

THE CHOSEN PEOPLE.

51

APPEARS MONTHLY

EXCEPT SUMMER MONTHS.

Editor, L. COHN,

620A Quincy St., Brooklyn.

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Devoted to Israel.

My dearly beloved friends:

"Grace be unto you, and peace from Him which is, and which was, and which is to come."

THE PAST MONTH.

Through His goodness, another month of activity in His vineyard has passed. A few rays of light have been emitted from the Sun of righteousness to the dark places to which He sent us. In the sewing-school, in the Gospel meetings, in some houses and in some streets, the name of Jesus, whereby we must be saved, has been proclaimed. Several more Jews have been drawn to the Lord Jesus Christ, of whom they never heard. One Jew who has been a believer for some years was baptized in the Marcy Ave. Baptist Church, the first Sunday of last month. The meetings in general have been interesting.

THE WILLIAMSBURG MISSION.

It is a matter of thankfulness to our Heavenly Father that His Gospel work has always a large place in the hearts of His children. Some of the friends who learned last month that this mission was still in need of more money in order to hire a suitable place, not only expressed sympathy and prayers, which are always highly appreciated, but also offered to pledge small or larger amounts toward the required rent. But as a sufficient amount for rent had been previously promised, we had to thank the friends and tell them that there was no need so far as rent was concerned.

A store could not be secured in the desired neighborhood, so it was thought best for the present to rent one anywhere nearby, where we could preach the Gospel in the meantime. Thus the Williamsburg Mission is now at 626 Broadway, where several meetings have been held already. Some of the Jews who learned of the re-opening of the Mission, expressed much gratification.

A GOOD BEGINNING.

At the first meeting there was a learned young Jew who interrupted me with a question which was in that old frame of bitterness against Christianity. Gently it was explained to him and he settled down and was the most attentive listener during the whole preaching. At the close, he asked for a New Testament and said that he was convinced that everything that had been said concerning Jesus was true and that he believed now that Jesus was the Messiah.

We believe, that since the young man heard for the first time in his life the preaching of Christ and Him crucified, the powerful change wrought in his heart so quickly was a mercy drop from

above in order to own and confirm this humble testimony. "And let the beauty of Jehovah, our God, be upon us, and the work of our hands establish thou upon us, and the work of our hands establish thou it." Ps. 90: 17.

Our dear brother, Dr. Zeckhausen, kindly came over by invitation to be with us for the opening and spoke for about fifteen minutes. There were also a number of dear Christian friends whose presence was appreciated very much. The dear Christians have no idea of the help and encouragement they render to this cause by their presence. Another Hebrew Christian, brother Needleman, also gave a good testimony.

THE AMERICAN JEWS.

While this new mission store has been under repair, I had an opportunity to talk with the Jewish store-keepers in the neighborhood, and learn of their spiritual condition. Christians think that the Jews have a religion which some would dare to put on a level with the Christian religion. But alas! how sadly mistaken they are. No one who has not conversed with and studied the Jews in America has any conception of their godlessness, degradation, blindness and ignorance. The heathen have some idea of a supreme Being whom they fear and try to appease by some worship, but these American Jews (except a few) do not know of any being superior to the money for which most of them work seven days in the week. They see and hear about corruption, but they never hear about Christ. Oh, how I wish that Christians dealing or working with Jews would tell them the truth which would take care of itself.

I read about a girl of ten years, who was ill. The mother gave her medicine from a bottle nearly every hour. Unfortunately, some carbolic acid used as a disinfectant was there too. In her mother's temporary absence, the girl not knowing which was which, took the poison. A physician was summoned and after all his efforts, she revived only to give an appealing look to the weeping mother and very feebly utter: "Oh mama, why did you not tell me?" These sin-poisoned and dying Jewish souls appeal to the ambassadors of Christ, saying: "Oh, why did you not tell me?" Ezek. 3: 17. There is not one fully equipped Jewish mission in the whole of America. Will you not pray, oh, children of the greatest King, that something may be done immediately, to spread this Gospel widely among these benighted Jews and disperse their darkness speedily.

Sincerely yours in His Gospel Work,

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.

A Good Example

In the field of Christian work among Gentiles as well as among Jews, there is progress and winning of souls, if every member does his or her part. Should all Christians who come in contact with Jews witness faithfully for Christ, the problem of the evangelization of the scattered nation would soon be solved. Why cannot every Christian copy the example of the friend who wrote the following letter:

"Dear Brother Cohn:

I have just received your little paper, *The Chosen People*, and I have been interested in reading its contents. I think that each of the ministers of the different denominations ought to have a copy of this paper and it might be the means of interesting them in your good work.

I have been trying to get permission to speak for a few minutes to your people at their house of worship and lately the rabbi said I could do so soon. They are very much in the dark for they will not go into any other meetings than their own and have not allowed anyone else to take a part in theirs. I passed on the tracts which you sent me and carried one to the rabbi's house.

Respectfully yours in Christ,
E. C. S.

Bread Upon the Waters

Some time ago the Life Line Mission of Brooklyn contributed a sum of money with which we were enabled to print a Jewish tract of eighteen pages. The plates were secured and so the tract was reproduced several times and quite widely distributed. Two of the ladies of this same Mission visited the Adirondacks during the past summer and in the parlor of a large hotel there discovered one of these very tracts on the table. Upon inquiry they received little definite information except that it had been there for some time. Placing it in a conspicuous position, they left the tract with the prayer that God would bless it to some of the many Jews frequenting the place.

Thus, the inspired injunction of Eccl. II: 1, with its accompanying promise, was most literally fulfilled. "Cast thy bread upon the waters: for thou shalt find it after many days."

Denominationalism

It is a fact which some may find hard to believe, that Jews when they become Christians are often attached to the denomination they join, with the same tenacity that Gentiles show.

Recently, I met an ex-Jewish rabbi, who, on conversion, joined the Episcopalian church. I asked him to come and give his testimony in my meeting, as I believed he would be a power for good, but he refused, saying he could not go out of his denomination. When I pleaded with him for the sake of his own brethren and showed him the folly of such bondage in the liberty of Christ our Lord, he said he would ask the high authorities of his church. But I have never heard from him. Perhaps the authorities were too high for him to reach.

Again, there is a Hebrew Christian who is pastor of a Lutheran church in this city. I asked him to come and testify of the Lord Jesus Christ to his people, but he answered that he must ask permission from his church. He wrote me later that the church had voted unanimously that he could not go.

What would the Lord Jesus say to this? Matt. 23: 15, is very suggestive in this connection. Every denomination which is seeking to carry on Christ's business ought to persuade Jewish Christians among them to tell the message to their brethren, in season and out of season, in the denomination and out of the denomination.

Williamsburg Mission

Meetings held at 626 Broadway, opposite Leonard St.

Gospel meetings, Friday and Saturday at 8 p. m.
Meeting for Inquirers, Wednesdays 8 p. m.

Brownsville Mission

Meetings held at 331 Rockaway Ave., near Liberty Ave.

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

This Paper

We have mentioned once before that to give a copy of this paper to an unconverted Jew will, humanly speaking, be to put a stumbling block in his path. So we deem it necessary to again ask our readers not to give the paper to unconverted Jews. There may be certain articles which could be cut out and given for the sake of enlightenment, but any reports of the Missionary, concerning his dealing with the Jews, their conversion, or the needs of the Mission and financial reports will surely be misconstrued by the Jew and will make him bitter against the Missionary and the whole cause.

Incidents in the Work

Christianity Changes the Jew

Some time ago a young Jew was baptized in the Marcy Avenue Church and the account of the incident was published in this paper. Usually I, or one of my boys go with the candidate and bring him back to my house where we have prayer before and after the baptism. When this young man reached my house after the immersion, he asked me for a drink of whiskey which, of course, I could not give him. But his request did not surprise me at all, neither should you, dear readers, be alarmed, because this is a common Jewish custom.

Every Friday afternoon, the Orthodox Jew stops all his labor and business affairs in order to prepare for the Sabbath. His first act is to go to the Michvah, or bath-house, which is common to the neighborhood and which has previously been consecrated by the rabbi. The water in this house must come springing up from a well and the bath must be of a certain depth, length and width. In it the pious Jew is immersed so as to be clean for the Sabbath. There is also another reason for this immersion. During the whole week he has been absorbed in worldly affairs and Ruach Ra, the evil wind or spirit which is synonymous with Satan, has come in contact with him, to lead him from God's way. In order to get rid of this evil wind he plunges into the water, for there the wind cannot exist, and once separated from it he can enter the Sabbath undefiled. When he comes home from the immersion his first act is to take a drink of whisky, but the Jew never takes enough to make him drunk. This drinking is somehow sanctified as a religious ceremony in honor of the Sabbath.

Some months later, this young man came to my house and stayed to supper, at which he was given a little grape juice. He excused himself, thinking it was wine, and said he had resolved not to take any strong drink. The previous time we had difficulty in persuading him to give up whisky and now it was hard to make him believe he could drink grape juice. Thus, the Spirit of the Lord Jesus Christ in whatever heart he enters, be it Jew or Gentile, is sure to change it for good.

Testimony of an Old Jew

At one of the meetings in Brownsville, an old Jew with a gray beard, had occasion to testify to the other Jews of the Lord Jesus Christ. This enraged quite a number of the audience and a young man went out before the close of the meeting and told the neighbors there about the occurrence. Only a Jew can imagine what a reception awaited that poor old man when he left the Mission hall. As a rule, the Jews are more bitterly enraged against an old man who confesses

Christ, than against a young man. The latter they will partly excuse by saying, that his understanding has not ripened and that later on he will change his mind. But when a Jew of good understanding and full of years confesses Christ, it is a great rebuke to them and puts them to shame. Consequently, when this aged brother went out of the room, he was hooted and hissed, and stones and other missiles were abundantly thrown at him. His livelihood for which he depends upon Jews, is in danger of being cut off. On the night of the Day of Atonement, when all his Jewish neighbors went to the Synagogue, he did not dare remain in his rooms for fear of the Jews who would do him bodily harm, because he did not join in the observances of the day. These are some of the difficulties with which a Jew has to contend when he confesses the Lord Jesus Christ before a blind people, full of zeal not according to knowledge.

The Modern Day of Atonement

This day used to be and is still, among the orthodox Jews in Europe, almost without exception strictly observed by everyone, by fasting from sunset to the next evening when the stars appear. During my life in Europe, I never saw a Jew who would dare stay away from the Synagogue, or would not fast on that day. But the Jews in America, although they used to do likewise, have now relaxed even in this chief observance.

In my field of work in Brownsville, I learned, a number of years ago, that the Day of Atonement was not celebrated by all Jews residing there. Some of these are Anarchists, who are very poor and cannot afford a luxurious meal during the whole year, but who, for the sake of despising the old customs of this day, spend liberally for a good repast. I have seen several Anarchists placing small tables in the front of their houses on the Day of Atonement and taking their meal in the presence of other Jews who were fasting and crying for forgiveness of sins. Some even give balls on this day and drink wine and curse and swear against all that is religious and holy. This, of course, is well-known in Brownsville, as they do not try to hide their evil deeds.

MY LATEST DISCOVERY.

But on October eleventh, the last Day of Atonement, I was rather surprised to find that a number of Jews who were supposed to attend the Synagogue and strictly observe the day, had broken altogether loose from the customs which used to strike awe and terror to their hearts. They would take their "garment of fringes" in a parcel under their arms pretending to go to the Synagogue early in the morning to stay there for the whole day. But instead, they went into the adjoining neighborhood of East New York, and entering into restaurants, ordered their breakfasts which

they ate and enjoyed. Afterwards, they went to the Synagogue and pretended they had been fasting.

Thus, the Jewish religion is weakening more and more. The symptoms are evident to every observer, and it is a very serious affair with regard to the welfare of this country. As so many of the Jews are becoming infidels, they will infect the nation with that dread disease. Those who are loyal and faithful American patriots would do well to study the religious condition of the Jews and convert them to the truth as it is in the Lord Jesus Christ. This would be of greater service to the land than erecting many monuments.

A Jewish Convert's Answer

There is a faithful Jewish convert in Brownsville who has stood many trials for a number of years. He lives right among the Jews and talks freely about Christ with those with whom he comes in contact. A few days before the Jewish holidays, he had a conversation with a Synagogue officer.

It is customary among the Jews not to admit anyone to the Synagogue without a ticket, which costs one to five dollars, according to the location of the seats. The most "prominent seat" of which Our Lord spoke, is the pew on the eastern side of the building, because the Ark with the scroll was on this side.

The officer who talked with this convert, tried to persuade him to repent at least when these fearful holidays were at hand, and invited him to the Synagogue to join in the prayers and ceremonies. The convert said he couldn't go since he had no ticket. Then the officer replied: "I will give you a ticket which will entitle you to a seat on the eastern side. Although it will cost me quite a few dollars, yet for the sake of bringing you back to your former religion, I will do it gladly." But the convert replied: "I would not go to the Synagogue and join in your prayers not only for one ticket in the prominent seats, but even if you gave me a hundred tickets." The officer with some surprise, asked him, "Why?" Then he said: "My answer to this is the 1st Psalm." As the officer still did not grasp the idea, the man repeated the first verse of Psalm one, emphasizing, "nor sitteth in the seat of the scornful." He commented on this describing the Jewish attitude toward God, knowing there is no pardon for their sins without shedding of blood, yet they come together on the Day of Atonement and say they receive forgiveness of sins. This is indeed scorning God.

A Jewess Denies Her Nationality

A Christian lady related to me the following incident. A Jewess in her neighborhood married a Gentile who was evidently not a Christian. Since her marriage, she has tried in every way to hide her identity and to separate herself from her race.

If anyone asks her if she is a Jewess, she plainly denies it and says she wants to know nothing about the Jews. The neighbors, however, have guessed the truth and were much amused lately at something she said, which revealed her ignorance of Gentile customs. Her first baby has been noticed by the neighbors, one of whom inquired if the child had been christened. The Jewess, not knowing what christening meant replied, "Oh, no, I am going to vaccinate him first, then I will christen him." How sad it is to think that this woman knows nothing of Christianity or Christ, though living among so-called Christians.

An Interesting Talk

A Christian minister who has in his neighborhood a Jewish family with whom he is well acquainted, asked me to speak to them of the Lord Jesus Christ. The minister went with me to the house and introduced me to them. At once, a conversation was started and we began to talk about religion and soon came to the point, that unless a man believes in the Lord Jesus Christ, he cannot be saved from his sins. The father of this Jew with whom I was talking, was a prominent rabbi for a long time and was very popular and well beloved among the Jews. This son too, is noted on his father's account and is well-known because of his wealth. Anyone can understand how hard it would be for such a person to accept Christianity, which would cause him to be despised and hated by all his friends and relatives.

He questioned me earnestly about certain passages of Scriptures which I explained to him. The minister meanwhile, although not taking part in the conversation which was in Hebrew and Jargon, helped forward the cause by playing with and quieting two little children who were in the same room with us and were doing all they could to make a noise. The father and mother paid the greatest attention to the Word of God which was read to them. The fifty-third of Isaiah formed the principle part of the study. Both of the parents were utterly astonished to find that all the prophecies in that chapter tallied with the accounts of the Lord Jesus Christ in the Gospels.

THE JEWISH VERSION.

Then the Jew asked me with great anxiety to tell him how the rabbis explained that chapter and how I did before I became a Christian. I told him that the rabbis apply it to the Jews as a nation. For instance, they say that when Messiah comes and the Jews are a powerful nation, that the Gentiles will say to one another, "Who would believe our report that this people who were so poor, so despised, so rejected, are now so great. Surely they did not deserve to be persecuted, but it was because our sins were laid upon the Jews," etc., etc. Then he said, "How do you know that this is wrong and that the Christian version is right?" I told him "First, because God says, 'Behold for

your iniquities have ye sold yourselves.' Isa. 50-1. This verse does not suggest any thought of sin bearing for others. Then too, we read in Isa. 53-9: 'Because he had done no violence, neither was any deceit in his mouth.' How can this apply to the Jews? Can you conscientiously say it does?" The man answered, "No." "And then verse 12, 'Because he hath poured out his soul unto death.' Did the Jews as a people all die? And it tells us still further that 'he made intercession for the transgressors.' Don't you know in your Book of Prayers, how the wicked are denounced cursed and deprecated? Is this intercession for the transgressors?"

The man and his wife now saw plainly that this chapter referred to no one else than the Lord Jesus Christ. Both the minister and myself invited him to a meeting, but he excused himself for the present and said he would come some other time. But he asked me privately, if there wouldn't be some things in the meeting which would offend him or his wife, for instance, a cross, or people kneeling (which is regarded by the Jews as idol worship, as they have seen Greek and Roman Catholics kneeling to the crucifixes, in Europe.) How careful a missionary to the Jews has to be. Once in a meeting of mine, a Christian friend knelt down on the platform. The Jews laughed and giggled and those not in sympathy with the Gospel, went out.

ANOTHER QUESTION.

With great curiosity, but very respectfully, the man asked me, "Why is it that we Jews do not send Missionaries as the Christians do?" To this I answered that there was nothing in the Jewish religion to assure a man of everlasting life, for no man has ever kept the whole law and God says, "Cursed be he that confirmeth not all the words of this law to do them." Deut. 27-26. Since a convert cannot confirm all the words of the law, you would bring upon him a curse rather than a blessing. But Christ's religion assures us of everlasting life because he took upon himself our iniquities and became the curse. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3-13.

This, too, impressed him very much and the minister who has spoken to him on several occasions about Jesus Christ, thought that the man was now troubled in his heart concerning the things of Christ. Under the circumstances, we have to pray for God's infinite mercy upon this family, that He will give them courage to be willing to sever themselves from all their earthly friends and throw themselves upon the everlasting love of the Lord Jesus Christ.

Out of Town Results

The friends may remember that some time ago, I was called to Wilkesbarre, on two different occasions. Two brothers who have the Cause of Christ among the Jews in their hearts, asked me

to come and conduct a few meetings among my Jewish brethren. A few weeks ago, the City Missionaries of Wilkesbarre, Mr. and Mrs. Stone, were visiting in this city and called on me. They told me that a short time after I had preached in Wilkesbarre, Mr. Stone went into a book store in the city and the clerk there told him that the rabbi's daughter had been to the store inquiring about the New Testament. As this surprised him very much he asked why she wanted it, and she answered that she and a few other Jewish ladies had decided to study the New Testament and so she wanted to buy a copy.

On another occasion, Mr. Stone met a young Jew with whom he talked and asked if he knew anything about Christ the Messiah. He readily answered, "Oh, I believe in Jesus that He is our Messiah." This Jew had been at the meetings.

How often is proved the truth of the verse, "My Word shall not return unto me void."

Beginning Another Year

The Brownsville Sewing School has been opened so recently, that there is little to report to those interested in this branch of the work except our plans and arrangements for the winter. It has been decided, after careful thought and consultation, that it is best to exclude Gentile girls from the school this year as we found that their number was steadily increasing last winter. Since the school is designed especially for Jewish girls, we feel we should devote our attention to them. Accordingly, the postal cards which announced the beginning of school were sent to the Jewish scholars only.

Thursday, the twenty-third of October, proved to be rather an unfortunate day for opening, as it was one of the closing holidays of the Feast of Tabernacles. This made the attendance small, particularly so, when some Gentile girls who had come with their Jewish friends were told they could not join the school this year. We found it hard to dismiss these children, as most of them had been faithful attendants. One of them, I know, has been coming regularly for four years, seldom missing a day and always remembering to bring a contribution to the Missionary Box. To a little colored girl who is wretchedly poor and needs all the help and encouragement she can get, it was especially difficult to say no.

Quite a crowd of children gathered outside the Mission and could not be persuaded to enter. Some of the Jewish girls among them said they were afraid to come in, as they thought that now all the Gentile girls had been sent out, we were going to mark the Jews with a cross. This is a superstition which has been handed down since the time of Romish persecutions when Catholics branded the Jews with red hot crosses. But we feel confident that this foolish talk will have little weight with the children, as they know better and must realize that they have received nothing but

kindly treatment at our hands. We were strengthened in this feeling by the increase in attendance the next week, when thirty-six Jewish girls were present.

We are sure all our friends will be glad to hear of what we believe to be the definite conversion of one of the older Jewish girls. Will not all pray that she may be led into a deeper knowledge of the truth and also that the School may be greatly blessed this year and that many may be led to the Lord.

To turn to practical matters; we are very desirous of having a blackboard to use to illustrate our talks to the children. Perhaps somebody has one they could give us for this purpose. If so, will you kindly let us know as soon as possible.

—E. T. MARSTON.

Jewish Notes

Rabbi Herman Getz, of 144 Stanton St., New York, committed suicide last week. He was sixty years of age, and was to have married a second time on the evening he drank a large dose of carbolic acid. He lived with his son, to whom he left a note as follows:

"I shall end it all, my son. Forgive me, noble one, that my act is to be and the disgrace it may bring upon you. I earnestly desire to linger no longer in this life, I wish to be in the other world where I may rejoin my beloved wife, that our walks and talks together may be resumed unendingly. I am in the cellar."

THE JUST PRIDE OF THE JEW.

The current number of the *London Spectator* has a paper discussing the just pride of the Jew. The common verdict is that the Jew is arrogant, and it is accepted. He is arrogant, but is it surprising? How, the writer asks, can the Jew avoid the conclusion that Disraeli puts in the mouth of "The Lady of Bethany?" "One-half of Europe worships a Jew and the other half worships a Jewess." Which do you think should be the superior race, the worshippers or worshipped? This is not, of course, the European view, but it is inevitably the Jewish view. An attempt to expatriate the Jew has always failed. The Jew is to-day more numerous than in his greatest days, proudly conscious that without an army, a country, or a common vernacular: without the possibility of combination, he yet remains a ruler, a perpetual witness to the truth of his own words, "The race is not to the swift nor the battle to the strong."

The literatures of Europe are saturated in his literature. There is hardly a masterpiece of letters in the Western world that could be understood by a man ignorant of the literature of the Jews. The laws of Slavs, Saxons and Celt are founded in Jewish law. The conscience of Europe has been formed in a Jewish school. Europe cannot marry

its wives, nor crown its kings, nor bury its dead, nor seek the protection of its law courts without remembering Zion. We give thanks in words of Jewish poets, we deliver our souls in adversity in Hebrew lamentations. One day in seven believers and skeptics in every country rest or make merry according to the decree of Moses. The Jewish theory of creation still counts its millions of adherents. The rainbow still brings to the mind of the Western peasantry the Jewish story of the flood. The kings of Israel are familiar to those that are ignorant of the immediate history of their own nation. The stories of David and Jonathan, Ruth and Boaz have become the idyls of people ignorant of their own literature. The songs of Zion delight those that know nothing of the modern poets.—*Jewish Daily News*.

The Rev. Dr. Emil G. Hirsch, of Chicago, in an address before the twenty-eighth annual meeting of the United Hebrew Charities, which was held at the organization's headquarters, Twenty-first Street and Second Avenue, last night, declared that the dispersing of ghettos was a necessity for the future welfare of the Jews. He asserted that their continued segregation might become a peril to the people.

Speaking of the danger in the ghettos for the Jews, Dr. Hirsch said:

"The day will never come, my friends, when our freedom of conscience will be interfered with. But, my friends, the murmurs in other countries of undesirable immigration should be a warning to us. In England already such a murmur is audible. Let us not deceive ourselves. In our Jewish settlements there are countenances unlike those of our own people. The anti-Semite is never careful of fact. He makes men laugh or weep as he chooses. The Jew has always been scapegoat. It has always been his fate to say 'no' when the world said 'yes.' If ever there was suffering it was in the ghettos of the mediaeval Jews.

"The day is not yet passed when the persecution of the Jews has ended. It may come in this country that the Jews here will be considered a distributor of the economic equipoise. The days may come when the Roumanians will say to us: 'Didn't we tell you so?'

"We must not tolerate our ghettos. We must step in and disperse them. Your island here is narrow; there is room in the West. We must disperse the congested east side.

In this connection, Dr. Hirsch took occasion to say: "How I do love the Hebrew politician who goes to a fair to tickle the girls under the chin. I am not a hyphenated Hebrew. I am an American Jew, and proud of it. Proud to be an American and proud to be a Jew.

"But we must get the Jews out of the cities. They cannot remain segregated there if we do not wish to endanger the cause of the Jews. There

is still something else I wish to speak of. There is a top-heaviness among our Jews. Too many physicians, too many lawyers, too many rabbis. They should be taught the use of arms and legs."
—*The New York Times*.

A number of rabbis in the course of their sermons a few weeks ago, referred to the State paper of Secretary Hay in regard to the persecution of the Roumanian Jews. One of them spoke in part as follows:

"We have read of an incident this week which fills the heart, not only of every Jew, but of every friend of humanity and of every believer in the eternal principles of righteousness and justice, with great rejoicing. The noble plea of State Secretary Hay to the great powers of Europe to prevent the upstart monarchy which owes its existence to their decree from crushing into the dust its unfortunate Jewish subjects, is an act which brings consolation to those who had begun to doubt whether the American traditions of respect for the innate rights of humanity, without regard to the accidents of birth or creed, still prevailed in this mighty, imperial land.

"We see now that they do, and rejoice accordingly."

President Eliot, of Harvard, in a brief, but interesting address delivered before a great audience of Jews in Boston, spoke of "The Duty of the Jewish Youth Toward Their Persecuted Brethren." In the course of his address, President Eliot, said:

"A great factor in the prejudice which exists against the Jew is due to the fact that he has been a money lender. When he secured possession of land and chattels in the collection of his debts the dispossessed owner felt aggrieved, and enmity toward the Jew has resulted. I, therefore, suggest to the young Jew, when he becomes prosperous, that he no longer lend his money to individuals. Let him invest his money by lending to cities, states, corporations. By doing this, I believe that a vast service to the race will be done in removing a cause of enmity and prejudice which has existed for generations.—*The New York Times*.

PHILADELPHIA, NOV. 2.—The lasting gratitude of the Jewish people for the defense of Dreyfus, by Emile Zola was voiced by the Rev. Dr. Joseph Krauskopf at the Keneseth Israel Temple this morning, in a discourse entitled: "A Wreath on the Grave of Emile Zola." "A prophet," quoted the rabbi, "is not without honor save in his own country and in his own house. Zola's closing sentence in his speech before the French tribunal, 'the day will come when France will thank me for having saved her honor,' had not yet been realized.

"The great throngs which attended his funeral three weeks ago, proved no fulfillment of Zola's prophecy. Neither the Government nor the French Academy was represented.

"His name stands alongside those of Martin Luther, Kossuth, Garibaldi, and Patrick Henry, in the battle for the emancipation of truth. They fought for their country or their creed. Zola was animated by no such motives. He knew that all the suffering would be his own and all the victory that of another man. Not since the Sermon on the Mount was preached had Christianity seen such a glorious illustration of the Golden Rule made militant as on that famous morning when there were uttered those words: 'J'acusse!' On that morning, Christianity was recreated."—*The New York Times*.

Children of the Ghetto

Whence comes this motley, dark-eyed, swarthy crowd
Of alien children in a London street,
With laughter and with chatter shrill and loud,
And hurrying feet?

From that far land they come whose eagles look
O'er east and west. Their fathers crossed the waves
Because they would no longer tamely brook
The lot of slaves.

For generations in the gloom they dwelt
Dark as the sunless forests of the North,
Till suddenly within their hearts they felt
The call, "Come forth!"

The moss-grown walls of hoary synagogue
And school, the field of death than life more kind,
The jewelled tables of the Decalogue,
They left behind.

But in their hearts, as in the Holiest Place,
They bore the ark, its manna and its rod,
The lust of knowledge and the pride of race
The awe of God.

And on their children's faces I behold
Flashes and gleams, as from some inner shrine,
Recalling ancient stories proudly told
Of Israel's line.—*The London Spectator*.

Articles Received

Mr. W. H. N., a parcel of shirts and collars.

Receipts during October

A lady from New Jersey, through Mr. Warren, the Treasurer of the Brooklyn Baptist Christian Endeavor Society, for the work	\$11.00
Mrs. H. E. Coolidge, for the work	2.00
"A Friend," for the work	5.00
Mrs. A. M. Clark, for the work	1.00
Mr. Benz, for the work50
Mrs. John Hilton, for Tracts	2.00
" " " for Bibles	3.00
Y. P. S. C. E., of Olivet Presby. Church, through Gerta Blauvelt, for the work...	5.00
Florence M. Tolman, for the work	2.00

For the Student

We have also received from a friend a donation of \$2.00 for the student.

Acknowledgement

The Williamsburg Mission has just received a present of an organ from Mr. A. J. Hodges. This gentleman says he does not belong to a church and is not a Christian, yet because of the following circumstances, he felt he must give this organ to the Jewish Mission. His wife was a very dear Christian and at some church she heard me speak. She became much interested in Jewish work and subscribed to THE CHOSEN PEOPLE, which she always read prayerfully. A little while ago she expressed a very earnest wish to give away her organ to some Mission. Soon after this time she suddenly died. Her husband could not bear to live in his old home without her and so began to clear out the rooms preparatory to moving. As he was tearing up a number of old papers, he came upon some copies of THE CHOSEN PEOPLE and was reminded of his wife's great interest in this work. Then it occurred to him that her desire to give away her organ to a Mission could not be better carried out than by giving it to the Jewish Mission. Thus, the dear soul who is asleep in Jesus being dead yet speaketh.

The old organ in the Williamsburg Mission has outlived its time of usefulness and sweetness and we have been looking for another one. Have we not reason to thank God for His goodness?

Very Important

Through reading this paper, our friends have become acquainted with the fact that the greatest difficulty in the conversion of the Jews is how to

secure employment for the converts who are refused work among the Jews. There is now an opportunity to start an industrial plant in a comparatively easy way. One of the converts knows book-binding and he is willing to work and teach other converts. His reasonable wages would be paid by the proceeds of the binding. All that is needed is \$500 to buy second-hand machinery, some furniture and to rent rooms. A Christian friend has promised to give \$50 for this purpose if the rest of the money is secured. If we could have nine more friends like this first one, or eighteen giving twenty-five dollars each, we could make a beginning and make it prosper through God's blessing. In time, many could be employed as the plant developed. We will pray to God and be confident that every friend of this Mission will try to do his best to help solve this difficult question.

Children's Home

I wish to remind the friends that there is on hand \$50 which a Christian lady donated last Spring for the purpose of organizing a Home for Destitute Jewish Children. We believe, that in time, the Industrial Plant would be a great factor in bringing into existence such a Home, so this is another reason for helping with the plant.

A Jewish Missionary Destitute

About a year ago, we made mention of Dr. Ben Zion, who was a Jewish Missionary in Constantinople for many years. A couple of years ago, he became sick with Aphasia (loss of memory and speech). The English Society who employed him has no means to support him and he is in a most deplorable condition. Through the kindness of two or three friends who contributed for his maintenance, he was kept in the country all summer, a year ago, and he has been helped on several occasions since then. He has improved, but is not fully recovered. All the income he has is one dollar a week from a Christian lady to whom he teaches Hebrew. Any friends who can help this suffering brother, may send their contributions to me and I will gladly forward them. If our Industrial Plant were in operation, such a destitute one could be given employment and shelter.

A New Book

Brother Gilbert, a Hebrew Christian, who assisted me in the work for about three weeks last winter, has written and published a book called "Practical Lessons from the Experience of Israel." He is going to start a Mission for the Jews in Boston, with the proceeds of the sale of this book. The price of the book is from \$1.25 to \$2.00, according to the binding. The address is, F. C. Gilbert, South Lancaster, Massachusetts.