

THE CHOSEN PEOPLE.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS.

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

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Devoted to Israel.

Salutation.

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

II. KINGS, 10, 13.

My Dearly Beloved Friends:—

Now, that a new year has dawned upon us, I desire to do more than salute you as usually. Instead, let me give you a watchword. "In quietness and in confidence shall be our strength," Isa. 30: 15. May this inspire you with holy fortitude which will carry you with ease and courage through the journey of another year. May quietness and confidence spring up in your hearts. Broadening, widening and deepening it will then flow on like the river of God.

SATAN DESTROYED THE CONFIDENCE.

The above text came to me after a perusal of the Rev. Mr. Woelfkin's article, which is found on page 6, entitled: "To the Jews First."

In that article, which was written by a man who is filled with the Holy Spirit and mighty in the Scriptures, I read very plainly that every individual Christian and every Church are ordered by Christ and His apostles to reach the Gospel first to the Jews. Then the question came to my mind, how can Satan deceive almost the very elect in making this Divine order of none-effect in their minds and hearts? What device or scheme did Satan use to turn away the Christian's heart from the Jews? Are Christian soldiers, with the *two edged sword* in their hands, not strong enough to conquer a handful of Jews for Christ? Then the above watchword came to my thought, "In confidence shall be your strength." Strength and power depend upon confidence, and Satan went to work and poisoned the Christian's confidence in the Jews.

HOW HE DID IT.

He devitalized the very atmosphere of the Jews in the eyes of the visible Church, by pictures of gross materialism, hardness of heart, and awful trickery. Moreover, he suggested that the Jews can never be converted, that the money spent on Jewish missions is wasted and that the same means applied for mission work among Gentiles will bring more fruit. Thus, this pessimism with which Satan has enveloped the mass of Christian people concerning the Jews has formed itself into a dense and thick atmosphere through which they could not see a ray of light from God's word concerning the evangelization of the Jews. Satan is exceedingly smart. He does his lying-work the way the sugar-coating of bitter pills is done. When he wants the people to swallow down his terrible lie, he puts upon it a *truth-coating*. He maligns all the Jews by pointing out one bad

one. He is always glad to find a Joshua with filthy garments, to place himself beside him, point at him his finger, and advertise him all over. But, he does not do so to one with clean garments. On the contrary, he tries to conceal such persons. Thus, the pessimistic seed, once sown in the garden of the mind, produces its kind, for we cannot expect hope from despair.

HOW DO WE KNOW?

But some who are interested in this Gospel work, may ask how we know that there is a lack of confidence in the Jews on the part of Christians?

Well, we know it by their deeds; outward acts explain inward thoughts.

The dear Christian people are always ready to spend thousands and tens of thousands of dollars for philanthropic and educational purposes among Gentiles. Hospitals, libraries, schools, nurseries, shelters for friendless, lodging houses, dinners, and suppers are often found in connection with the missions for Gentiles. A missionary speaking of his work among coal miners said, a few weeks ago, that he gets the children to Sunday School by giving them shoes and clothing. But, where do we find a Jewish mission in America which has these advantages? There is not one society in this whole country which would devote time and talent to study the ways and means by which the Jews could be evangelized. There is not one fit building put up for Jewish mission work in America. There are Jewish children without homes, there are poor Jews starving, and there is never money enough to meet the needs of the mission. Therefore, I beg of you, dear friends, to take this watchword and have confidence. People always support that in which they have confidence. If one believes in a thing very much, he gives to it very much. If, therefore, people would believe with all their hearts in the *Divine order* they would pour out all their treasures for this cause; for the Lord Jesus Christ teaches that the heart and the treasure are inseparable.

I appeal now to you, dear friends, who have stood so nobly beside this Gospel work for so many years to keep no silence. Ask your friends, your pastor, and every Christian you can reach to do the Lord's command to evangelize the Jews. If you will do this and keep on praying for His blessing we may be confident that the needs will soon be supplied and the Gospel will have free course.

Sincerely and thankfully,

I remain, your humble missionary,
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.

This Paper Not For Jews

It seems almost paradoxical to hear from some of our friends that they are interested in the evangelization of the Jews, yet have not time to read this paper. One friend wrote: "Am sorry there are no Jews here to give your paper to." Another one said: "Please do not send us the paper, because we are not Jews;" while still another writes: "I have just given your paper to my Jewish friend, Mr. S."

We have been telling the readers from time to time in this column under the above heading that this paper is not for Jews, but is for the dear Christian people who must be converted or turned to the evangelization of the neglected Jewish nation. But if you place any number of this monthly, or another Jewish missionary paper in the hands of an unconverted Jew, then, humanly speaking, you repel him from Christ. I often wish that Christian people would in this respect, listen to the advice of one who, so to speak, knows how to deal with the Jew.

Most Interesting

We do not like to boast or to blow our own trumpet, but for the sake of persuading some friends to read this paper in preference to others, if they have no time to do both, we take the liberty of quoting a sentence from the letter of a very dear friend of this Mission, who is an experienced and shrewd business man. He writes: "Your paper, THE CHOSEN PEOPLE, is the most interesting of all the periodicals I receive." Such kind words concerning this paper, very frequently come to us by word and letter and we could not quote all, but as this comes from a man whose word has weight, it has been selected.

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 3 p. m.

A Double Benefit

I want to ask every reader of this paper to try and secure another subscriber or reader of THE CHOSEN PEOPLE. For each person it is a comparatively small thing to get one friend to subscribe, but when viewed as a whole, the number of readers would be doubled and the result would be a double benefit, one for the work and the other for the new subscriber, who would obtain a most interesting little paper of which he in time would be glad. We have several dear friends who have secured from ten to twenty subscribers in their respective circles of friends. Now, will not each one help to do this seemingly small thing? Remember, that very large buildings are erected from small bricks.

Hard Work Shunned

Although the interest of Christians in Jewish Missions is growing, yet we cannot help wondering over the fact that so many are not taking any active part in the evangelization of the Jews. The other week I asked an aged minister of Christ, what he thought was the reason that Christians have neglected to send missionaries to the Jews. His reply was as follows: "Christians shun hard work; they like to choose the easiest possible tasks. You can get converts more easily among any class of people than among the Jews. You can learn any language more easily than Hebrew; you can understand the customs and habits of any people more easily than those of the Jews. Christ always chose the hardest way, even that of the cross, but his followers prefer the easy paths."

Anonymous

We wish to heartily thank the friend who sent us an enclosure with the following anonymous note: "From one who loves the Jews and longs for their conversion."

You Are A Jew

A Hebrew Christian, who is the pastor of a Lutheran Church in this city, after his Sunday morning service, of short time ago, came down the aisle as was his custom to speak or shake hands with any stranger who might be present. He noticed a young man whom he did not recognize so went near and extended his hand. The man, however, turned away, but the pastor thinking he had not seen him went nearer and when he still avoided looking at him, touched his shoulder, saying: "I want to shake hands with you" The young man's only reply to this was: "What have I to do with you? You are a Jew."

"And the Lord has chosen thee to be a peculiar people unto himself." Deut. xiv: 2.

Incidents in the Work

Some Jews Are Active

While over ninety per cent. of the American Jews are either infidels or indifferent to their religion, those that are still adhering to the old traditions are not always lethargic. Frequently they give evidence of pain at heart, caused by the piercing of the Gospel which is spread among them to some extent. Lately, they issued a tract which contains many false accusations against the New Testament. This is printed in large type in a most attractive way and the Jews buy it eagerly and read it with avidity. A Jew came to one of our meetings with this pamphlet in his hand displaying pride and a spirit of triumph, worthy of a general of Napoleon. "Here is something which *buries* (meaning destroys) your New Testament," he repeated, and waved that tract above his head. He wanted me to look at it and answer the arguments right away in the presence of all the audience, but when I explained to him that the meeting must be held first, he consented to wait until afterwards. So the Jews who heard his boasting, stayed after the meeting to hear the result. When the opportunity came, we began reading that pamphlet and to their great surprise, it was proved to be a pack of lies. From the numerous foolish malignities alluded to, I will quote a few, in order to give the reader an idea of the feebleness of the Jews' ground against the Gospel of the Lord Jesus Christ. It reminds one of the proverb which says: "When one is drowning, he grasps at a straw."

ONE STATEMENT

Several pages were filled with one point, and that was, that Christ Himself said that only fools will go to Heaven.

The author referred to Matt. 5-3, but did not quote the words. So I took the New Testament and turned to the passage under discussion and read: "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." To make it more plain to the Jewish mind and way of thinking, I alluded to the Talmudic expression: "Gass Ruach," which means, one of a big spirit, or proud. This was contrasted with the Hebrew expression of Matt. 5-3, which is "Aneeyey Ruach," meaning those of a small spirit. This showed the Jews positively that the poor in spirit did not mean fools, as the pamphlet said it did, but rather referred to the humble and those who were not haughty.

This explanation made the Jews look again at that pamphlet, and again at the New Testament, and finally at each other in great surprise.

The man who had so triumphantly waved the booklet, began to look disappointed, but he tried to take courage since there were many other arguments to consider. He urged me impatiently to take up the next statement. This proved to refer

to Matt. 19-12. "For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." The tract stated that Christ said that if one wanted to go to heaven he must become a eunuch. Now, according to the Talmudic teaching, this is a great sin with the Jews and so has the tendency to disgust them with the Christ who advocated such doctrines. However, when the passage was examined, they soon saw that it said nothing of the kind.

ANOTHER ACCUSATION.

Further, it incriminated the New Testament doctrine in the sight of the Jews, saying that Christ taught the people that if they found one who sinned in not accepting Him (for instance, a Jew who did not believe in Christ), they should cut off his hands and gouge out his eyes. This referred to Matt. 18-9, but did not quote the words, and finally it added, that this is the reason why the Jews are hated and persecuted by the Christians. So we turned to this Scripture and read: "And if thine eye offend thee pluck it out and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into the hell-fire." This means to set forth to us, figuratively, how strict we have to be with our fleshly lusts and deny ourselves the desires of sin, even should it cause us as much pain as cutting off a hand. They saw this plainly, because, I showed them that the Lord used this figurative expression just as it is used in the Old Testament, where it says: "Eye for eye, tooth for tooth."

The man's pride kept decreasing, but he still had a few more arguments which he thought would not be as untrue as the others. He took up the point which said that the New Testament teaches not to marry. The discussion was based on 1 Cor. 7, 1-2, and since there was no discrimination between Catholics and Protestants, the tract said that all Christian ministers do not marry. In the eyes of the Jews, an unmarried state is a sinful one and so this brought much discredit against the New Testament. But, the verses were read and found to say: "It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife and let every woman have her own husband." I explained to them that when Paul advised men not to marry, it was for that time only. I quoted 1 Cor. 7-26, "I suppose, therefore, that this is good for the present distress," because the Christians were dreadfully persecuted at that time and so he advised (not a doctrine) that it would be better to wait until the storm of adversity had passed.

It was almost pitiful to look at the face of that Jew who had been so sure of victory at the beginning. He appeared to me like a disappointed dog, who has dropped his head and tail. He uttered words of swearing at the one who wrote

the pamphlet and said that he saw now that the book was full of lies while the New Testament was true. He asked for a copy of the latter and said he would read it with "much love."

A Jew's Testimony

One of the hardest things to do, is to persuade Jews to give a testimony in a meeting. The reason is, that they have no ceremony of the kind in their own religion. Of course, they have nothing of which to testify in their old life, but when the Jew becomes a believer in the Lord Jesus Christ, he has a truth of which he can sincerely speak, yet the old ideas within his brain can hardly be banished from his mind. He thinks that if one believes in his heart that the truth should stay there and what is the use of giving it out. Another view the Jew takes, is that it is boasting, like the Pharisee's bill of good deeds. And so, thus far, we have been unable to have testimonies in our meetings. But during the last month, one converted Jew testified in the most striking way. He did this on a Wednesday evening. After a number of men had asked questions, there was a short pause and I inquired whether there were any more questions, or if anyone wanted to give a testimony. At this, one Jew arose and speaking boldly, and in a voice that could be heard over the entire room, said something like this: "Why shouldn't we Jews believe in Jesus? All noble and worthy people in the world believe in Him; kings and princes bow their heads to Him and it is written in the Jewish law (meaning the Talmudic law) that we ought to follow the majority." He quoted, Ex. 23-2. "To decline after many." This, in Hebrew, when detached from the preceding word, Lo (which means, "thou shalt not") is a command to always follow the majority. Upon this irrelevant application a law was made among the members of the Sanhedrin that when a case of law was brought before them, they should vote, and if there was but a majority of one, it was carried. So it is a proverb among the Jews to this day and it is often quoted in the Talmud—"Achrey Rabim L' Hatos" meaning always follow after the majority. The above three Hebrew words are the last clause of Ex. 23-2, which is so differently translated in English. "I for myself," he said, "would like to belong to Jesus, but there are so many things which keep me from Him. One thing I am sure, I would not be willing to die without Jesus." With this, he closed and sat down. Everybody turned and looked at him, because everybody was touched by his words.

How It Spreads

A refined young Jewish lady sent word to me by a converted Jew that she wished to see me and have a talk about the belief in the Messiah.

Her father is a banker and gave his daughter a first-class education. A couple of years ago, before she was married, she overheard an argument between her father and the converted Jew. From what she heard she could judge that the convert was right. She would have liked to know more about it, but did not understand how to acquire this knowledge. She could never forget the appeal the convert made to her father to come to Jesus the Messiah, and be saved. It so occurred that the convert who was made to move from one flat to another in Brownsville, because of his faith in the Lord Jesus Christ, took rooms in the very same block where this young Jewess lives with her husband. She saw the man passing by her door very frequently and recognized him. But Jewish tradition would not allow *her* being a daughter of a Talmudic and highly respected orthodox father to accost a man on the street. She watched for his wife, whom she invited in and asked to bring her some book which would teach her more about that which she had heard once from her convert husband.

SEARCHING THE SCRIPTURES.

An English New Testament was given to this daughter of Abraham which she read for the first time in her life. Many questions arose in her mind because the plan of God's salvation through faith in Jesus the Messiah is so new to the Jewish thought and so strange to his traditions. She asked the convert many questions, and then it was decided that I should go and see her. As her husband is not home most of the time, she could not ask me to come to her house, for if she did so, then her husband could sue her for a divorce, according to the Talmudic laws. It was therefore arranged that we should meet in the convert's house. I was surprised to find in Brownsville so noble-minded a Jewess. Among many other questions she put to me was this, "How is it that the rabbis and other learned Jews like my father do not see this? We then turned to Isa. 6: 9-10. "Make the heart of this people fat, and make their ears heavy, and shut their eyes." She was satisfied with all the answers, and after a long conversation, she said: "I see it is true, 'Jesus is the Messiah.' I will wait to gather more spiritual strength, then I will not rest until I bring my whole family to Jesus." As her relatives are very prominent in Jewish circles, her conversion, if she will confess Him publicly, will startle the whole district of Brownsville and will stir up all Judea. Please pray for this woman.

A Jewish Infidel Converted

A Russian Jew who was a soldier in that army, came in to one meeting at the Williamsburg Mission. Being very ignorant of Judaism, he could not read Hebrew or Jargon. He asked me to give him a New Testament in the Russian lan-

guage. I perhaps never met so ignorant a Jew as he, but I could see that the man had been touched by the Holy Spirit, so I gave him the book. He kept on coming to the meetings and paying much attention to the preaching. About a week ago, he told me that he gave his heart to the Lord Jesus Christ. It was at the close of a meeting when a number of Jews were around me that he said this. When I asked him about his past, he said that he was an infidel, caring for no religion at all. "I ate pork many times," he exclaimed with much emphasis. Pork eating is considered by the Jews, the worst thing a Jew can do to show contempt for his religion and his people. He told us how his heart was softened when he had heard the preaching of His word for the first time. "In this place I became another man," said he joyfully to those Jews standing around us. Then he turned and suddenly grasped my hand in both his and shaking it, he repeated several times saying: "You have made me a child of God." The other Jews laughed at his enthusiasm, but he remarked saying: "You, my brothers, are 'goim' (a Hebrew word for Gentiles, but used by fanatic Jews as an approbrious name for godless Jews) if you do not believe in Jesus." He spoke from his heart with much zeal and fervor so that some of the Jews thought that he was drunk, but as they listened longer, they changed their mind. This man is working in a Jewish work-shop, and he is very likely to lose his job.

An Interesting Jewish Boy

One evening, at the close of a meeting, while shaking hands with those who waited, I noticed a Jewish boy standing near the door. His bright eyes and smiling face attracted my attention more than I can now express. I felt that I must go nearer and talk to him. Usually, we do not permit boys to attend the meetings, because the Jews, as a rule, object to having them come. I was rather surprised to see this boy there. When I asked him how he happened to come, he told me that he came to find his father, who was wanted without delay by his mother. I began to ask him whether he knew anything about Jesus, the Messiah. "I do not belong to any society; he said, [The word "Messiah" sounded so strange to him that he thought I meant some society.] Then I explained to him, but, to my great astonishment, I found out that the boy was totally ignorant in regard to anything concerning religion. He did not know anything about Christianity, neither about his own Jewish religion. Moreover he knew nothing about the Bible, nor even about the existence of such a book, much less about the New Testament. In great despair, I asked him whether he knew anything about God. "No, sir," came the reply from those bright earnest eyes which looked up to me.

HIS FATHER EXPLAINS.

There was a group of Jews standing around us and listening to our conversation. They, too, were surprised at the boy's ignorance. Among them was the father of the boy. But he did not say a word during all that time. Now, I was utterly puzzled. If this boy is so ignorant, then his parents must be so too, I reasoned. Yet the child had said that he had come to find his father *here*. What have such ignorant people to do *here*? and if they come here, how can they be so ignorant? Then I again turned to the boy: "Are you sure that your father is here?" "Yes, sir," he said. "How do you know?" "Because mamma told me so." "How does mamma know that?" "Because my father told my mamma, and I heard it, that he found out a place where a man makes speeches and he liked him better than that man who makes speeches to the anarchists. And he said to mamma that he wished she could come with him and he told her where it was." By this time the father who had been standing in the background, pushed forward and said to me: "I am the father of this boy." Then, and not until then did the boy see him. The father then said to me: "You express great surprise at the ignorance of this boy. Well, sir, I am to blame for that. I do not wish any name of religion or Bible, or God, mentioned in my house. Some time ago, one of my children came in and told me that she had heard that God had made this world and all the people; and I commanded the little girl never to mention that name again, and that she must not believe anything of the kind." As the man said this he excused himself and hurried out.

THE BOY ANXIOUS.

The manner in which the man spoke gave evidence of a troubled heart; and I was glad for the boy's sake that he went out, for in the father's presence the boy would not have been willing to listen to what I had to say. I took the boy aside and told him as briefly as I could about God, the Father and His only begotten Son, the Lord Jesus Christ. He became very anxious to know more about these wonderful truths so new to him, and I gave him an English New Testament. He then looked at the book and at me alternately, again and again, and in his bright little face was registered a question. Then I asked him: "Cannot you read this book?" "Yes, sir, I can; but where shall I read it? For if my father sees me reading it I should certainly have to leave his house. If you could let me come to this place every time I get a chance to read, I would like to study this book." I told him that the mission room was closed every day and that his request could not be granted. At this he bowed his head like an old man and thought for a moment. Then he said decidedly: "I must read this book, no matter what happens. I can read it when I go on my errands for my father, and

when I am in the house I will watch for a chance when my father is out," and away he went, saying: "Good-bye."

On another occasion, when the father appeared at a meeting, I had a long talk with him. He told me how he had been doing good business in Russia, but had to leave every good prospect and flee to a strange country, all because of religion. The Russians persecute the Jews because they, at least nominally, have the Christian religion, and the Jew has his own religion. "So I thought how can there be a God," he continued, "but when I happened to come and listen to your speeches here, a new light came to me and I concluded that I ought to let my children believe in whatever they like. I regret now forbidding them the knowledge about God." Please pray for this father and child.

The following article was written directly for THE CHOSEN PEOPLE by the well-known and much beloved servant of the Lord Jesus Christ, the Rev. Cornelius Woelfkin, pastor of the Greene Ave. Baptist Church, Brooklyn.

"To The Jew First"

It would be difficult to overestimate the important place which the Jewish people occupy in the history of the world. The two fundamental things that make for the strength and progress of a nation, are its system of Law, and its Religious faith. Where these are defective, the nation disintegrates. Where they are true, the nation abides and becomes a factor of progress. If we turn to the nations that to-day constitute the civilized world, we find that a common jurisprudence and a common religious faith characterize them. If we inquire whence they derived these, the answer is from the Jewish people. There are few modern fruits of civilized life that do not root themselves in the far-back theocracy of the Israelite nation. And yet how little is this debt recognized and confessed?

Whatever may be the ignorance and indifference of the non-religious people, there is no excuse for Christians abiding in darkness concerning this subject. The volume which we profess to accept as our guide to knowledge, and authority for conduct, is emphatic upon this theme. The oracles of God which are the foundation of our faith, were intrusted to the Jew. He was the adopted of Jehovah, to whom belonged the glory of the covenants, and the giving of the Law, and the service of God and the promises. Israel's prophets were the heralds of the salvation which is now ours. And when the Jewish Messiah, our own Lord and Saviour talked with a Gentile, he emphatically said, "Salvation is of the Jews." (Romans, iii-2: ix-4-5: i Peter, i-10-12: John, iv-22.)

There are special blessings promised to those who recognize this indebtedness to the Jews, and reciprocate in the giving of the gospel now to them. The distinctive order in which the gospel is to be preached, as it makes its way into all the world, is, "To the Jew first and also to

the Gentile." This order should never be reversed.

GENTILE CHRISTIAN'S IDEA.

There is an idea latent in the minds of Gentile Christians, that the Jew has had his chance at the gospel, rejected it, and is now impervious to its influence. But such is not the position of scripture statement. The Jew of to-day has not had his chance until the gospel is offered him, not in letter simply, but in a ministry clothed with the power of the Holy Spirit of God. Irrespective of the order, he is among the "every creature" who has the right to hear the glad tidings. But when we remember how that he was the channel through whom the blessings of God have come to us, our gratitude should put him among the *first* to receive the glad tidings at our hands.

If we look carefully into our own New Testament, we shall find the injunction, "To the Jew first," very emphatic. Even a casual reading of the book of the Acts of the Apostles reveals this emphasis. The commandment of the Lord to the apostles was to tarry at Jerusalem and to begin their ministry there. When Peter preached there he said, "Unto you *first* God, (having raised up his Servant,) sent to bless you, in turning away every one of you from your iniquities." But it may be said that to Peter was committed the gospel for a distinctive ministry among the circumcision. Then look a moment at the order of St. Paul's preaching. He was specially chosen to proclaim the message to the Gentiles, and as the apostle to the Gentiles he magnified his office.

FIRST TO THE SYNAGOGUE.

In Damascus the Lord laid his electing choice upon him. But where did he begin his ministry? "Straightway in the *synagogues* he proclaimed Jesus that he is the Son of God." It was to the Jew first. When he was later with the church at Antioch, the Spirit said, "Separate me Barnabas and Saul unto the work whereunto I have called them." And this work was evidently to bear His name before Gentiles and kings and the children of Israel. "And they being sent forth by the Holy Spirit, went," until Paul had witnessed before Caesar at Rome and died a martyr to the Gospel's truth. But as you follow him from city to city you find as he enters Salamis, Iconium, Thessalonica, Beroea, Athens, Corinth, Ephesus and Rome, in every instance he entered the synagogue or sought out the Jews, and to *them first* he preached the Gospel of Grace.

This method may easily be traced by a reference to the following scriptures. Acts, ix-20, xii-5: 14: 46, xiv-1, xvii-1: 2: 10 17, xviii-4: xix-8, xxviii-17. If we would discover the secret of the persistence to the apostle in continuing this order of to the Jew first, despite repeated rejections, we must turn to the ninth chapter of Romans where we hear him describe the passion that consumed him. For them he

had a great unceasing pain in his heart. He could even pray himself to be anathema from Christ for his brethren's sake. He said, "My heart's desire and supplication to God for them is that they might be saved." Something of the passion that swept through the heart of Moses, as he offered himself to be blotted out of God's book if thereby He could save His people, went continually through the heart of Paul for the salvation of the Jewish people.

LIFT THE VEIL.

But this principle and purpose must root itself in the purposes of God. If God has cast away his people, then it is a waste of time and energy to minister unto them. But if they are even now within his plan and purpose, we dare not neglect our duty with reference to them. The eleventh chapter of Romans is the end of all dispute upon this subject. God did not cast off his people whom he foreknew. Nationally, they are become a severed branch and have no national autonomy. But religiously, they are still a people. As such, the veil of Moses lies upon their heart. But if the gospel of grace has quickened us who were dead in trespasses and sin, without Christ, without God and without hope in the world, who were far off, strangers to the covenants and promises, aliens and outcasts; who shall limit the power of the Spirit of God to lift the veil from the hearts of those who are nigh, and are first in the heirship of the promises? Israel is a dry branch, but not a rotted and hopeless branch. There is among them an election as among the nations of the Gentiles. And if the gospel needs to be preached to every creature among the Gentiles for the gathering of the elect among them, it follows that the gospel must be preached to every Jew for the same end.

Again, if the fall of them has enriched the world with the glad tidings, "what shall the receiving of them be but life from the dead?" Many of the promises and prophecies through which the world is to find still larger blessing were broken for a time by their national casting away. These have not failed. They are held in abeyance. And if with their failure God has been able to do so much for the world, what will be the overflowing grace when they shall fulfill the purpose for which they were eternally chosen? There are undreamed of glories yet awaiting the world in the purposes of God, and some of them are definitely awaiting the day of Jewish reconciliation to God. And as we minister to them, we are hastening the consummation of those blessings.

THE DIVINE ORDER.

The gifts and callings of God are without change. But Israel has not yet realized all that God has promised them. Shall these fall to the ground? As we received the blessings of grace through them, so God has ordained that through our mercy they may also obtain mercy. As the

gift of the oracles by which we learned of our common salvation was formerly intrusted to them, so now the oracles of the New Testament salvation are intrusted to us to minister to them. We may examine this subject from what standpoint we please, we cannot escape the conclusion, that in our duty to give the lost world the gospel of the grace of God, the divine order is: "To the Jew first and also to the Gentile." Their past ministrations were the channel through which we obtained mercy. They are beloved for the Father's sake and in the purposes of God. They are among the creatures of the whole world to whom we are to go. Their salvations will mean a still greater blessing to all the world. From every side we hear the emphasis: "To the Jew first."

On the first opportunity during the month of January, Mr. J. Hudson Taylor, the founder of the most successful missionary work of the modern day, the China Inland Mission, sent to John Wilkinson the superintendent of the Mildmay mission to the Jews, a subscription with the following message—"This is the first money that comes to me this year, which I send you for gospel work in your mission in accordance with the scripture, "To the Jew first." This was usually responded to by Mr. Wilkinson sending a personal subscription to Mr. Taylor with the words, and "To the Gentiles also." There is a special blessing promised upon the individual Christian as well as the church that meets this obligation. If, therefore, we would please God and reap a blessing upon our own lives and works, let us not fail in our sympathy, prayer and help toward Israel. "Pray for the peace of Jerusalem, they shall prosper that love thee."

C. WOELFKIN.

Christmas at the Sewing-school

Once again has the Christmas time been with us and once again has it visited the Sewing-school at Brownsville. They who are teachers there wish that all the friends of the work could have been at the school that afternoon, to see the joy and pleasure given to the girls. The Monday afternoon after Christmas was the time chosen for the celebration. It turned out to be a snowy and blowy afternoon, but only a few of the girls were kept away on that account. Since excluding Gentile children from the school, our numbers are about eighty; and of the eighty, sixty or more were on hand on Monday.

The exercises began with the singing of a hymn by the children, "God is Love." The chorus of this they seem to take especial delight in singing, and it always rings out well.

"God is love, yes, God is love,
Jesus came down from heaven above,
With the good news for me and for you,
The old, old story, so sweet, so true."

After the singing Mrs. Hilton read from the

Gospel of Matthew the story of the wise men coming to seek Him who is born King of the Jews, and offered prayer. Then followed the carol, "Once in Royal David's City," after which the classes recited in turn the verses they had been learning for the occasion. The verses were those in the second chapter of Luke's Gospel, from the eighth through the sixteenth, and as each class recited its verse in turn, we had the continuous narrative of the appearance of the angels to the shepherds.

Then came the great event of the afternoon, a stereopticon exhibition, which the children seemed thoroughly to enjoy and appreciate. There was first a series of pictures on the early life of Jesus, each one being explained. When we came to one of the pictures of the Nativity it was left on the screen while the girls sang their new Christmas carol.

"Under the stars one holy night.
A little Babe was born."

Following this, Miss Marston read "The Pied Piper of Hamelin," and as she read, pictures illustrating were thrown upon the screen, causing great merriment among the girls. Then came several moving pictures, and the stereopticon exhibition was over.

The same dear little girl who has so often recited for us before had learned a new piece on purpose for our Christmas this year, and the girls listened to her with delight.

Then came the giving out of the presents, when the girls became so excited, they could scarcely keep their seats. Friends had been most kind to us, and through their kindness and generosity each girl received a present, a stocking of candy and an orange. Among the presents were books, boxes of letter-paper and small work-boxes for the older girls; games, books and hair ribbons for those younger; and for the very youngest, dolls. If the friends could only have seen the delight of the girls upon receiving their gifts, they would surely have felt repaid for all exertion in their behalf. When each girl had her hands just about as full as they would hold, Mr. Cohn gave them a short talk, and closed the afternoon's happiness with prayer.

And as the Christmas season draws to its close, let each one of us who love Israel's Messiah, pray that He may become very real to these children and that they may come to know Him as the Son of God and their Saviour.

CLARA E. MASTERS.

Articles Received

"A friend," a parcel of clothing; Mrs. Hayne, a parcel of work for the Sewing School; Mrs. Cutter, a parcel of Gingham for the Sewing School; The C. E. of Marcy Ave. Bap. Church, seven boxes of candy and a package of books; The Inf. Dept. of S. S. of Marcy Ave. Bap. Church, 145 stockings of candy.

Receipts During December

| | |
|--|---------|
| Miss Anna C. Patterson, for general work, | \$ 4.00 |
| M. T. Martin, M. D., for general work,... | 1.00 |
| Mrs. Wm. S. Moses, for general work,... | .50 |
| "Bloomsburg," for general work..... | 10.00 |
| Mr. G. W. Williams, for general work,... | .50 |
| Anonymous, for general work,..... | 1.00 |
| Mr. L. O. Norris, for general work,.... | 2.00 |
| Mrs. E. G. Sylvester, for general work,.. | 2.00 |
| Rev. D. H. Tuttle and Mrs. Zimmermann, | 1.00 |
| Misses Remsen, Shipman and Murray.... | 3.00 |
| Rev. Robert Leslie, for general work,.... | 2.00 |
| J. T. P., for general work,..... | 50.00 |
| Mrs. A. E. Kimball, for general work,.... | 5.00 |
| "A friend," per Miss Marston..... | 2.00 |
| Mrs. C. E. Santee, for general work,.... | 1.00 |
| Jean Elliott, for general work,..... | 1.50 |
| Mr. and Mrs. Pass, for general work,.... | 5.00 |
| W. E. Huntley, for general work,..... | 5.00 |
| Mrs. Adeline Estoppey, for general work,. | 1.00 |
| M. Demarest, for general work,..... | 1.00 |
| Mr. W. B. Woodruff, for general work,.. | 1.00 |
| Mrs. Wm. H. Tice, per Mrs. Atkins.... | 5.00 |
| Mrs. P. C. Browning, for general work,... | 2.00 |
| Mr. and Mrs. W. W. Fairbanks..... | 1.00 |
| Mr. N. E. Barrett for general work..... | .30 |
| Mrs. M. Tullo (one pound sterling)..... | 4.86 |
| "A friend," for general work,..... | 10.00 |
| Mrs. A. B. Van Wyck, for general work, | 1.00 |
| C. R. Mitchell, for general work,..... | 4.50 |
| D. B. Dye, for general work,..... | 1.00 |
| Sarah C. Sherman, for general work,.... | 1.00 |
| D. W. Alderman, for general work,..... | 5.00 |
| Mrs. A. L. Hills, for oranges | 2.00 |
| Mr. R. L. C., for rent,..... | 20.00 |
| Mr. J. T. P., for rent,..... | 20.00 |
| "A friend", for Bibles,..... | 5.00 |
| Mrs. H. E. Coolidge, for Bibles and work, | 4.00 |
| Mr. H. D. Tiemann, for the poor..... | 3.00 |
| Mr. James Barlow, "for Christ and Jews," | 10.00 |
| A friend, "for Jewish Christians' needs," | 2.00 |
| Mrs. C. A. Gray, for Christmas..... | 1.00 |
| Mrs. Klausman, for Christmas..... | 1.00 |
| The friends of Israel, Morristown, per | |
| Miss Bessie Betts, for Christmas..... | 22.00 |
| Mrs. Peter McCartee, per Miss Marston.. | 2.00 |
| Mr. Robert A. Herring, for general work,. | 1.00 |
| Mrs. Samuel G. Silliman, for general work, | 5.00 |
| Rev. T. A. Shaw, for general work,..... | 2.00 |
| Miss Caroline R. Raphael, for work..... | 3.00 |
| "From a Lewiston Baptist," for work.... | 1.38 |
| Mrs. C. Schaffer, for general work,..... | .50 |

The Industrial Plant

A friend has sent us \$30 more for the Industrial Plant. There is now on hand a sum of \$140.00 for the purpose.

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| About a year ago a friend sent us..... | \$ 10.00 |
| Two months ago a friend donated con- | |
| ditionally if the rest is raised..... | 50.00 |
| Then another friend sent us..... | 50.00 |
| And now again..... | 30.00 |
| Total..... | \$140.00 |