing and Graham Ave. car, stop at Varet St., walk one block left.

### Introduction.

The following narrative is the account told by himself, of the conversion of Mr. Samuel Needleman, and the cut is the picture of Mr. and Mrs. Needleman. The object of bringing this story to our readers, is to show that a Gentile Christian can be used in the hand of God in the conversion of Jews, as well as a Jewish missionary. I often meet Christian ladies and gentlemen who tell me that they have Jewish neighbors or acquaintances whom they meet in a social or business way. But when I ask, "Have you told them anything of Jesus Christ or given them a New Testament?" they begin to stammer "Why I—I—I am afraid they would be offended" and others say "What use would it be for me to talk with a Jew?" The fact of Mr. Needleman's conversion through a Gentile Christian will therefore serve as a stimulus to every lover of Christ, to try to win Jewish souls for Him who said "I am sent to the lost sheep of the house of Israel." Mr. Needleman is of great assistance to me in my work and is always ready to give his testimony to my Jewish audiences.

### MY CONVERSION.

I was born of Jewish parents, taught early in life, of God and His word, but as James says, only a "hearer and not a doer." A stranger to true and spiritual religion, I had the name of Jew attached to me but was dead in trespasses and sins, and though while I sinned remorse of conscience seized me frequently, still I continued sinning for the greater part of my life. I had heard of Jesus being preached by Jewish and Christian missionaries that He was the Messiah and the Christ and was somewhat effected, yet I continued to sin, and while I had sorrow and was in fear of hell (not the grave, but hell-fire where the worm dieth not and the fire is not quenched) and tried to reconcile myself to God by my own works which at the best are but filthy rags, yet I did not have much success.

So with the consciousness of my lost condition, I visited a Gospel Mission in New York City where I again heard the good news. Though I cannot recall what was said in the meeting yet this I can remember, that after the

preaching and testimony service was over the Superintendent came to me personally and inquired whether I was saved. I answered candidly that I was not, at the which he told me to go forward, which with reluctance I did.

Having come to the front part of the Mission a woman was assigned to deal with me and as I had drifted into infidelity by this time and had become a believer in Ingersoll's teachings, she had a difficult task before her. We both got on our knees and she dealt with me faithfully. At last after having argued with me she told me to pray and ask God to reveal to me whether Jesus was His Son, (as it is hard for a Jew to accept Jesus as the Son of God). I complied with her request, and prayed and asked God to reveal to me whether it was true that Jesus was His Son. After prayer I was

told to give God the benefit of the doubt which I did but was still not fully satisfied. I had no emotional spell or glad feeling come over me but as faint-hearted as I was I believed God. At the conclusion of the service there was handed to me a New Testament and John 3:16, (which Martin Luther chose to call the Miniature Bible) was marked with a pencil. As I read it, it satisfied my condition fully and I at once perceived that God had a Son and that this Son died for me and that whosoever believeth in Him should not perish but have everlasting life. I gladly accepted the gift and have never had cause to doubt the veracity of this



passage of Scripture.

I did not at once inform my parents that I had accepted Jesus as our Messiah but told my father a few days later, at which I was told to keep it to myself but I could not, as I believe I was never intended to be a secret disciple.

I urged and entreated my family to receive Jesus as their Messiah and being very earnest about it they thought I had lost my reason and so I was committed to an Insane Asylum, where I was confined nearly eleven months. But asylum and persecutions and sufferings could not separate me from Christ or extinguish the fire of conviction, so I persisted in believing in Jesus. While in the asylum I told many of the inmates about the Saviour and had the pleasure of seeing some accept the Lamb

of God that taketh away the sin of the world (John 1:29).

When I had been for some months in the asylum, my father, seeing my wretched condition, decided to take me out. He secured a lawyer to do this, who said that my father was the one who seemed to need an asylum instead of myself. I had now gained the confidence of my parents though they have not yet joined in my faith.

So I continue to speak and tell my own people of the things which concern the Lord Jesus whom the Prophets and Moses did say should come (Acts 26:22).

Some have an idea that money given to missions is wasted, but this proves the fallacy of the theory. I thank God that it has pleased Him to raise up missions where poor sinners like myself can be informed of a better life and of how a man's sins can be washed away by the Anointed One of God (Psa. 2:2) and he can have "an inheritance incorruptible, undefiled, and that fadeth not away." Thank God that it hath pleased Him by the foolishness of preaching to save them that believe (Cor. 1:21).

Yours in His service,

SAMUEL NEEDLEMAN.

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## Incidents in the Work.

### A Scribe Converted.

The Jewish Scribe is not only a Scripture name and a person of the past but is existing to-day. He writes, on parchment made from clean beasts only, the roll of the Law, (the Pentateuch) phylacteries, and Mezuzas (the portion of Scripture nailed to the right door post of houses). The Scribe must be a pious man, devoted to his work and to keeping himself ceremonially clean in the sight of God. The more pious the Scribe is, and the more immersions he makes, the more value has his writing. Phylacteries may be bought for four or five dollars but some cost hundreds of dollars because of the great piety of the Scribe. These men however never get rich.

Some time ago a Scribe wrote a note to me asking me to meet him at the Bridge for a talk. For fear of the Jews he would not come to the meetings and dared not invite me to his home. When I met him he told me that somehow a tract of mine had fallen into his hands and had made him anxious to know more of the Gospel. The tract treated of how one can become sure of eternal life and proving the groundless reliance on traditions, points at last to faith in Christ.

HE NEEDED ATONEMENT.

He told me that he had often thought of the need of an atonement since the Jews do not now have a sacrifice and in the tract he had

found some of the same thoughts, with the difference that I had pointed to Christ of whom he was never allowed to think. We had a long talk while walking about in isolated places and as he became anxious to read the New Testament I mailed him a copy when I returned. He then wrote telling me what a wonderful book I had given him and said he wished me to come to his house because he had moved to a neighborhood where he was quite a stranger.

When I visited him, his first question was whether the Messiah, Jesus, of whom the book wrote was the same as the one whom Christians represent on the cross (referring to the crosses set upon European highways and whose worship is plain idolatry). I explained to him the difference between the Catholic and Protestant faiths and tried to remove some of his difficulties. We had a very pleasant talk and I thank God for the wonderful spiritual progress made by this man. Once when I called on him he remarked, "I have been thinking for a long time that the prophecy about Christ, 'He shall be called a Nazarine' must have been lost, since these words are not found in the Old Testament. In II. Chron. 9:29 we have a reference to the book of Nathan and the prophecy of Ahijah the Shilonite and as these are lost why not the other? So every time I saw him he had a cheering word of his faith in Christ.

"IN THE WORLD—TRIBULATION."

My many visits to him were noticed by Jews and as they are inquisitive they at last discovered who the man was and then suspected him of being converted. Once a group of Jews surrounded me and pleadingly said, "Do tell us the truth about that Scribe? Is he already Guishmad (a very approbrious word expressing apostacy) for if so you know that we must put aside all the Phylacteries or anything written by him." I then had to tell them the truth that the Scribe did believe in the Lord Jesus, and although I tried to remove their prejudice, yet I could see their bitter feeling, so advised him to remove to New York.

How often I wish when I see such converts that there was the same brotherly love among Christians as was among the first disciples of Christ who lived banded together, protecting and keeping one another from persecution and starvation. If that was the case, the hard problem of evangelizing the Jews would be solved.

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### Another Saul.

I have been told many times that a certain Jew, a "boss" of a workshop which employs many Jews in the tailoring business, has threatened that if he heard of one of his

employees confessing Christ or attending our meetings, he would persecute that person to the utmost, finding fault with his work or dismissing him. I looked for an opportunity to have a talk with this man and finally succeeded in finding him at leisure. I told him plainly that I came to see why he was angry with me, seeing I had never done any evil to him or to any Jew during the six years I had been here. He answered, "I have nothing to do with you; you are all right. When you were a Rabbi you received a salary of \$2,000, and you preached that the Messiah has not yet come, but now some one has promised you \$5,000, so you preach that the Messiah has come already. Now this is your business, but why should those fools who come into my workshop, follow your example. They won't receive any money." I calmly and quietly accepted his compliments and quoted verses from the Old Testament showing how minutely the prophecies of Christ have been fulfilled.

#### HE WAS STARTLED.

I then told him that the religion of our fathers consisted in the reconciliation of a sinner to God and that atonement was performed only by the shedding of blood. "Now," I said, "You Jews have no religion because God changed your religion into the new covenant which our Messiah made by the shedding of His own blood." For nearly every thought I quoted verses from the Old Testament to prove what I said. He had never heard this before and becoming stirred, a cloud came over his face and he seemed subdued, but soon recovering said, "I'll tell you. I never dreamed that you still read our Bible after you became a Christian but now I realize more than I imagined. You are a learned man and certainly know what you do but those fools don't know as much so how can they follow you?" Then I said that when Moses lifted up the serpent and bade the bitten Jews to look at it and be healed, the Jews did not argue saying, "We are not as learned as Moses; he understands how a piece of brass can heal us by looking at it, but we are ignorant. Therefore let Moses look but not ourselves." But the Scripture says "That if a serpent had bitten any man when he beheld the serpent of brass, he lived." Num. 21: 9. Then the Lord used me in making the story of the cross very plain to that man.

#### HE WAS CHANGED.

Besides what I could tell from his face, I was fully convinced of the change wrought in this man, by the following incident.

While we were talking a man and two women came in and when I had been introduced one of the women asked, "Is this Mr. Cohn the Missionary?" I said, "Yes." Pointing toward the other woman she returned, "You

see Mr. Missionary this woman is pretty near your religion." I felt pleased and rose to shake hands with her again, asking, "Do you really believe in the Lord Jesus?" They all began to laugh and she answered, "No, No" while the first woman said, "She has eaten pork many times and that is what I mean." (As a rule the Jews think that if a Jew becomes a Christian it is because he is bad, wants to eat pork and shake off the Law of Moses and the God of Israel.) Then the pork eating Jewess began to speak for herself. "Why should I become a Missionary if I wish to eat pork? I can do it without that and remain a Jew."

At this the "boss" opened his mouth and began to talk with great zeal to his guests defending Christ and taking my part. He repeated briefly the Scriptures I had told him and did it remarkably well. He said that until an hour ago he had the same ideas of a Missionary (as they call all converted Jews) but now had changed and had great respect for me. "And I tell you" he concluded "if it is really as Mr. Cohn says, we Jews are now apostates without a religion and the Christians (meaning Christians) are the true Jews. And," turning to me, "you will never hear of me doing any more harm to those who follow your religion and I will come to your meetings."



#### A Sunday School.

A new feature in the Williamsburg Mission is a Sunday School for Jewish children. I wish to tell my friends that this kind of work is very difficult. The word, Sunday School, has a significance to the Jewish mind which can hardly be adequately described. For a Jewish child to go to a Sunday School is a great concession to Christianity which the blind Jews look upon as idolatry as they know only the Roman Catholic way of worshipping Mary and the Saints, and not Protestant methods. They prefer sending children on any day of the week than Sunday and then besides this difficulty there are many others. But I have been praying for a long time that he would send workers for this cause, as they are the chief need, and I have reason to believe that He has answered my prayer for either a Sewing School or a Sunday School to reach the children by the Gospel.

#### HOW IT CAME ABOUT.

Some time ago I was asked to address the young people of the 1st German Pres. Church which is about a mile from the Mission. A number of the young people consequently became very much stirred and like Paul cried out, "Lord what would thou have me to do?" They say that in answer to this He has directed them to open a Sunday School in the Mission.

On the first Sunday, which was the second in November, eleven workers came but only a very few scholars. Some of the young ladies being very zealous went out into the street and invited children whom they met. This spread like wild fire through the Jewish quarter. The story grew that Missionaries were inviting children into a room where they would brand them with hot crosses. Soon a large crowd of boys gathered around the Mission and began to shout and howl so that it was almost impossible for us to utter a word inside. I went out and tried to talk with them but when some seemed disposed to listen for a minute, others would revive the noise. Then they began to throw missiles and as I could do nothing with them, I returned to the room. I was afraid that the young people would be discouraged but the next Sunday they came again and did not have as much noise outside. I had announced the Sunday School at my meeting on Saturday so three men came, one bringing his child, and as there were three or four others, we had a very pleasant time.

I wish that the friends would pray for this new work and for the young people into whose hearts the Lord has evidently put this desire, that they may be patient and not lose courage but do much work among these Jewish children.

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### Thanksgiving Day at Brownsville.

BY MISS ELLA T. MARSTON.

Through the kindness of a number of friends who sent money for the purpose, we were able to give the girls of the Sewing School at Brownsville a "Thanksgiving Party." As arrangements were made only a few days in advance, we had to send tickets to the homes letting the girls know of the plan. A little before twelve o'clock on Thursday, the children began to appear and were brought into the warm room where two long tables were laid, covered with piles of oranges and buns. We began the "Party" with singing "Come ye thankful people, come," followed by a couple of other hymns, and all repeated the Lord's Prayer and the 23d Psalm. After a blessing by Mr. Cohn, coffee and buns were served to them by some of the teachers and their friends. While finishing these good things one of the teachers told them about the origin of Thanksgiving and its meaning for us. They answered a number of questions, and when asked "For what should we be most thankful?" one girl promptly responded, "God's Beloved Son."

The talking was then interrupted by the next course, and when the pie had disappeared, the reading of a Thanksgiving poem was enjoyed by all. Ice cream came next on the program and seemed to especially please the girls. Then came another recitation and a little talk

by Mr. Cohn on the feast of Ingathering. This feast corresponds to our Thanksgiving, and was held at the time of harvest. Then he said, "Suppose your mother had two daughters, Rebekah and Leah. If she asked Rebekah to bring her a glass of water and Leah, whom she had not bidden, brought one also, to whom would you give more credit, Rebekah or Leah?" They all answered "Leah." "And so it seems to me," he said, "that God gives more credit to Christians who are not commanded to keep a harvest feast than to the Jews who have the Law."

After another hymn, a bag of nuts and an orange were given to each child to take home and they left us with many thanks for the good time. Everyone was pleased with the behavior of the children and all thank the friends who made it possible for them to realize in a small measure what the love of Christ can do through His children. All the arrangements were quite a surprise, as nothing of the kind had been given before, and it caused much talk in the neighborhood. Many of the parents and friends came and looked in at the windows and seemed interested in all we did.

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### Wonders of the "Peculiar People."

FROM AN ADDRESS BY  
BISHOP W. R. NICHOLSON, D. D.

(Continued.)

"The fourth wonder is, the Jews' vigor of individual life, mental and physical. As to mental vigor of the individuals of the race, what unabated interest in affairs through the ages they have maintained, even while endlessly maddened at the spectacle of their own misery; what indomitable energy, power of thought, persistence of purpose, devotion to their national ideal; and therefore, how phenomenally endowed they personally are with courage, and fortitude, and vivacity, clearness of conception, and faith in destiny. Accordingly, statisticians tell us that the birth rate among Jews is very much greater, and the death rate very much less than among Gentiles. In Whitechapel district, London, the Medical officer, in his report, states that, on the North side of High street occupied by Jews, the average death rate is twenty-seven per thousand, while on the South side, occupied by English and Irish, the average death rate is forty-three per thousand.

Their vitality, mental and physical—splendidly they have asserted it. Mentally, how sublime they stood as resisting the fascinations of Greek culture introduced into the Kingdom by Alexander the Great, and which he enforced upon their attention by his kindness to them—a test of their racial religiousness more severe perhaps than their subsequent frightful perse-

utions. And physically: for whereas, there were two hundred years ago only about three millions of Jews in the world, they have so increased during the one hundred and fifty years of their progressive civil emancipation among the nations, that to-day they number from eight millions to ten, some say twelve—about as numerous as in the reign of Solomon.

Fifthly, the wonder takes on enlarged proportions. This same people, so hated, antagonized, rent asunder, trampled down, countryless, homeless, has exerted a greater power upon the world than all other peoples combined. They are the fountain-head of all the monotheism of mankind; for Christianity is but the development and consummation of Scriptural Judaism, while Mahomet's doctrine of the Unity, the essence of his system is purely a Jewish extract. Now, apart from belief in Oneness of God, especially in its Christian environment, what ennobling uplift has ever come to man?

And the Jews have given us the Prophets; Moses, David, Isaiah, Jeremiah, Daniel and all the rest. From them has come the Christ; Jesus, the Son of Mary, the Son of God, the Saviour of men, lights and perfections, moral beauty, spiritual glory, Divine Love incarnate, the generative principle of all excellence. And from them we have received Matthew, Mark, Luke, John, Peter, Paul, and the whole galaxy of New Testament teachings and joys. Thus the richest fruits of moral culture, the golden harvest of our spiritual nature, the mellow vintage of human character—all this the world has by means of the Jews.

Sixthly, and now the wonder culminates. All these astounding features of Jewish history were written out before hand—one thousand five hundred years and near three thousand years beforehand; written in their own sacred literature, and with the accuracy of the historic pen. This can be said of no other people. Is not *this* Jewish wonder the greatest of all?

The events of their history—their being without the bond of government and without a country, their dispersion from one end of the earth to the other, their sufferings the worst, the cruelest, the most frightful ever known, and yet their unparalleled persistence as a people, dwelling alone among the nations—these events compare with what was written so long before; the correspondence is exact, even in minutest particulars. Again, the civil emancipation of the Jews among the nations, which has now been going on for about one hundred and fifty years and is still progressing, their consequent increase in number, and their rise in wealth, and learning, and influence, although still maintaining their racial identity, and their great agency in the revolutionary movements of the nations—these events com-

pare with what was written so long before; again the correspondence is exact, even in minutest particulars. (Jer. 30: 8; Zeph. 3; Isa. 60: 9, 22; Micah 5: 8, etc.)

Here then, is the Jews' chief distinction. His history was written in advance. A miraculous element pervades his affairs. In him the supernatural is before our eyes, within the hearing of our ears, underneath our touch. Science is wonderful; but in this miracle-man the wonder excellet. The rationale of these wonders the Bible alone reveals: that Bible whose absolute trustworthiness is so triumphantly vindicated in the existence of the wonders themselves.

#### THE JEWS GOD'S CHOSEN PEOPLE.

"The Lord thy God" said Moses, "hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." One people He chose through whom should flow His grace to all. For the sake of mankind God took this one people into special relationship with Himself, and so constituted them that they should forever be identical, always distinguishable from all others upon the face of the earth. His arrangements and His Spirit have made the Jews just what as a race they essentially are. The dietetic and hygienic laws which He gave them, and which they have continued to observe throughout their wanderings; His Abrahamic covenant so grand, so far-reaching, so expressive of love; His various providences toward them; His spreading before them in advance the record of their future; above all, His mysteriously touching them with the electric energy of the Holy Spirit—these were the plastic agencies set in motion by the Divine hand.

#### GOD'S PURPOSE WITH ISRAEL.

I quote His own explicit statements. In the fullness of time He "will gather them out of all countries whither (for their sins) He has scattered them, and will regather them in their own land." There "they shall look on Him, at His glorious appearing, whom they pierced," and "whose atoning blood shall cleanse them from the guilt and filthiness," there, "they shall all know Him, from the least of them to the greatest of them; an entire people, every one of them, born of the Holy Spirit. Re-established as a State, their "officers shall be peace, their exactors righteousness." "They shall inherit the land for ever." "Jerusalem shall not be plucked up nor thrown down any more for ever;" "her walls salvation, her gates praise." "Israel shall blossom and bud, and fill the face of the world with fruit;" and "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

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"He that hath the Son hath life." I. John 5:12.

### Jewish Notes.

The Chief Rabbi, having asked the Commander-in-Chief in South Africa to grant the necessary facilities to Jewish soldiers to keep the approaching High Festivals, received the following reply on September 14: "Every facility will be given to Jewish soldiers in South Africa for observance of Jewish New Year Festival, especially the Atonement Fast on October 3." (Signed) Roberts.

The Chief Rabbi has cabled his warm thanks to Lord Roberts for his prompt and gracious acquiescence.—*Jewish Chronicle*.

Dr. Panun, one of the most prominent physicians of Turkey, for years physician-in-chief of the Turkish army, has been appointed by the Sultan as Brigadier General, with the title of Pasha. Dr. Panun, is a faithful Jew belonging to an old Sephardic family.

Several weeks ago another Jewish Journalist was expelled from Roumania because he had dared to tell some disagreeable truths to the inhuman oppressors of his people. In the pamphlet he says, "It was the Jews who taught you to eat from plates, and you treat them worse than dogs. Your first and only prominent poet was a Jew, (Alexandroj); your first and only philologue was also, (Scheiman), and your first and only well known mathematician was a Jew, (Emanuel David), and in all branches of science, art and literature, it is the same. All that you Roumanians have of civilization, you owe to the Jews, and still you treat them as Pariahs and will not protect their lives or property.—*Die Welt*.

To the Jews belong the credit for the establishment of the first school for practical agriculture in this country, just as they were the first to establish schools at Doylestown, Pa., for manual training. The National Farm School, by the way, though conducted and supported by Jews, admits children of other denominations. An agricultural school is maintained by the Baron de Hirsh fund at Woodbine, N. J. This school was this week awarded a medal at the Paris Exposition for the exhibit it had sent there.—*The American Hebrew*.

Mr. Julius Fleischman, who has just been installed in the office of Mayor, Cincinnati, Ohio, is the youngest Mayor the city has ever had, being only twenty-eight years of age. His opponent was also a Jew.—*The Christian and Missionary Alliance*.

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"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."—Rom. 11: 15.

### Articles Received.

Mrs. S. J. M., 2 Bibles, one Hebrew, and a Testament; Mrs. J. S. B., 2 parcels of clothing; Mr. D. G., 2 packages consisting of underwear and suits; "A Friend," a box of second-hand Bibles.

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### Contributions during November.

Mr. R. L. C., \$30. to pay the rent for the Ewen St. Mission; Mrs. M. P., \$20. for the general expenses of the work; Mrs. R. D., \$1. for general expenses; Collection of Richmond Hill Baptist Church, \$2.46 for New Testaments; Miss M., per Rev. Dr. Wilson, £2. for the general expenses of the work; Geo. G., \$1. for Thanksgiving dinner; Mrs. Wm. M., \$5. for general work; Mrs. J. A. H., \$2. for Thanksgiving dinner; Miss M. E. C., \$2. for Thanksgiving dinner; Miss L. K., 50c. for the work; Mrs. M., per Mrs. Caldwell, \$1. for the work; Mr. A. K. D., \$1. for general expenses of the work; Mr. and Mrs. G. W. L., \$2. for Thanksgiving dinner; Mr. H. D. T., \$2. for Thanksgiving dinner; The Young People's Association of Marcy Ave. Baptist Church, through Rev. W. C. P. Rhoades, D. D., \$8.60 for the Thanksgiving dinner; "A Friend," \$2. for Thanksgiving dinner; "The Friends of Israel," Morristown, through Miss Betts, \$7. for the Thanksgiving dinner; Mrs. E. A. T., \$2. for Thanksgiving dinner; I. C., Esq., per Mr. Wm. Lindsay, £10. for the work; Mrs. C., 50c. for the work; Mrs. B., \$3. for the work; Miss M. D., 50c. for the general expenses of the work; Miss H. W., \$1. for the general expenses; Mrs. A. B. S. and Miss S., 38c. for Thanksgiving dinner; Miss D., through Miss F. J. H., \$1. for Bibles; "A Friend," \$15. for the work in general.

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### The Needs of the Work.

#### GENERAL EXPENSES.

The necessary amount for the general expenses of 13 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.

#### TRACTS.

The work is always in great need of tracts. Only those who had the experience know the value of spreading literature. To print new tracts the cost is about \$20 per thousand; while to reprint from the plates, is only \$8 per thousand.