

THE CHOSEN PEOPLE.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS

Editor, L. COHN,
620A Quincy St., Brooklyn.

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BROOKLYN, APRIL, 1902.

Devoted to Israel.

"Jacob whom I have chosen, the seed of Abraham my friend. I have chosen thee, and not cast thee away. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing: and they that strive with thee shall perish."—Isaiah 41:8, 9, 11.

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."—Romans 11:1.

Salutation.

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

II. KINGS, 10: 13.

Dearly Beloved Friends:

With greetings of the season, in all its hal-
lowed memories, I salute you and express my
wish to each one of you that the very presence
of our risen and living Saviour may go before
and give you rest.

GOD'S WONDERFUL GRACE.

During the last months some new blessings
of God have been bestowed upon His own work.

The Gospel of the Lord Jesus Christ has been
proclaimed, the power of His resurrection has
been testified to, and some of my people have
been brought to know Him who ascended to
sit at the right hand of God. It has also been
a great blessing of God who gave me the privi-
ledge and joy to see my two younger children,
Joshua and Esther, baptized, at the same time
and in the same church when that convert
from Brownsville (as reported on page 5) con-
fessed the Lord Jesus Christ by baptism. Ten
years ago, when He led me to accept the Lord
Jesus as my Saviour, there was a probability of
giving up my dearly beloved wife and children,
but, when through the wonderful grace of God,
we were re-united in answer to prayers, I praised
God as never before. Some years after when
Mrs. Cohn and the two older boys were baptized
my joy and thanksgiving to God were still
greater, but now, when the two younger ones
have followed our example, my gratitude to God
is beyond description. We have always claimed
God's promise, "and all thy children shall be
taught of the Lord;" Isaiah 54:13; for this refers
(according to our Lord Jesus Christ, John 6:45)
to the direct teachings of the Holy Spirit, in
making known the Father, Son and the Holy
Ghost. Now, as a family, we thank God daily
for His wonderful grace in having made known
to us His salvation.

THE RENT RAISED.

The friends will perhaps remember that on
two occasions the landlady of the Mission at

13 Manhattan Avenue was offered by some Jews
much more rent than we pay. For the last two
years she was so kind as to let us have the
mission hall for half of what was offered her
for it. Now, the high offers have come around
again at this season and the landlady wrote that
she was sorry that she was not able to let us
have the hall for the same rent. She has already
leased the store to another party. I have been
looking around in the neighborhood for a suit-
able place and can not find one under sixty
or seventy dollars rent. Of course, there are
stores for much less rent than that, but they
are not in the right neighborhood, and, as we are
fishers of men, we must cast our nets where
there are fishes. Our dear friend who has been
paying the rent (\$35) for so long a time is will-
ing to continue paying the same amount. Now,
another friend, who would do likewise, is much
needed. We have to remove on the first of May.
We will pray to our Heavenly Father and trust
that He will provide the right place, and make
someone of His dear children avail him or her-
self of this opportunity to have a share in this
corner of His vineyard by adding monthly the
amount needed for the rent.

CONTRIBUTIONS.

Although it is a fact that this work in its
nearly eight years of activity has not had a
system of appealing to Church or individuals for
means, yet the Lord has always wonderfully
supplied its needs through some of His children
who do not give out of importunity because
they are asked, but instead, give as the Spirit
leads them. Still it must be mentioned that
during the last two months, the contributions
have been small. Tracts are written, ready to
be printed; Bibles and Testaments are de-
manded. So let this remind our prayful friends
to bear these needs upon their hearts before the
Throne of Grace. Who can tell what God will
do in answer to the prayer of His children.

Very sincerely yours,

LEOPOLD COHN.

THE CHOSEN PEOPLE.

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COMMUNICATIONS.

Please address all communications to the editor and superintendent, Mr. Leopold Cohn, 620A Quincy St., Brooklyn, N. Y.

Missionaries—Tracts—Jews.

Two serious mistakes are made by some Christians interested in the Jews. One is, that they think the Jews are like the heathen, and, therefore, any converted Jew can be a missionary to his own people. Hence the confusion and irritation among the Jews who have been used to hearing the words of a Moses or a Samuel.

The second mistake is that Christians think the Jews can be evangelized by arguments, by emotional appeals or by stories of other conversions. Hence they believe that any kind of a tract can convert them, and they do not realize that though he is a sinner like the rest of us, yet he needs to be dealt with in a peculiar, suitable manner, and that tracts which have helped others may not necessarily be the best thing for him. How easily people forget the apostles' way of teaching to the Jews, a way which was successful with many.

A tract which does not contain strong proofs from the Old Testament Scriptures that Jesus is the Saviour, and that the Jew must believe in Him or be lost forever, cannot usually affect the Jewish heart. The Jew laughs at emotional appeals which omit his Scriptures. He ridicules human arguments for he can produce stronger ones to the contrary. He does not give anything for types and symbols, but he still respects and reveres the Old Testament Scriptures, and they alone can prevail with him. For as Paul wrote to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." II. Timothy 3:15.

Concerning Remittances.

It will be profitable for this work if our friends would remember that every out-of-town check has to be cashed at a city bank with a charge of ten cents. We often receive checks of fifty cents for a subscription from which ten cents must be deducted. On this account will the friends kindly remit by P. O. Money Order.

Williamsburg Mission.

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

The meeting for inquirers, Wednesday evening.

Brownsville Mission.

Meetings held at 331 Rockaway Avenue, near Liberty Avenue, Brownsville.

Sewing School, Thursday at 3.30 p. m., Gospel Meeting, Saturday at 2.30 p. m.

A New Society.

A young Christian lady who has been to the Williamsburg Mission very frequently during the last five years has been watching closely the work and its effects. Consequently she has become very much interested in the Lord's Gospel work among the Jews. She is now forming a society of young ladies, though anyone else can join, for the purpose of furthering the cause of Christ among the Jews. The Society will meet once a month and further particulars may be had on application to the editor.

Some Ministers' Thoughts.

The dear people who see the truth about the Jew, from the Scriptures, are often amazed at the lethargy of so many ministers and their indifference to the need of the Jew. From experience we know that many of such ministers think the Jews are all right without Christ, because they are not found in the gutters, the prisons or alms-house. So they conclude that the Gospel is more needed by those who are in the above mentioned places. It seems as if they had forgotten that the Jew needs eternal life through Christ just as much as anyone else. Christ's mission to save souls is not a fad, and it is not left to human judgment where the Gospel should be sent. The command has gone forth once for all, "Preach the Gospel to every creature."

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 Manhattan Ave. 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.

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.

Incidents in the Work.

An Orthodox Jew's Ideas.

A poor Jew who has five children to care for and earns on an average only eight dollars per week, came to me with an urgent request. His oldest child of about ten years had a combination of many diseases which gradually began to work on his young mind. It became impossible for the parents to keep that child in their humble home any more. The man has been attending the meetings for a number of years and lately, after a long time of doubting, confessed his belief in the Lord Jesus Christ. It broke my heart every time I went into their rooms, to see the poor mother drudging and toiling among her little ones and weeping over the helplessness of her oldest child. Through the mercy of God, the child was placed in an institution and the parents were so thankful that they talked about it among their neighbors and triumphantly rebuked those who were against the Missionary. "Not one of these rabbis," said the parents to their neighbors, "or other saintly Jews, would come to the assistance of a poor struggling family as we were with our child, but that Missionary whom you hate spent time and underwent much trouble in order to help us. Now, have they (the rabbis) a true religion or the Missionary?"

CAN APOSTATES DO GOOD?

On a visit to this family I met a Jew who is very pious and Talmudic like those chasidim (saints) in Austria and Galicia. This man, one of the family's neighbors, came to inquire whether it was true that an apostate had done them good. In our conversation he said to me somewhat like the following:

"Once in my life I heard (he is a man of 50 years of age), while living in Europe, that a Jew apostatized and became a Christian, but all the rest of his life he endeavored to do the Jews great harm, betraying their business, as well as their religious secrets, to the Christian people and to the government who punished by imprisonment and heavy fines. Now, are you an apostate who can do good for the Jews? How is that possible?"

It required time, patience and love to pluck this man out of the net of traditional blindness. For the first time in his life he heard about the Lord Jesus Christ, how he went about doing good and that, too, chiefly to the Jews. It was shown to him that a follower of Jesus Christ does the same.

HIS IDEA OF ATONEMENT.

It was also proven to him that every God fearing man must believe in the Lord Jesus Christ in order to have forgiveness for his sins. When he was pressed very hard on this point, he resorted to a passage in his prayer-book, which is as follows: "and fasting and

prayer and giving of alms annul the evil decree." (This is usually the orthodox Jews' weapon.) Rabbis of old taught them that God withdraws any decree he may issue against an individual, if the party exercises the above mentioned three good deeds. It was a great disappointment to this man when it was shown him that the word *z'dookoo* (righteousness) which is translated in the prayer-book as almsgiving, was wrong. He now saw with his own eyes that very same word in Genesis 15:6. "And he believed in God and he counted it to him for righteousness." Here is the same word righteousness, *z'dookoo*; but it cannot mean almsgiving.

ANOTHER WAY OF FORGIVENESS.

As soon as he was cornered in this matter, he paused for a moment and then triumphantly shouted, "Now I have got you." Snapping his fingers and with a smile on his face he quoted the following passage from the Talmud. "Rabbi Chiya, the son of Abba, in the name of rabbi Johannan, says, 'whosoever keeps the Sabbath according to its law, even though he were an idolater, like Enosh he shall be forgiven.'" Here the man turned to the other Jews in the room with pride and said, "Aha! our holy and wise rabbis provided for us plenty of means and remedies for the forgiveness of our sins, and we must not apostatise and believe in *that man*." (A common term for Jesus). The people of the house and the few neighbors that were there at the time, waited anxiously to see the result of our talk which became intensely interesting to everyone present. Then the Old Testament Scriptures were opened to Deut. 32:6. "Oh foolish people and unwise." "Is this the Word of God?" asked I. "Yes! Yes!" came the answer. "Well I am so sorry that you contradict God; for you said, 'our holy and wise men, and God says that we are a foolish people and not wise.'"

JESUS HAD THE VICTORY.

The orthodox learned Jew became discouraged. This was to him a severe blow and he began to look closely to the Bible. While he did so, I went on further telling them how I had been so self-conceited before I knew the Lord Jesus Christ, that I thought I was a wise and holy man, but I found out that since we rejected Christ and chose precepts of men, God took away the wisdom of our men. Jer. 8:8, 9, 10, was then read. "How do ye say we are wise," etc. "Be ashamed ye wise men! be dismayed," etc. Then Isa. 29, from verse 9 to 15 was read, "For the wisdom of their wise men shall perish."

My orthodox pious Jewish brother became humiliated, his pride vanished, and he spoke now in a different way, with a meekness almost like that of Moses, he said that he was now willing to learn from the Word of God in preference to that of men. Oh, how large his eyes became when we read Isa. 53. He looked and looked,

as though he did not believe his own eyes. To read the New Testament was now his greatest desire, and he was longing to know all about that wonderful Jesus, who alone is the Truth.

Later on I met him again. He had at that time read the New Testament through and through. But his greatest difficulty was now to understand how a man like he, who was used to making long prayers, fasting, and other good deeds could come down so low as to say that these things were nothing, and that he was saved only through belief in Jesus. Then Isa. 64:6 was shown him, "All our righteousnesses are as filthy rags," also Ps. 14:2, 3 and Isa. 1:5, 6. It seemed to quiet him a little for the time. Please pray for this learned Jew.



A Brother Against His Sister.

A converted Jewess in Brownsville who frequently attends the Saturday afternoon meetings, has an infidel brother. At the close of one meeting she introduced him to me as he was present that afternoon. With some surprise I asked him why he did not follow his sister's example. "Oh, do you take me for such a foolish man as to learn from a woman?" retorted he, and went on to describe to me the low standing of women, for such is the place given them by Jews. "She is only meant to be in the kitchen, she has to mind her husband and care for her children; but what has a woman to do with religion or the Bible."

When he had talked so against women in general he now addressed his sister personally. "You are ignorant, therefore you believe in such nonsense, but I am a free thinker, I have listened to some of our greatest socialist speakers, I have also listened to a great anarchist lecturer, and I have learned to know more and better than to accept a religion which has always persecuted the Jews. I would not pity you if I saw you drowning in the river. Your screams would not touch my heart to make me rescue you, even if I could do so very conveniently." This he uttered with gnashing of teeth and with a devilish look on his face.

HER WISE ANSWER.

"Look here, my brother," the woman replied, "with all your learning of which you boast, you contradict yourself. Now you identify yourself with socialists and anarchists, and now you take the side of the Jewish religion which would not recognize such men at all. If you were in earnest about the Jewish religion, you would not reject the Messiah. The longer I live the more I see the truth of our Saviour Jesus, when He said to those Jews who would not believe in Him that their trouble was they did not believe in Moses' writings; for every Jew who fears God and believes in the Bible, will soon believe in Jesus when he hears of him and understands His

salvation. You say that because I am ignorant I believe. Well, is this man (pointing at the missionary) ignorant too?" To this he replied with bowed head and with some confusion, "I am not so well educated as he. If I were, perhaps, I too, would believe, but—" Here he was interrupted by several Jews standing around him. They began to laugh and shout. "You are caught. You are ignorant, but your sister is not, she is all right." The man was much ashamed of himself and humiliated. His sister continued talking to him about her happiness in the Lord Jesus Christ and about her blessed hope in the future. What surprised me most was when the man came to me after all and said, "If you want to give me a New Testament, I will read it anyhow."



Jewish Superstition.

A Jewess was told by a convert of the Mission, that meetings were held at 13 Manhattan Avenue, where the truth about the Messiah was taught. She was told to go there and was assured that she would enjoy it. But she exclaimed with horror, "I would not go into that awful place." "Why not," asked the convert. "I have been there myself many times and I find it a very nice place." "Ah," said the woman, "I know that it is so after you go in once, but we know that it is a terrible place." Well, you come and see, and after you have once seen for yourself, you will know whether I am right or those who told you stories." "The rabbi told me," she answered, "that I should keep away from that place because that man who is there, can draw me over by some mysterious power which he has, to *that man* (the common Jewish term for Christ). If the missionary would come here I would like to see him, for he couldn't have the power in my house that he has in his own place."

The convert then told her that this was only imagination, and that no man has power over another, but that the truth of the Word of God has great power and will attract such as love the truth. He told her all about Christ, and she became much interested and expressed a desire to read something on the subject, but she still objected to visiting the Mission.



Jews Encouraged by an Evangelist.

One of the meetings at the Williamsburg Mission was attended by a tall stout Jew. He was brought by a friend who had been present at a number of services. My attention was attracted to this man and I watched his face. Many times he looked very serious; at other times, when the need of the acceptance of the Lord Jesus Christ as a Saviour from sin, was pressed home, ridicule was the predominant expression. At the close of the meeting, I was

anxious to have a talk with him. He told me that he came from the West and that he had heard the Gospel preached by Christian ministers many times, and that he had read the New Testament a little as he wanted to know the religion of the people with whom he did so much business. He also told me that at a conference of ministers discussing the subject of baptism, he was called in and asked to tell whether the Hebrew for baptism meant sprinkling or immersion. He told them it meant immersion.

He visited revival meetings at one time and heard an evangelist preach, who at the close went about to each one asking them to become Christians. When the speaker came to this Jew, he asked him, "Are you a Christian?" "No," answered the man. "Well, don't you want to accept Christ now?" "No." "Why not," he queried. "Because I am a Jew." "Oh well," said the evangelist, "you are all right as long as you are a good Jew."

"Now," said this man, "if a real Christian tells me this, how can you a Jewish Christian persuade me and other Jews to accept Christ?"

His friend took my side, although he is not yet a believer, and told him that the truth given out in this mission was always proved by the Scriptures, and that only the Old Testament was used to persuade men. "And maybe," he added, "that evangelist who told you, didn't know the Scriptures." But the man was so hardened that he wouldn't listen to any reasoning and kept on repeating, "I am a Jew and I am all right. The Christians themselves know it and they tell us so. Only a Jewish Christian who is desirous of familiar faces and the company of his own people tries to persuade Jews to join him, so he won't feel lonely."



A Christian's Testimony.

We often have dear Christian people come to our meetings and give a few words of testimony to the Jews, who usually are much benefited by the talk. But the testimony that a Christian gives to Jews concerning the Lord Jesus Christ has to be carefully weighed before uttered, because it is so easily misjudged. The other week a very dear Christian friend was asked to speak a few words to the Jews, and he told them that he was once a drunkard, that he liked to play cards, and was delighted to go to dances, the theatre, etc. He could never have given these up of himself, but through the power of the Lord Jesus Christ he was able to dispense with all this foolishness and he now has no desire for these pleasures.

Of course we all know that this is true, and that Christ's power can do and does such things, but the Jew cannot profit by such a testimony. At the close of the meeting, one man whom I asked what he now thought of Christ, answered, "Why I am as good as a

Christian. I do not drink, I don't go to dances or the theatre, and what do you want me to believe in Christ for?"

A testimony to the Jew by a Christian is most effective when it tells him of the need of salvation for the soul, and shows him from his own Scriptures the truth of the Lord Jesus Christ.



A Brownsville Jew Baptized.

A Jew of about twenty-eight years of age, who has a wife and children living in Brownsville, was baptized Sunday evening, March 23d, by the Rev. Dr. Rhoades, in the Marcy Avenue Baptist Church.

There is an example set for us by the Lord who said to some, "Follow me," and in discouraging others, "The Son of Man hath not where to lay His head." There are many Jews who believe in the Lord Jesus, but fear of man and of loss of business keep them from being baptized. Again there are others who want to be baptized, but the Missionary has his doubts about their sincerity and so he has to refuse them, because when such a one is introduced into a Church and in time falls away, the Christians in general, lose their interest in Jewish Missions. Therefore only few, humanly speaking, can be chosen for baptism. Thank God that all those whom the Lord has led us to bring for baptism, have remained steadfast unto this day. With this Jew there are thirty converts who have confessed the Lord Jesus Christ by baptism.

This man was willing to be baptized some time ago, but has been hindered on several occasions. He was asked, as are all, whether he was willing to suffer persecution for Christ's sake, and he answered, "Yes." His work is among Jews upon whom he is entirely dependent for a living. His wife is against him for accepting this faith, but he knows in whom he believes and does not deny the Son of the living God before men. Please pray for him.



Jews and Jewesses Changed.

Friends of a Church in New York, asked me to come one evening and give them the story of my conversion. The Church is uptown in a neighborhood where there are many Jews residing. A sign was put out by a Hebrew Christian belonging to the Church, stating that a rabbi would tell how he became a Christian. This of course attracted a number of Jews to the meeting.

At the close of my talk, one Jew stood up and said he wished to speak a few words to the people, but the audience did not hear him and so rose to go. However a few near, surrounded him and listened to his remarks. He said he felt offended at my statement that all the Jews were ignorant of the prophets, because they re-

garded it as a sin to study them. This he said, was true only of the orthodox Jews, but he wanted the Christians to understand that *he* studied the prophets, that *he* was not one of those ignorant ones.

Just then five young Jewish ladies and two young men, all of my own country, Hungary, came to me. We had a long talk and they told me that they had been attracted to the meeting by the sign and had come out of curiosity. Their prejudice toward Christianity and especially the Jew who accepted it had made them very bitter towards me, and they would have been willing to do me any kind of harm, bodily or financial, if possible. But as they listened to my talk, this prejudice gradually melted away until they actually became interested and sympathetic.

They confessed that they now saw that I was right. "Just an hour ago," they said, "we would not have shaken hands with you, but we do it now with pleasure."

They appeared to be refined, educated people, and listened with great interest to the private talk after the meeting, during which the plan of God's salvation through the Lord Jesus Christ was made as plain to them as the time would permit. They told me they would come to my house some time and learn more of the truth.



Six Reasons.

There are six reasons which stand out prominently in my mind, why the Gospel should be given to the Jew first. And at the start let us clear away the mistakes of the argument which says that the Gospel has been given to the Jew first, and so our responsibility is ended. Col. 1:23 says that the Gospel "was preached to every creature which is under heaven," and if this is true, is not the command, "preach the Gospel unto every creature" as completely fulfilled as that which tells us to go to the Jew first. The truth of both of these texts is reached, when we remember that they apply to each generation in turn, and that the commands are on the same ground. When Christ said, "Go rather to the lost sheep of the house of Israel," it showed the place which the Jews held in His heart.

1. The Gospel should be given to the Jew first, because it is the divine order. Rom. 1:16, "The Gospel of Christ * * * * is the power of God unto salvation * * * * to the Jew first and also to the Greek."

2. Because if the Jews are first in judgment (Rom. 2:9), they should have the first offer of salvation. Is the promise of condemnation to all Jews or only to the *first* generation? What is true of condemnation ought to be true of blessing.

3. Because they are a liberal people. The same blood which ran in the veins of the Jews in the wilderness, who had to be stopped by

Moses from bringing their liberal offerings of gold and silver, so impelled the first disciples to bring the large amounts of money that ever were given in the church of Christ. Acts 4:34.

4. Because the have a zeal of God such as is possessed by no other people in the world. This zeal was manifested by the apostles who rejoiced to be the martyrs for Jesus our Lord. They need only knowledge to direct their zeal. Rom. 10:2.

5. Because God's plan is to use the Jews as instruments in overturning nations. So he scattered them all over the world to make them acquainted with a languages, all countries and all peoples. As soon as the Gospel enters their hearts, all the heathen will be set afire with the light of Jesus. Ia. 66. - Psa. 67.

"Once a mistress taught her ignorant servant to build a fire. She put a green log in the stove and shavings around it. 'You see,' she said, 'there is nothing left for you to do but to light a match and apply it.' How surprised she was to find the maid had burnt a box of matches, applying each to the green log, which would not take fire. She exclaimed, 'You stupid girl, set fire to the shavings first, and the log will burn!' Give the Word of God which is like a fire, to the Jews, who are purposely placed around the nations like those shavings, and they will soon kindle the heathen, who like the green log, are in touch with them."

6. Because the Jew is never ashamed to talk of religion, in his business, in the street, and on his travels just as well as in the synagogue.



Jewish Notes.

As one of the consequences of the Chinese war, the Society for the rescue of Chinese Jews is carrying on its work most energetically and good results are already reported. Some months ago the Eagle, published an account of the small colonies of Jews in the Flowery Kingdom, in which it was pointed out that their acceptance of Chinese customs and the Chinese language had placed them almost beyond the hope of being able to regain their old time religious and national independence. The only exception seems to be made by the Jews of the Shanghai settlement who appear to be eager to get a new hold upon Judaism. This desire is evidenced by a letter received by J. T. Solomon, the Secretary of the society named above, from the Jewish missionary, Li King Sheng, who writes as follows: "I understand that there are a few copies of the Holy Bible in the tung da ze (temple) about which I will explain to you upon my arrival in Shanghai. I have met four of our co-religionists, Za, King, Tsang and Ngan, who intend to come with me to Shanghai next Spring. I am making further inquiries about the Bibles and will let you know the result." It is under-

stood of course, that the society will in no way join the ranks of those missionaries in China, whose aim it is to make converts. Their only desire is to reclaim Jews who, owing to their long associations with Chinese have been deprived of opportunities to raise their children in the Jewish faith. It is said that the Shanghai branch of the Society has been assured of unlimited means from London sources, where the headquarters of the agitation is located.—*Brooklyn Daily Eagle*.

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PURIM.

The Jews have many feasts during the year, but none of them brings so much joy to their hearts as Purim, which was celebrated this year beginning March 22d and ending March 24th. On the first evening the book of Esther is read in the Synagogue, and even the women, who are usually excluded from canonical ritualism are obliged to attend the service, according to the Talmudic instructions. If they are unable to leave their homes they must have the book read in their houses. This service is repeated the following morning. Every time the name of Haman is mentioned by the reader, the listeners, especially the children, are permitted to make as much noise as they like. The men stamp their feet on the floor while the children raise an awful noise with rattles, clubs, etc. All this is done in contempt of that man Haman, who was their great enemy. They bake cakes for that feast in the form of a triangle and call them Haman's pockets. They spend the second evening in entertainments, parties and all kinds of amusements.



Incidents of Gospel Work Among the Jews of New York.

PERSONAL OBSERVATIONS.

By Dr. H. Zeckhausen.

(Continued from February number.)

Here is a medical student from Columbia College. He is pale, stoops, his chest is sunken in, his black eyes show intelligence. He speaks to me in Russian. He had read missionary literature; he cannot understand how a man can obtain peace in religion. I advised him to go inside and hear the preaching. After the meeting he tells me that he likes the way the Bible Truth is presented. He comes the next Saturday and acknowledges that the doctrine proclaimed must be the truth, otherwise men would not speak in such an earnest manner.

He calls on me in my room, and tells me about his philosophical views of things. I advise him to study Jesus and his philosophy, and then the philosophy of Moses, Mendelssohn and Spinoza will find an answer in Him who is the Truth. After a few weeks he admits that men can become believers if they accept the

Bible. I tell him that this is not all—to have peace with God we must become reconciled with Him through a sacrifice, through Jesus, in His name we have to approach God in our prayers. He acknowledges that he cannot pray; I open the Bible and show him the Lord's prayer. One morning he came to my room. My brother Leo and myself were on our knees in morning prayer. Mr. E. stood for awhile, then knelt down; when we arose he was still on his knees. He silently arose and grasped our hands. I shall never forget his face; there was in it the peace which passes all understanding. Christ triumphed—He gave peace to a troubled heart.

There is another face, always coming to our meetings. Oh, what a sad face, as if hating everything and everybody. I was not mistaken. He is an anarchist; a contributor to their magazines. I learned his name accidentally. He is a Russian, too. He must be poor. The best part of his attire is his glasses. For a time I missed him from attending our meetings, to which he used to come very often, but how overjoyed I was one Friday, while distributing invitations for our next day's services, when Mr. F. came up to me and shook hands with me; a thing he never had done before. The same shabby clothes, but a different expression on his face. He was even willing to speak. He was a changed man. He had found his Saviour. He afterwards entered the Union Theological Seminary, where he studied for one year. Later he became one of the best contributors in Yiddish to our monthly paper. One of his articles appeared in the January number of that year, on the words of Jeremiah 31:35, 36: "The house of Israel as a nation," which article was copied by other missionary papers of Europe. Mr. F. assisted in our work for a time, then he left for Alexandria, Egypt, as missionary.

Here is another face. A youth of eighteen. He is our neighbor's son, the father is a rabbi shochad. For over a year this inquiring soul was attending our meetings. His parents drove him out from their house for doing it. He was silently suffering, but did not remonstrate with his parents. They would not listen to him. For four months we shared what little food we had with him. (I was then a medical student). He stayed with me and slept in my room. We prayed every day for his parents. One day he received a message from his mother that he might come back on condition not to speak to them about Jesus. I advised him to go home, but constantly be in communion with his Saviour. He did so. He is now assisting his father in business, but is a regular attendant at nearly all our meetings. He accepted Jesus as his personal Messiah and joined our Church in full membership by baptism. Mr. M. is from Poland.

(To be continued.)

Who Wants a Girl?

The readers will remember that mention was made in one of the Fall numbers of THE CHOSEN PEOPLE of a Sewing School girl and her father both of whom are believers in the Lord Jesus Christ. The father is an aged man, feeble and sickly and a widower. At times he is so ill that he is laid up for days and cannot do his work. He is very desirous of bringing up his only daughter among Christian people, so that if possible she may become a missionary. She is about fourteen years old, bright and intelligent and needs a mother's care. Who wants to take this girl to train and educate or to send money to pay for her support in some school.



Articles Received.

Ladies of Marcy Avenue Baptist Church, per Mrs. Kusky, two parcels of clothing; a member of the Union Course Baptist Church, a bundle of clothing; The Friends of Israel in Morristown, per Miss Bessie Betts, a box of literature and games for the Bays' Meetings; Mrs. Barnes, a parcel of clothing; Sunshine Circle of Baptist Home, Brooklyn, a package of children's undergarments, and some games.



Receipts during March.

Mr. R. L. C., for rent of 13 Manhattan Avenue	\$35.00
Mr. A. W. Cutting, for general expenses.	7.50
Mrs. H. E. Coolidge, for general expenses	2.00
Mr. L. W. Kinney, for general expenses.	5.00
R. Williams, for general expenses.....	5.00
"A Friend," for Hebrew Bibles.....	15.00
Miss S. J. Remsen, for general expenses	2.00
Miss Hattie M. Gilley, for general expenses	5.00
Miss A. Lapsley, for general expenses..	5.00
Lydia D. Atwood, for general expenses..	3.00
Miss Caroline Raphael, for poor.....	3.00
Mrs. Sarah P. Butler, for general expenses	3.00
E. C. Stanchfield, for general expenses..	1.00
One interested in the work, for general expenses.....	1.50
Mrs. W. F. Lambert, for general expenses	.25
Mr. John P. Pratt, for general expenses..	1.00
Marcia J. Mann, for general expenses...	.50
Isabelle Kerby, for general expenses....	.50
L. D. Todd, for general expenses.....	1.50
Bessie Glynn, for New Testaments.....	.80
Mrs. E. G. Sylvester, for general expenses	1.50

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. 10:1-3.

A Visit to the Sewing School.

Perhaps some of our friends who have read of the Brownsville Sewing School would like to make us an imaginary visit and see the School as it appears on ordinary occasions.

Should you arrive about quarter past three of a Thursday afternoon you would probably notice, as you walked down Rockaway Avenue, a number of little girls going in your direction and disappearing in a small, grey house. Others in the distance would also be directing their steps to the same spot. As this house, No. 331, happens to be our common destination, let us go in with the children.

Entering, we find the room half full of girls, of all ages from five to fifteen years. Some of the teachers have already arrived and are getting out the work-bags, the hymn-books and missionary-box. This box seems to play an important part, for one after another, perhaps twenty-five girls will drop their free-will offerings of pennies through the slit in the little box.

By half past three the room is fairly well filled, the school is called to order and the afternoon's work begun with the singing of a hymn. This is followed by a short message from God's Word and a prayer. Then the sewing begins, and everyone finds plenty to do—the teachers in supplying the wants of the little ones, straightening out tangled stitches, basting, directing and correcting—and the girls in doing the tasks set before them. A busy hum of voices arises and sad to say, this sometimes increases to a noise and quietness has to be requested. But this would seldom happen if we had a sufficient number of teachers and I should like to say here, that our need in this direction is as great as ever. There are only a couple of months before we shall close for the summer and if we could have some extra assistance during this short time, it would be a great help. Will not someone aid us in our time of need?

After the girls have been sewing for about an hour, the bell is rung and with reluctant hands they fold their work and put it away for another week. The chairs are then drawn up, and when the eighty or ninety tongues are still and every one paying good attention, the meeting begins. Each week some one gives the girls a short talk, telling them simply some Bible story, explaining a text, or a truth and always including the "wonderful story of God's great love."

With singing and prayer the day closes and the children are sent home carrying a bright card illustrating some Bible story.

As the summer draws near we are considering plans for another picnic. Will not our many friends remember us as generously as they did last year and send us, as soon as possible, the means to give a happy, healthful day to these dear children?

ELLA T. MARSTON.