

THE CHOSEN PEOPLE.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS.

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

SUBSCRIPTION PRICE
50 CENTS PER ANNUM

VOL. 8, No. 3. BROOKLYN, DECEMBER, 1902. Devoted to Israel.

Salutation.

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

II. KINGS, 10:13

Dearly Beloved Friends:

With all the greetings of the season I salute you. May the roar of the world's Christmas rush not drown the echo of that joyful voice once uttered, "For unto you is born this day in the city of David, a Saviour."

JEWS VS. GENTILES.

In presenting Christ to the Jews no other argument in favor of Christianity can be used than that above mentioned—"A Saviour"—"For He shall save His people from their sins." Generally the preachers to the Gentiles try to evoke in them feelings of respect and reverence toward the Christian religion by showing them the results of Christianity, v z: Philanthropy, education, civilization etc. While these things may attract the heathen or Gentiles to the Christian religion they utterly fail to stimulate the Jews who are hated and persecuted in so called Christian countries. The only motive power I use in persuading Jews to embrace Christ is, "For He shall save His people from their sins." I tell them that they are great sinners, that the Lord Jesus is the greatest Saviour, and there are no two things that will suit each other so well as a great sinner at the feet of the Lord Jesus the great Saviour.

Yes, that old message of the angels which caused the shepherds to hasten to Jesus has the same force to-day. Come to our meetings and see with your own eyes how the Jews flock there, how they listen, and how they respect the Gospel of the Lord Jesus Christ. From time to time we report to you, through these columns, some conversions and baptisms (see page 4) of which of course the supporters of this work are glad, but one can never have an adequate idea of God's blessing upon this testimony to my Jewish brethren until he sees with his own eyes.

"BE NOT AFRAID"

Occasionally when I meet Christian ministers I invite them to come and have the privilege of preaching "To the Jew first." How surprised I have been to hear the majority of them excuse themselves saying "I am afraid I would not know what to say to Jews." The word of God tells us "Be not afraid; say unto the cities of Judah, Behold your God." Isa. 40: 9.

A single verse from the Psalms or any passage of the Old Testament quoted by a Christian

would sometime do more good than a whole sermon by the missionary. The Jews do not know that Christians believe in the Old Testament or that they worship the same God to whom the Jews pay homage, and it is a revelation to them when they hear their Scriptures uttered by Christian lips. It is a puzzle to them, they cannot explain it, and they suspect the party to be a Jew; for in their minds no Gentile would read the Old Testament. The young people of Lewis Ave. Cong. Church have been visiting the Williamsburg mission twice a month for the last five years. Some of them give a brief talk always quoting some verse from the Old Testament and pointing out Christ to them. As a result I have known a number of Jewish infidels who told me that if these young people being Gentiles know the Bible, then they too must begin to read it.

JEWS TAKE STEPS.

Thanks be to the Lord Jesus Christ who long ago broke down the "middle wall of partition," alluding to that partition in the Temple which separated the court of the Gentile visitors from that which the Jews only could enter. It is His blessed will to have "one fold and one Shepherd." Now, the Jews evidently take steps toward that *union* in proportion to the extent we try to reach them with the Gospel.

The friends of this mission are acquainted with the fact that so many have confessed the Lord Jesus Christ publicly and have suffered many things in consequence. Again there are a large number of Jews who have not yet the courage to step out and confess Him by baptism. They are what we call secret believers. Thus the idea that Jewish mission work is hopeless, is a thing of the past, for the Jews are now moving forward. If steps will be taken by Christians in the same measure *at least*, the blessed *union* is sure to follow and the *one* Shepherd will then come to the *one* fold. What a blessed hope! My dearly beloved friends who support this Gospel work you know that I am only bearing your seed into so much soil as I can reach. You are preaching the Gospel to these Jews through my instrumentality. Some day you will meet these saved souls at the feet of the one Shepherd, who will count them the fruit of your labors for Him through your loving gifts and prayers. Then you will realize the joy of the Lord over these saved souls and His joy will be your strength.

Yours in the service,
LEOPOLD COHN.

THE CHOSEN PEOPLE.

Entered at Post Office at Brooklyn, N. Y., as second class matter, January 10, 1896.

COMMUNICATIONS.

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

Restore the Lost

God commanded the Children of Israel in Lev. 6: 3 and 4, to restore to its owner any lost thing that was found. The Lord Jesus said, Matt. 18-11, "For the Son of man is come to save that which was lost." Who are the lost? Most commentators say that the Prodigal Son, whom his father called lost, represents the heathen. The word lost, however, implies previous ownership.

In Exodus 15, 16 it says that God purchased the Jews, so they were once his own property. Then because of their sin, committed through lack of knowledge, Hos. 4-6, they lost their owner and became "lost sheep." Jer. 50-6.

And so by right the Lord Jesus Christ came to seek his lost people and every follower of Christ must strive to do likewise, not only because he desires to imitate his Master, but because the same spirit dwells in the believer and it is but natural for him to do so. Whatever we do and wherever we go, we always find some of these lost sheep and we must try to restore them to their owner through our Lord Jesus Christ, their Shepherd.

Now As Then

Once it was necessary to proclaim that God is not God of the Jews alone, but also of the heathen whom he created. But now, it is the time when we must remind and warn so many of "His Remembrancers" that the Lord Jesus Christ is not alone the Saviour of the heathen, but also of the Jews, if they have faith in Him by hearing and then believing.

God's Order

It is a law of the spiritual as well as the physical world that orderly sequence is necessary to produce a desired result. No power can be obtained if we do not follow the proper method to get it. So the bicyclist instead of applying his foot directly to the wheel, presses the pedal which communicates the power through the crank and chain to the wheel. There can be no reversal of these arrangements.

We have our Lord's command to preach the Gospel and the order is "beginning at Jerusalem," and "to the Jew first." So if societies or churches do not send missionaries to the Jew first, the order is reversed, and this is true also of the minister who does not preach to the

Jew first. This is according to the literal meaning of our Lord's word. People may have their own opinion and do their own way, but then there is the danger of Judges 17-6, "In those days there was no king in Israel, but everyone did that which was right in his own eyes." It is better to do right in the eyes of Him who gave the divine order than to do that which is right in one's own eyes.

Williamsburg Mission

Meetings held at 626 Broadway, opposite Leonard street.

Gospel meetings, Friday and Saturday, at 8 p. m.

Meeting for Inquirers, Wednesday, at 8 p. m.

Brownsville Mission.

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

Sewing School, Thursday, at 3.30 p. m.

Gospel meeting, Saturday, at 2.30 p. m.

What A Jew Said

One afternoon during the question meeting at Brownsville, a Jew asked me in the presence of the audience, "Why do not *born Christians* tell us to believe in Jesus? (Jews think all those who are not Jews are Christians). You, who are only a *made-up Christian* are always telling us to do so. To this I replied that he probably had never conversed with a Christian and explained that those with whom he worked in the shop as well as many other Gentiles, were not Christians, for if a real Christian worked with him for days and weeks together, it would be impossible for him not to speak of Christ. "Well," retorted the Jew, "isn't our President a Christian?" "Yes, sir," said I, "and did you ever talk with the President when he didn't tell you about Christ?" "Why" he answered, "I have read all the speeches he has made lately and in not one does he mention about believing in Christ."

I wonder if these Jews have any reason to think that this is a Christian nation as is generally supposed! However, when the Jews are converted, the Word of God tells us that all nations will know His salvation. Psalms 67, Isaiah 27-6.

Anonymous

We wish to extend hearty thanks to the writer of the following lines which were sent to us anonymously with enclosed contribution to the work.

"Dear Brother in Christ.

"Just a mite in His dear Name. 'Because He has set His love upon me, therefore will I deliver him and He will deliver you and bless you in all your ways.
—Yours in Jesus."

THE NEXT NUMBER

Our next number will be of special interest to the dear friends who desire to know more of the truth which is contained in the word of God concerning poor scattered Israel. The Rev. Cornelius Woelfkin will write directly for "The Chosen People," an article on the subject of "To the Jew First," "Beginning at Jerusalem," etc., etc.

—:o:—

Incidents in the Work

A Jewess Converted

The young man of whom mention was briefly made in the letter of our last number, as having interrupted the meeting at Williamsburg, has made great progress in grace. He came to my private rooms to study the Word of God concerning the things of the Spirit. We had prayer together on several occasions and then he became anxious for the conversion of his wife. So he brought her to one of the meetings and she then desired to read the Bible. She reads both Hebrew and English as she has been educated in our American schools. After this, they came to my house and I gave them a Bible Reading for about an hour showing them many passages concerning the Lord Jesus Christ from Genesis to Malachi. When we came to the 53d chapter of Isaiah, I was glad to see the great surprise that this young woman showed. She had an English Bible before her, and her husband and I read from the Hebrew. We translated literally from the Hebrew: "He shall be despised and rejected of men——Surely, he shall bear our griefs, etc." These familiar words are given in the past tense in English, but the original is written in the future tense.

The wife immediately noticed this and asked why the English version was expressed in the past, since Isaiah prophesied before Christ came? She feared that English people would think that Isaiah wrote the chapter after the occurrences. "But oh," she continued, "how wonderful to see that what the prophet said would happen, really came true."

SHE WAS ASTONISHED.

When we came to the ninth verse of that same chapter. "He made his grave with the wicked and with the rich in his death," it was explained to her that the Jews had planned to bury Christ at the place of crucifixion, where criminals and a low class of people were interred, but when Christ died, Joseph took charge of His body and buried Him in an honorable place, which the word rich implies. The Hebrew conveys this idea of planning quite plainly as the English does not.

This greatly astonished both of them, especially the wife, and she was surprised that such

minor incidents concerning the body of Christ were described minutely by the prophet. At last, when we concluded the study, she confessed that she believed in the Lord Jesus Christ and accepted Him as her Saviour. Please pray for both these converts.

A Talk With Jewesses

One Saturday afternoon, as I left the meeting in Brownsville, right in front of the hall some Jewish girls awaited me to ask why we excluded Gentile children from the Sewing School. As a rule whenever the Jews see me stop for a talk, they will soon surround me and listen. A few Jewesses of the immediate neighborhood noticed me talking with the girls and came over and joined us. They began to ask various questions which I tried to answer, but oh, how ignorant they are. It seems to me that in my country I never heard of such ignorant Jewesses.

While we were speaking, curiosity stopped all who passed by and when women were seen in the crowd, other women gathered around. After I had given them quite a talk explaining something about the Lord Jesus Christ and telling them how dearly he loved them, I hoped this had penetrated at least their craniums and that there would be no further prejudice shown. But just then a Jewess who lives next door to the Mission asked me, "Aren't you afraid that some day God will send down a thunderbolt on you because you have misled so many Jews who have apostatised through your teaching, and have influenced all the girls who gather at the Sewing School each week?"

Then I began anew to explain that through the Lord Jesus Christ they could become true children of God and without Him they could do nothing. I showed them that it was a physical impossibility to live up to their Jewish religion.

QUOTING FROM THE TALMUD.

"Your religion," I said, "forbids you married women to wear long hair (here I quoted the Talmudic teaching on this matter, which says, "if the hair of a woman is seen it is a sin." So the real orthodox Jewesses in the old country, not only closely cut their hair, but also keep their heads covered constantly in such a way that not one hair can be seen. Yet, here you women are not ashamed to go with heads entirely uncovered. A Christian lady at least wears a hat. And you say that you keep your Jewish law." Across the street I pointed out a store which was open on the Sabbath and also called their attention to many other things which they do not and cannot observe. So all have broken the law of God and need the one and only Saviour Jesus Christ, whom God sent into the world to save sinners.

By this time they had become thoughtful and earnest. They looked at each other, nod-

ding their heads as much as to say, "That is so, that is so." There was one anarchist Jew, however, who could not bear to see the women being impressed with the truth, so he began to shout, "Get away you foolish women! Why do you listen to the fool who is talking to you?" But a man who had been at the meeting, took my side with some anger and said, "I'll slap your face, you anarchist, if you call that man a fool. Do you know him, did you hear him? What right have you to call him such names?" Some of the women, too, remonstrated with him for expressing himself thus. So he began to apologize, saying that he meant it was foolish to try and teach women.

Then I said, "That is the Jewish notion, but God's idea is different. In Deut. 31-12, the command was given to teach the Word of God to women as well as men." I pointed out to them what the Lord Jesus Christ had done to elevate woman and told them how some Christian ladies know the Bible better than men, and therefore, are privileged to do so much for humanity as philanthropists and missionaries.

At this a Jewess who is educated in traditions made a speech in a very loud voice, saying, "I don't know anything about Jesus Christ, but I know that Mr. Cohn is right with regard to women, for I read in (she named a Jewish Commentary) that when the Jews wanted to make the golden calf and asked for the jewelry of their wives, they refused to give it up for such a purpose and the men had to break the earrings from their ears. Ex. 32-3. But they brought willingly for the Tabernacle materials and spinings in great abundance. This shows that women are more loyal to God than men." Then she called out "Three cheers for Mr. Cohn, for advocating the women." But I told them that once I had the same ideas that most Jews hold, but through the Lord Jesus Christ, I had changed my opinion and so thought that the cheers belonged to Him, who, if they accepted, would make them equal children of God with those who now serve Him.

As a result of this talk, one of the women said, "I tell you I'm going to send my girl to the Sewing School next Thursday."

A Jewish Girl Baptized

A girl of fourteen years of age was baptized in the Marcy Avenue Baptist Church, on the twenty-third of November. She and her father confessed faith in the Lord Jesus Christ last Spring. Both of them were instructed privately in my house, concerning the main doctrines of our faith and then at their request, a time for baptism was appointed.

It happened that one of the Sewing School teachers having heard this report, asked the girl in the presence of some other Jewish scholars, if she were really going to be baptized

next Sunday? The other girls began to laugh and jeer at her so that she became much embarrassed and ran home and did not return to school for some time. But she came to me privately with her father and told how bitterly she was persecuted by the other girls in the neighborhood, who had spread the story of her coming baptism, until even the men and women were turned against her. Some even ventured to fire missels at her in the streets and had suggested watching her on that particular Sunday. She was very much frightened and said, "When I wanted to be baptized, I did not think of this persecution, and if I cannot stand it, what is the use of my being baptized? Do you think," she said, "that I can be baptized and yet deny it if they ask me?"

So the idea of her baptism was given up for the time being. But a few weeks ago, one Thursday, at the close of Sewing School, this same girl came to me and said, "Mr. Cohn, I want to be baptized. I want to make a public confession of my Saviour, Jesus, and don't think that I am afraid now, as in the Spring. No, no, I am not afraid at all. I *thoroughly* believe (she laid much stress on thoroughly). "Why," she said, "I nearly cried when you talked to the girls and I don't see why all of the girls don't realize that Jesus is our Saviour." So it was arranged that Mrs. Hilton, the head teacher of the Sewing School, should take the girl to meet the deacons of the church for examination and then arrange for her baptism. Mrs. Hilton told us that the pastor and deacons were much amused at the bright answers the girl gave to some of the questions.

The father who witnessed the baptism, being dependent upon Jews for a livelihood could not see his way clear to be baptized, because such a step would cause him to be ostracised and denied any favor among the Jews. Let the friends pray for him as well as for his daughter.

A Wednesday Evening

Since its opening over six years ago, the Wednesday evening meeting of the Williamsburg Mission has been devoted to questions and has proved of much interest. Of course, such liberty could be greatly abused by the Jews and some restrictions are necessary. I do not allow a Jew to enter into a discussion upon subjects which are not essential to salvation and apparently this rule has proved a success, for repeatedly they are reminded that there is but one thing to inquire, namely, "Can you prove to me from the Scriptures that Jesus is the Messiah through whom my sins may be forgiven?"

Since we have been in our present quarters, many new inquirers have come in. It sometimes makes me think that it is the Lord's will that either there should be many missionaries in a large Jewish quarter like this, in order to

acquaint everyone with the glad tidings, or else this one Mission should move from place to place to accomplish the same purpose. Although this place is only three or four blocks distant from the former location, yet I have met a number of Jews who have told me that they never knew that there was a Christian Mission to the Jews in Brooklyn. As these meetings have proved so helpful, I will report part of one held in the new room.

A FEW EARNEST INQUIRIES.

One Jew asked me, "Do you believe in the Ten Commandments?" "Certainly," I replied. "You say," he said, "that you believe in the command, 'Honor thy father and thy mother,' and again, 'Ye shall fear every man, his mother and his father,' Lev. 19:3." Then he began to describe the cries and groanings of his mother, when he should reach home from the Mission. "Now, what do you say to that Mr. Cohn? Shall I keep God's command and not enter this Mission in order to please my mother, or shall I break God's command and listen to you?" In answer to this question, I explained to him that God is supreme, and I read a portion from Jer. 44-17, where it says that God sent the prophet to the children of Israel to tell them that they should stop serving the queen of heaven and they refused to do so, because their fathers had so done, and they wished to do likewise. I also quoted a maxim from the Talmud, which says, "Why does God record His name saying, 'I am the Lord,' at the close of the command 'Every man shall fear his mother and father and also connects with this the Sabbath? Because if thy father or mother tell thee not to keep the Sabbath thou shalt not fear them, since I am the Lord.'" The man seemed satisfied with this explanation.

ANOTHER QUESTION.

Then another Jew rose and asked what he ought to do about his wife. "If I had only the trouble of this brother," he said, "it would be a small thing to me, because I could leave my mother and go to another part of the world. But what am I to do with my wife? She fights with me every time I want to go to this meeting. She does not let me read anything that I bring from here,—a tract or a New Testament. While this brother can forsake his father or mother, I must cleave to my wife (quoting from Gen. 2-24, 'Therefore, shall a man leave his father and his mother, and shall cleave unto his wife.')" Then I told him of the words of our Lord Jesus Christ, that he that does not forsake for His name, father or mother or wife or child is not worthy of Him, and, if we are convinced that Jesus is our Messiah, then we must listen to whatsoever Christ says.

These answers provoked another man in the

audience and he demanded, "How can you say that we ought to listen to Jesus rather than God? Is it not written 'Cursed be the man that trusteth in man,' Jer. 17-5?" I read the last verse of the second psalm, which says, "Blessed are all they that put their trust in Him." But this did not satisfy the man, for he argued that "Him" meant God, not the Messiah. He said that the Christians twist the Word of God. Then I told him to select a few Jews from the audience and let them act as judges. I said that I would explain the second Psalm to them and if they admitted that the "Him" in the last verse meant God, then he was right, but if they said that "Him" meant the Lord Jesus, he must accept Christ as his Saviour. He agreed to this and I reiterated my statement and made it plain to the others.

So he selected seven Jews as a jury and they came to the front while I began, word for word, to explain the psalm. The second verse being the introduction to the whole psalm, says, "Against the Lord and against His Messiah," and the attention of the jury was called to the fact. With this in mind they went through the psalm and so it was easy for them to see that the last verse applied to the Messiah, because the whole psalm spoke of Him. There was a little disagreement between the "gentlemen of the jury" before they concluded, because one said that the words referred to David, who told of God's communication to him in promising to care for him as his son and to protect him from the heathen and all other enemies. But I showed him verse eight, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." I reminded them that David never had any heathen, he did not even possess the whole of the Promised Land and how much less had he the ends of the earth under his control. So, at last, they saw that this jacket was too big for David, or even for Solomon, his son. Then they agreed that the last verse applies only to the Messiah. I pitied the poor Jew who had made the bargain, for he was leaning on a broken reed. He was confused and ashamed and finally ran out. Please pray that he may come to a knowledge of the truth.

A Jew Loyal To Christ

One evening as the janitor was preparing the hall for the meeting, a frightened looking Jew came in hastily and asked for the missionary's address. The janitor told him that the Missionary would soon be there as it was nearly time for the service. "Oh, I cannot stay here," he said; "but if you will please tell me where he lives. I will go and see him, for I must talk with him." The janitor said that he read in his face, a troubled heart and an anxious soul and so

complied with his wish. Next morning, this young man came to my rooms and told me that he had been convinced of the truth, as it is in the Lord Jesus. He is a business man and had a store with his brother on Broadway. When he began to tell his family something about his belief in Christ, they at first commenced to talk to him in a gentle way, but soon changed to a scolding, warning tone. Yet, the more they talked to him, the closer he felt drawn to Christ. Then they compelled him to leave the business without receiving his rightful share, but having learned something of the teaching of Christ, he did not want to fight them or go to law. On the other hand, too, he was glad to be free that he might attend the services where Christ was preached. But his brother with one of their clerks watched him and as he was leaving the hall one evening, they followed and fell on him and beat him seriously before a policeman was attracted by his cries and came to his rescue.

Since then, he has had to be most careful not to go to the Mission, and he said that if they knew a Missionary was living in my house, they would watch him there also. He then asked me to baptize him, but on questioning him, I realized he needed instruction like all other candidates. So I showed him from the Scriptures what faith in Christ means to us, the kind of a life the follower of Christ has to lead, the meaning of baptism, etc. Then I told him to go to any church that he chose and be baptized.

A Shochet in the Meeting

At one of the meetings I was interrupted while reading the portion from the New Testament where Christ healed the lepers. In a passing way I remarked on the difference in the world before Christ came and since that time. The Jews before the time of Christ never thought of building asylums for sick people or lepers to make them comfortable but let them live in the field until they died. But when Christ came into the world, mercy, came too, and even the lepers are now cared for through the kindness of the followers of Christ. Well did the apostle John write that "the law was given by Moses but grace and truth came by Jesus Christ." At this, one of the audience, evidently a very orthodox Jew with a long beard, sprang up and said this was not true. Lepers were not sent free, for it is written in Lev. 13—4 and 5, "The priest shall shut up him that has the plague." The audience was large and there were some among it who remembered the verse and saw the ignorance of this disturber. They therefore looked at him indignantly and told him to shut up. Others however who were still more ignorant than the questioner, knowing nothing of this or any other verse in Leviticus, thought that the Shochet (meaning vice rabbi) was right

because of his office. It is indeed a shame for Jews to have a Shochet like this, who does not even know the Pentateuch. He may have known it before he came to America, but when Jews reach this country everyone from the rabbi to the janitor become materialized and care nothing for the Word of God.

HE WAS ASHAMED

For the sake of the many ignorant ones, I thought it best to stop and explain this point that all might know the Shochet was greatly mistaken. I called him up to the platform, turned the Bible to Lev. 13 and read a few verses. I showed that he quoted only part of the verse. It is true that it says that "the priest shall shut up him that has the plague," but it says in addition, "seven days" (only) in order to find out whether it is leprosy or not. And when the priest decided that it was leprosy, he was not shut up any more (verse 11).

So the audience was convinced that the man with all his piety and all his rabbinical appearance was ignorant of the law of Moses with which he is supposed to be well acquainted. Some of the Jews began to murmur saying "What a Shochet are you," but I quieted them at once and told the man to come on Wednesday evening if he had any more questions. Although I spoke very kindly and kept some of the audience from offending him, yet he felt much ashamed of himself and went out. We shall pray for the dear man that he may come to the Lord Jesus very speedily.

Like Father Abraham

At the first meeting in the new mission place in Williamsburg, there was a Jew present who became much interested in the Gospel. He was a man of about thirty-two, speaks better German than English, yet was born and raised here. His parents are alive, residing in this city. This man had never been to a Mission before and had never heard anything about Christ but knows little of the Jewish religion. He lives not far from the Mission room and as he was passing by while the meeting was in progress decided to come in out of curiosity. But when he heard the preaching of the Gospel he became intensely interested. I can vividly recollect his face which I watched during the whole service. It acted like a register. It showed questions, it showed grief over a lost condition, it showed longing after the truth.

At the close of the meeting the man asked for a New Testament; at the next meeting he asked for the Old. He told me that he had begun to read the Bible from the beginning and that he was sitting up in the evening for hours and studying both the Old and New Testaments. He came to every meeting and always had some-

thing to tell me about his progress, and something to ask about his difficulties. He frequently deplored his ignorance. On one occasion he went home to his parents and asked if they were really Jews. They said, "Certainly" and looked upon him as insane. Then he asked them why they didn't teach him the Bible if they were Jews. He invited them to accompany him to the Mission where they would learn things which he had, such as, to read the Word of God which teaches about the Messiah who saves from his sins every one who believes. Then his trouble began. His parents drove him out of the house and other relatives began to persecute him. It became a hard thing for him to go into the street. Once he came to my room and told me that he felt in his heart that God wanted him to do like his father Abraham who had to leave his native place and go out into an unknown one.

He said good-bye to me and thanked me heartily for what he had learned in the Mission. "Sometime you will hear from me," were his last words.

Among the Children

I am glad to be able to report that the attendance at the Sewing School in Brownsville has been steadily increasing. As was related in last month's issue, we have this year excluded all Gentile girls from the School that we may give more time and attention to the Jewish children. Though hard to dismiss some scholars who had been coming regularly, yet we felt it the right thing to do. Many of the Jews have been suspicious of our intentions in making this change, for they feared some secret design against them. These notions might, we thought, keep away some of the children and greatly reduce the attendance. But the result has shown otherwise and our Father has again proved the truth of His promise, "All things work together for good to them that love God." We have had from ten to fifteen new scholars each week, indeed the attendance has been so large that we have decided not to admit any new girls during December. This will avoid overcrowding and the taking in of transients who come only for Christmas.

I am sure also that all our friends will be glad to hear that we have had a number of additions to our corps of teachers, and that though not fully adequate, yet the supply is better than it has been for some time. We are grateful to Our Heavenly Father for remembering our needs and for putting it into the hearts of some of His children to aid us. Thus in many ways the School is prospering and all the teachers are hoping that the spiritual life of the children may progress as well also. Let us not forget that this is the main object of the Sewing School, to teach these girls of Jesus Christ so that they

may come to accept Him as their Messiah and Saviour.

We wish to thank those who have sent donations of materials and money for the School and are especially rejoiced to say that the black board, for which we asked last month, has been secured.

We are again making our plans for Christmas and are looking to some of our good friends to help carry them out. Entertainments and presents always cost money but we feel sure that those who have provided so liberally in the past, will not forget us this year. As each need has come it has been most fully met so we would simply remind you that we shall be glad of any donations as soon as possible. And may the joy which you help give to these children be reflected in your own souls on Christmas Day.

E. T. MARSTON.

Jewish Notes

The comments of the Roumanian press upon Secretary Hay's note would make interesting matter if translated and published for the American public. The general tone of these comments is that the act of the United States in sending out the note to the powers is one of arrogance. The Roumanian newspapers defy the American Government and declare that Mr. Hay has no right to interfere in the home rule of Roumania. One daily of Bucharest says: "The Jews are better off in Roumania than in the U. S. No one in Roumania ever interfered with their religious liberties. We have never heard of Roumanians disgracing the funeral of a Jewish Rabbi. The Yankee's love for the Jew is hypocrisy. Why does Mr. Hay protest? It is because, as he hints himself, he does not want our Jews to come to his land of the free. We can answer Mr. Hay on that matter that the Roumanian Jews will cease to consider the U. S. as their promised land. Our government has thought it wise to wholly forbid emigration into that country where they are subjected to inhuman treatment."—*Jewish Daily News*.

Sir Marcus Samuel, who entered upon his duties as Lord Mayor of London on November 9, is one of the greatest of the merchant princes of the British metropolis. He is a leading member of the Jewish community. He was born in 1853. His firm launched the first Japanese gold sterling loan of £4,500,000. Sir Marcus was knighted in 1898. In politics he is a Conservative.

—: o:—

Articles Received

Mrs. Barnes, a parcel of clothing.

Miss S. J. Remsen, material for the Sewing School.

Receipts during November

Mr. R. L. C., for rent.....	\$20.00
Mr. J. T. P., for rent.....	20.00
“ ” for the general work.....	15.00
Mrs. D. Gillis, for the work.....	2.00
Mrs. J. A. Peck, for the work.....	5.00
Miss Caroline R. Raphael, for the work...	5.00
Mrs. H. E. Coolidge, for the work.....	2.00
“Our little gathering” per R. H. Diggory for the work.....	1.60
“From friends,” for the work.....	1.50
“A friend,” for Bibles.....	5.00
Mr. R. W. Cutting, per Rev. D. M. Stearns,	5.00
Miss E. L. Lambert, for general work....	10.00
Anonymous, for general work.....	3.00
Miss M. E. Chapman, for Thanksgiving dinner or for the needs of the work...	5.00
H. C. Clark, for the work.....	2.00
Mrs. J. S. Bailey, for the Sewing School..	.50
Mr. W. M. Ingersoll, for the week.....	.50
N. M. Antrobus, for the work.....	.50
Miss Bessie Betts and her friend, for a blackboard for Sewing School,.....	7.00
Miss H. E. Forbes, for the general work..	20.00
Mrs. A. D. Cadwell for the general work...	5.00
Mr. J. A. Haak, for the general work....	1.00
C. E. Society of Wilbraham Cong. Church per Mrs. A. S. Phelps, president, for Testaments	2.00
Mrs. E. Weiss, for the work.....	.50
J. C. Davis, for the work.....	3.00
Mrs. Bauer, for the work.....	2.00
Mrs. M. E. Bryan, for the work.....	1.00
Mr. Geo. M. Terrell, for the work.....	1.00
Mrs. S. R. Rowe, for Thanksgiving.....	1.00
“A friend” for Thanksgiving.....	1.50
Mr. and Mrs. W. W. Fairbanks, for Thanksgiving	2.00

Another Acknowledgement

“A friend,” for Dr. Ben Zion.....	1.00
Mr. Wm. Lindsay, for Dr. Ben Zion.....	2.40
“A friend,” for Dr. Ben Zion.....	.75

As it will be seen from the above receipts four friends thought of the poor Jews with regard to Thanksgiving dinners and sent us \$9.50 for the purpose. As this was not sufficient for the S. S. girls' Thanksgiving dinner, we have distributed it among a number of poor converted Hebrews who received the gifts gratefully.

How to Reach the Missions

To Brownsville Mission, take Douglass st. car to Rockaway Ave., walk half a block to the right, or, Fulton street car to Rockaway avenue, walk six blocks to the right.

To Williamsburg Mission take Sumner, Broadway, or Reid ave. cars which pass the door.

Little Items of Interest

The Industrial Plant

I am glad to report that we have received another donation of \$50 for the Industrial plant, of which mention was made in the last number. It will be remembered that our plan was to establish a book bindery, in charge of a convert who knows this business, whose wages would be paid by the binding, and so give employment to needy Jewish Christians. Five hundred dollars is the amount needed and we have reason to be confident that the rest of the money will soon be sent in. Will not all agree with me touching this one thing?

The General Fund

As we had the extra expense of keeping the Brownsville Mission open during the summer, the General Fund was left in a very low financial condition. The new mission room has required some repairing so that our fund is a little in arrears. We usually give a detailed financial statement every February and we do not desire to give that account here but simply let our friends know the needs, that we may have their prayers in the matter.

Out of Importunity

I am almost certain that if I should visit churches and individuals and appeal for money for these oft mentioned needs, people would respond and give out of importunity if for no other reason. Now if I should do this what would become of the Gospel work intrusted to my hands. I cannot be doing the work and going about making appeals for money at the same time. I can do only the one or the other. My principle therefore has been from the beginning to keep at the Gospel work and let that speak for itself. Thanks be to Our Heavenly Father for the friends who have come to support the work of their own accord. They are such as are looking for the privilege of helping His cause among the Jews, who have been neglected. Such friends are few, but we know that God did not want the multitude of Gideon's soldiers but won the battle with a small number. So I would ask those interested in this work to join me in prayer for a blessing upon the witnessing of the Lord Jesus Christ to my Jewish people.

Tracts And Bibles

Owing to lack of means it has been impossible for us to reprint tracts from the old plates that we have. Neither has there been any considerable distribution of Bibles and Testaments to those who are not only willing but anxious for copies. Will you please take this matter before Him who said, “Mine is the silver and the gold.”