

# 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 dear Christian Friends:*

In saluting you as the children of the King, I express my wishes for you at this time that He who is not only our King, but also the Author of life, who remained not under the power of death, may inspire you with a more blessed and lively hope than ever before. Amen.

### HIS RESURRECTION.

At this season of the year our hearts and minds have little room to think or speak of other subjects than that of His resurrection. Not simply because it was a most wonderful event in itself, but because it is the cause and pattern of ours. If He had been left in the grave, all our hopes had been buried with Him. But since God raised His body from the grave He has also raised the body of every believer in Jesus with Him. This was foretold to us about eight hundred years before Christ through the prophet Hosea, chap. 6: 2. "After two days he will make us alive, *because* on the third day he will raise *Him* up and *we* shall live before Him;" (literally), the expresison, "he shall raise us up," is in Hebrew one word, viz., yekeemenu, which may be applied to the singular as well as the plural. Gen. 49: 9. Num. 24: 9. and 30: 14.

### GOD'S WAYS VS. MAN'S WAYS.

In meditating a little more, we find that Christ's resurrection is to us a holy security of God's presence, for not only after death, but also in our daily life and difficulties He is at hand to deliver us. In this God differs from man very much. My Jewish brethren always ask me this: "If Jesus was the Son of God as you state, why did God permit the people to kill and bury Him in a grave? What father would allow his son to be killed if he could help it?" Once I went directly to God in prayer for an answer to this query and I believe *He* taught me to reply as follows: "God tells us saying: 'Neither are your ways my ways?' Isa. 55: 8. Why? Because man's only way of saving his child from fire or drowning, is to prevent it if he can; for if the child were burned or drowned the father is helpless. But God can do all things, therefore He is not afraid to let His child

fall in the river or in the fire; for He says: when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; through the fire, thou shalt not be burned." Isa. 43: 2. He did not keep Daniel out of the den of the lions, but He was with him to shut the mouth of the lions. He did not prevent the three men from being cast into the burning fiery furnace, but He was with them there so that not one hair of their head was singed. He did not keep Joseph out of prison, but, 'The Lord was with Joseph.' and so also He allowed Jesus to be killed and buried for what did it matter if His only begotten Son went down to the grave since He was with Him and raised Him up. It does not say: 'Thou wilt not suffer thine Holy One to see the grave, but, "to see corruption," and Jesus rose indeed before His body began to be corrupted.' What a blessed comfort it is in our life's trials to know that He is with us to deliver us! But it is not so with the world. See Psalms xxxiv, 19th verse, concerning the former and 21st verse concerning the latter."

### APPRECIATED BY JEWS.

The above was given at length in a sermon to a large audience of Jews who appreciated it very much, some of them asking me to repeat it again another evening. The expressions of satisfaction of the Jews at the close of the meeting were very encouraging and caused me to give thanks to our Heavenly Father when I came home from the meeting. In closing my letter of salutation to you my dear friends I wish to ask you for special prayers for the Jews at this time of the year. It is now their preparation for the passover feast which they will begin to celebrate Saturday evening, April 11, and which will end Sunday, April 19. I believe in the prayers of God's children in the all prevailing name of the Lord Jesus Christ. Pray that the Jews in observing this holiday which is only a shadow of things to come may be troubled in their minds and in their consciences over the fact that they have no lamb now a days and that they may eventually find out that Christ is our Passover.

No man can tell what God will do in answer to prayer. Please make it a special subject of talk with your Father in heaven.

Your servant in the Gospel,

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.

### "We are used to the Water"

A large number of the young people of the Marcy Ave. Baptist Church visited the Williamsburg Mission twice during the last month. They sang hymns which the audience enjoyed and appreciated very much. The first evening when they came it was raining hard and we expressed our surprise at their presence, but they promptly replied: "We are Baptists and we are used to the water."

### To the Anonymous

Thanks to the dear friend who sent anonymously a money order from New York, for \$3.50; three dollars for Bibles and fifty cents for the paper. Will the anonymous friend kindly give name and address, so that we may know to whom to send the paper, and credit the subscription on the list?

### Announcement

Mr. Cohn is at liberty on Sundays and will speak wherever invited on the following subjects:

- Jewish Mission Work, past and present.
- The Passover. Jewish Customs.
- The Tabernacle.
- The Second Coming of Our Lord.
- The Day of Atonement.
- The account of His Own Conversion.
- The Names of God and Other Subjects.

### The Last Number

After the last number of THE CHOSEN PEOPLE had been sent out there was a demand for more copies from many friends. We were sorry that we were not able to furnish with papers all those that applied.

The printers do not keep the type after they have delivered the order, and so we could not have more printed at the time the friends wrote us.

### New Names

A number of friends have kindly sent us new names and addresses of their Christian friends who are likely to take an interest in the evangelization of the Jews. A sample copy of THE CHOSEN PEOPLE has been sent to each of those new friends, who it is hoped will soon become familiar with this Gospel work and will give it their sympathy and prayers. Thanks to the senders; their kindness is much appreciated.

### The Time of Visitation

The Lord Jesus Christ looked with weeping eyes upon the Jews because they knew not the time of their visitation. They were intensely religious, they observed all the teachings of their learned and holy men, they were positive that they were doing what was right, and never allowed themselves to think that they were wrong.

But the Holy and Just God brought doom and misery upon them because they rejected the word of God and followed traditions of men and their own ideas. Mark 7:9; Jer. 8:9.

"God at first did visit the Gentiles," that they might "provoke the Jews to emulation." Rom. 11:31. This visitation has lasted nineteen centuries, a period much longer than that of the Jews. Instead of keeping His command "Beginning at Jerusalem," and observing the divine order "To the Jew first," the Gentiles have retained the ideas of their learned and sainted men who twisted His word and excluded the Jews from the Gospel. This visitation has now reached its climax; for the Jews are willing to listen, and there are many able converts who could be useful in His vineyard, if we had the means to employ them. Oh, that the Gentiles knew this their day of visitation!

### Williamsburg Mission

Meetings held at 626 Broadway, opposite Leonard st.

Gospel meetings, Friday and Saturday, 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.

### The Rabbi's Testimony

The friends will no doubt remember the account we gave about two years ago of a Jewish rabbi who visited our meetings, began to study the New Testament, and consequently confessed the Lord Jesus Christ, gave up a Synagogue and became a street car conductor for a livelihood. This rabbi visited the Brownsville Mission one Saturday afternoon last month and gave the audience a brief talk in which he exhorted the unbelieving Jews to prayerfully study the New Testament and believe in the Lord Jesus Christ. He also came into the Williamsburg Mission on his way home from his work. Wearing the conductor's uniform, and with the sweat still on his face he showed that his heart was for Christ, our blessed Saviour. Instead of being in a street car, this brother could be a conductor in the hand of Jesus who would transmit the Gospel through him to many Jews, if some one would supply the means for a salary.

## Incidents in the Work

### A Jew Baptized

In the February number of THE CHOSEN PEOPLE on page four, under the title of "That Swindle," mention was made of a Jew who went to a convert to detect the schemes of the missionaries. This Jew, although he knew parts of the Bible as Jews know them, was totally ignorant of Christ and his claims as the Messiah; neither did he know that a missionary is a Christian; but like the vast majority of the Jews thought that missionaries are sent by some secret society who wish to obtain more members. The Jews therefore guess, each one according to his own capability, for what purpose new members are desired. This Jew had his own opinion concerning the "band" of missionaries, and he said, "I will go to that convert and find out all about this swindle." When he visited the convert, he tried to take him into his confidence in order to make him tell all the ticks of the association. The convert, although he has been suffering many things for Christ's sake for the last two years was ready to give a reason for his faith in the Lord Jesus Christ.

#### A NEW REVELATION.

The convert told the speculating Jew that he was willing to give him all the information he wanted concerning the so-called swindles of the missionary companies if he would sit down at the table and listen patiently. Taking the Hebrew Old Testament, he opened to the fifty-third chapter of Isaiah which he read and explained, in connection with some other passages of Scripture. The Jew who had frequently read these passages before, was astonished at the truth which dawned upon him in the light of comparing Scripture with Scripture. Isaiah 53 was now a new revelation to him. It did not take him long to be convinced of the truth, and, at the end of the conversation, he rose to his feet, exclaiming that this Jesus was indeed the promised Messiah.

Some time later the convert came and told me joyfully of his experience with this man. I encouraged him and advised him how to further deal with him. Once he came with him to my private room asking me for special instruction for baptism. After a talk with the candidate, it seemed to me that he was not yet fit for baptism. The Jew was told to study the Scriptures more prayerfully until he should be rooted and grounded in the faith, so that he could stand persecution after his baptism. The convert was a little discouraged at the time, because he thought that the man ought to be baptized at once.

#### ENTIRELY CHANGED

A few days later the convert came and told me that he saw plainly that my advice had been

good; because the man himself admitted that he did not realize the need of the Lord Jesus Christ as his personal Saviour through whom he could be washed of his sins, although he was convinced that Jesus was the Messiah. Since then he had prayerfully studied the subject, found himself condemned in the sight of God, because of sin, and by the grace of God, became a changed man. One evening, as he sat in one of the front seats at the meeting I looked into his face and could readily see the difference. Then I said to the convert, after another talk with the candidate, that he might now go with him to a church and let him be baptized. And so seeking to discover the swindle brought the man to the truth.

Finally he was baptized the second Sunday of March in the Marcy Ave. Baptist Church by the pastor Rev. W. C. P. Rhoades, D. D. The man has a family of eight children. His oldest daughter; an accomplished girl, has been playing in the Jewish theatres, but, since his conversion, her father has stopped her acting. Although his wife and children are ignorant, he hopes to bring them all to the saving knowledge of the Lord Jesus Christ—his new found Saviour.

### An Earnest Conversation

Having had occasion to accost a Jew in a car, we started a conversation. He had been in this country about twelve years. While living in Russia he had been a conscientious observer of the law, but in America like nearly all Jews, he had become lax in observing the Mosaic commandments, because of hindrances in his business. I asked him what he thought concerning our future state; how he expected to meet his God who had pronounced a curse upon the one who broke His commandments. He tried to justify himself as almost all the Jews do, by saying that he did what he could, and what he could not do, he was not responsible for; also that prayers and fasting and giving of alms will atone for one's sins. This Jew still remembered somewhat of the Scriptures; and some passages which I quoted were quite familiar to him. Then I showed him that even one commandment of God transgressed brings down the curse of God, and that no cursed creature can come to God in that state without atonement.

#### HE BROKE DOWN.

He knew me as a Rabbi, and this caused him to receive with respect what I showed him from the Scriptures. He felt I had authority. He then broke down and told me how he dishonored the Sabbath by keeping a grocery store open and also by selling pork. [The sale of pork is forbidden by the Talmud]. And more than that, he would even come in for his dinner with unwashed hands after he had handled the pork, and no doubt some of the grease which



adhered to the bread went into his stomach, and made all his being *trafe* (unclean). He, sighing deeply, continued, "I have no hope for any future, I am lost, I am lost" Then I asked him if he would like to know some way by which he could regain favor in God's sight and be saved from his sins. "Of course," said he, "I would like to. I would do," said he, "anything that I could, in order that I might be assured of "Olam Haba." (Everlasting Life in the Future). Up to this time he did not know of my belief in Christ, but now I read to him the fifty-third chapter of Isaiah and quoted a passage from the service for the Day of Atonement in the Prayer Book which sounds like the fifty-third of Isaiah. I told him that as a Rabbi, I made a discovery in the Word of God, which is much neglected by the Jews and their leaders. He began to look upon me suspiciously and interrupted me frequently with some curious questions. When it was shown him plainly that this chapter could not possibly be pointing to any other than the Lord Jesus Christ, he asked how Jews could have the same religion as Gentiles. Then I told him that Gentiles believe in the God of Israel, the God of Abraham. "Then how can Jews believe in the same God as the Gentiles do?" At last the man was subdued and said that he would soon accept this Jesus as his Saviour. He also said that he would like to come and hear me preach the gospel.

### A Humble Confession

Since the Lord put me in this field of labor He has privileged me to hear from many Jewish lips a confession that the Lord Jesus Christ is the Messiah indeed, but perhaps few of them caused me to marvel so much and to thank God so heartily as the one made by a stiff-necked Jewish young man last month. This young man was among the first ones to attend the meetings at the Williamsburg Mission when it was opened nearly seven years ago. At that time he was very ignorant of the Scriptures but was bitterly opposed to all connected with Christ. He used to come to every Wednesday evening meeting when liberty is given for inquirers to ask questions and he used to argue with great zeal but not according to knowledge. The foolish queries of this zealot caused the audience to laugh very frequently, but that never discouraged him. On the contrary it provoked him to a careful and persevering study of the Scriptures. He told me that he would like to study the Bible if I would give him one, so he received a German Bible from the mission. Later on he asked for a Hebrew Bible, saying that the two together would give him a better knowledge, still later he asked for a Jargon translation, and finally he applied for an English Bible. Hoping that the man would see the light I gave him all the Bibles he wanted.

### SOME OF HIS QUERIES.

But the more he studied the more he had to ask. He would take up for instance, Matt. 27: 5, "And he cast down the pieces of silver—and went and hanged himself," and then quote Acts 1:18. "Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst." "How can you reconcile this contradiction?" he would insist. In vain did I try to explain that both were true, namely after he had hanged himself he fell headlong; but he would not accept it. Again he would ask, "Why does it say in Matt. 28: 2 that one angel was seen and in Luke 24: 4, it states that there were two?" I told him that the angels mentioned by Matthew and Mark were different from the two mentioned by Luke and John, which was seen after that the one angel was seen. But this young Jew would not receive such explanations and only multiplied such questions every Wednesday evening. On several occasions he let loose his tongue uttering contemptuous expressions about the followers of Christ. Once I had to ask him to leave the room which he did at once and we thought he would never come again, but next Wednesday he sneaked in and kept still for a few evenings and then the old times revived.

### TRIED TO HURT THE WORK.

Not only did he trouble me with his questions which he repeated very often, but he also tried to hurt the work of preaching the Gospel to Jews.

For instance he would stand outside the mission hall at the time of the meeting on Friday and Saturday evenings and would persuade the Jews not to enter in. Again, at the close of the service, he would meet the attendants, asking what they thought of the sermon preached and if some one would have the boldness of speaking favorably he would try to convince the party that he was mistaken. The converts reported his doings with some grief and suggested I should not allow the young man to enter in or come near the mission room. My reply was that we should rather pity and pray for the man. Finally one Wednesday evening of this month he accompanied me on my way from the meeting and told me humbly and earnestly that he now saw the whole truth as it is in Jesus. Please remember this brother in your prayers that he may be steadfast and confess Him publicly.

### A Wealthy Jew Converted

About four or five years ago a well to do Jew told me that after he had attended our meetings at the Williamsburg Mission for some time he became convinced of the truth as it is in Jesus. It was a joy to hear him say so, but I asked him if he had told others of his convictions.

To this he replied that he could not do so because he would lose all his fortune, then about sixty thousand dollars. Soon after he removed from this city and I did not see him until one Saturday evening last month when I noticed him in the audience. At the close of the meeting he told me that he had a very important matter to talk of, so as I went home he accompanied me and told me as follows:

"You know I was well to do while I lived here, but now I am wealthy. I have piled up a lot of money in building houses. I have twelve houses of my own in New York and besides that I have my old property in Brooklyn. But I am not happy. I have loved the Lord Jesus with all my heart, ever since I learned about Him in your mission, but my wife opposes me very bitterly. My great desire is to bring up my five little children in the same faith, but oh, my wife, my wife."

HE SOBBED.

At this he broke down, his voice gave way, and he began to sob as he uttered the words. With much grief he related how he tried to persuade his wife to join him in the faith to identify themselves with the children of God who serve the Messiah Jesus, and let their children attend Sunday School in order that they might receive instruction in the word of God. But whenever he talked to her she began to cry and begged him to stop. Recently she told him very decidedly that if he did not stop talking about these things she would leave him and engage as a servant in some good Jewish family rather than stay with an apostate. She said that although she loved her little children very dearly, yet because they are his descendants they might have the same inclination to become apostates, just as the apple does not fall far distant from the tree, and she had better leave them with their father. The wife is very ignorant; she cannot read or write any language, but recently expressed a desire to learn English. As her husband was about to advertise for a teacher the thought, which he believes came from God, occurred to him to come to see me and inquire if some Christian lady who knew German could be found to give his wife instruction in English and at the same time in a wise way lead her to Christ. He thinks that if his wife could read and see with her own eyes the word of God her prejudice would be removed. Now, dear friends, please pray for the right person. He told me that his wife must not know that the teacher was coming through missionary influences. He will advertise for a teacher and then the lady must come, in answer to the advertisement and take her regular wages for her instruction.

### A Blessed Meeting

One Friday evening of last month the Lord blessed the preaching of His Word very much. Five Jews told me at the close of the meeting that the truth of the Lord Jesus Christ dawned upon them that evening most forcibly. Any one present could have told that there was some mysterious power moving every heart in the large audience, but these five expressed in words the operation of the Holy Spirit in their hearts and said that they saw clearly that Jesus is the blessed Saviour who alone can save a sinner, calm a troubled heart, and give it peace. Thinking that the readers might be interested to know what part of the Word of God was taken into consideration on that evening the talk is briefly quoted as follows: The second chapter of Haggai was read and the 9th verse of it was taken for the text: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." "Our wise men, the great Talmudists were at a loss to understand the meaning of this our text. They tried to find out in what the greatness of the second Temple consisted of which it says here that its glory shall be greater than that of the first.

SECOND TEMPLE WAS POOR.

In Ezra 3: 12, we are told: 'But many of the priests and Levites and chief of the fathers, who were aged men, that had seen the first house when the foundation of this house was laid before their eyes, wept with a loud voice.' The reason for their weeping is given in the Talmud, namely, that it was because of the comparative poverty of the second Temple. They remembered that in the place of gold in the first Temple there was silver in the second, and instead of silver in the first there was brass in the second, etc., etc. So they asked, "where is the greater glory of the second Temple?" Some of the Talmudists say that because the second Temple lasted ten years longer than the first one therefore its glory was greater. But every one of us can understand that this is not what God means in this text, especially when we consider the emphasis, "and in this place will I give peace," which seems to point out to us that this is the greater glory. The word of God is very plain if we wish to ascertain the mind of the Lord. In verse 7 of Haggai 2 we read, "The desire of all nations shall come." This predicted the coming of the Messiah. How do I know that the 'Desire of all nations,' means the Messiah?

WHEN MESSIAH WAS EXPECTED.

We read Malachi 3: 1. 'And the Lord whom ye seek shall suddenly come to His Temple.' Many doctors and learned men in Israel expected the Messiah to come to the second Temple because of this prophecy. The Messiah

is He whom many Heathen philosophers were blindly seeking after, and many had a yearning desire that some great deliverer should come and give peace to troubled minds and hearts which knew not whence they came and whither they were going. Therefore Isaiah the prophet proclaimed joyfully to the world, "For unto us a child will be born—and His name shall be called—Prince of peace." Isa. 9: 6, and in verse 7 he describes that peace which is not like the peace which the world can give, John 14: 27. "Of the increase of His peace there shall be no end." When this Prince of peace gives one peace it will never end, no power can take it away, for it is everlasting. Let us return to Haggai 2: 7. After Jehovah intimates the coming of the 'Desire of all nations,' He says: 'and I will fill this house with glory.' This simply tells us the time of His coming; by referring to, 'This house.' The Messiah will come to this house as in Mal. 3: 1, and therefore it will be filled with glory.

#### MORE THAN SILVER AND GOLD.

Then in verse 8 he begins to explain the preceding verse more fully; for naturally when men heard the prophets' utterances concerning the glory of *this house* they would think that there ought to be an immense abundance of gold and thus great riches would fill it with glory. To exclude this, God says, 'The silver is mine and the gold is mine.' As much as to say: wealth cannot be of a glory to a nation or to an individual because it does not belong to the owner; it is mine, and I can take it away at any time, and then that vainly so-called glory is gone. Verse 9, 'But the glory of this latter house shall be greater than of the former, (which consisted in riches only) for in this place will I give *peace*.' The Messiah who is called 'Prince of Peace' shall come to this house. 'Peace I leave with you, my peace I give unto you.' John 14: 27. This peace is so great that it 'passeth all understanding' Phil. 4: 7. He is 'King of Salem,' Heb. 7: 2, the source of all peace, and this peace once given to His followers can never be taken away. 'And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand.' John 10: 28. This is indeed greater than gold which will perish and be taken away. But no man can get this peace except he has his sins forgiven through the blood of Jesus. 'There is no peace to the wicked.' Isa. 48: 22. You may be religious and moral, but as long as you have wickedness in you, if you broke only one

law of the living God you are wicked and you cannot have peace. But if you believe in Jesus of whom God says that He was 'wounded for our transgressions, the chastisement of our *peace* was upon Him' Isa. 53: 5, then you can have peace; for He, Jesus, gives His peace to the believer. Therefore the glory of the second Temple is greater than the former, because the Prince of Peace came to it and every one that believes in Him receives that great peace which no man can take away."

#### JEW'S HAVE NO PEACE.

That the Jews have no peace is evidenced not only by their wandering, persecution, and sad faces, but also by the way they greet one another. Nearly the whole world has a cheerful and happy way of greeting, "good morning, good evening," etc., etc., but the real Jewish greeting is a sad inquiry, viz; "Is peace upon you? (Shalom alechem?) The reply is the same question: "Is upon you peace?" The Talmud whenever reference is made to the greeting calls it, "Shalas Shalom," asking after peace. So it is certain that this Jewish greeting is interrogative. It is a proverb that a Jew answers a question by asking another. It is said that some one asked a Jew: "why do Jews answer a question by putting another question?" The answer was: "why should they not answer by another question?" Their greeting in an interrogative way signifies that they have no peace. God says: "I will take away *my peace* from this people." Jer. 16: 5. But through Jesus He says: "*my peace* I give unto you." In rejecting this Jesus, the Jews are still without that peace, and therefore the first word of a Jew when meeting another one is that query: "Is peace upon you?" They are seeking for that peace which cannot be found except in Jesus. Thus they unconsciously fulfill the Scriptures: "And they seek peace and there shall be none." Ezek. 7: 25. The Jews must first fulfill, Hos. 3: 5. "They shall seek their King David," which is the Lord Jesus Christ, and then they will find peace, because the Messiah Jesus came as the prophet foretold "to bring everlasting righteousness" Dan. 9: 24, and again the prophet says: "The work of righteousness is peace." Isa. 32: 17. To one who does not believe in Jesus this prophecy of Haggai as well as many others is without form, and void, and like a shell without the kernel. As for myself I found that blessed peace through Jesus. I am not afraid now, as I used to be before I believed in Him to meet a living and just God, because, "The Lord hath laid upon *Him* the iniquity of us all." Isa. 53.



### Work Among the Women and Children

The following incident, shows the peculiar attitude which many Jews have toward Christianity. The idea seems to be prevalent that it is all right for Gentiles to believe in Christ and all wrong for Jews to believe in Him.

One day when I had given the children of the Sewing School a talk, urging them to love the Saviour, Christ, one of the girls came up to me at the close of the hour and whispered into my ear, "You do not believe that, do you?" She knew that I was a Jewess and could not possibly see how a Jewess could believe in Christ. I looked into the girl's eyes and asked her whether I had the appearance of one who did not mean what she said—of one, who did not tell the truth. She put her arms about me as if to say, "I am very sorry for having spoken those words, please forgive me?" A whole group of girls had soon gathered about us; and again I told of how love for Christ can make us dare all for Him. The girls were soon assured that a Jewess *can* believe in Christ.

The children can be reached quite easily; but the trouble is that in most cases all the good work is undone at home.

My endeavor will be to see all the mothers whom I have not yet visited and tell them why a Jewess can and must believe in the Saviour Christ.

#### A PROBLEM.

None but a converted Jew can realize the difficulties one has in getting a Jewish believer to confess Christ openly. I have found three converts—two among the men and one among the women, whose belief in the Saviour is unshaken, and yet who dare not come out openly for fear of the violent persecution which follows a confession of belief in Christ. The woman to whom I refer I had visited twice, and had urgently besought to think seriously of all that I had told her concerning the Messiah, Christ. At last she could keep back the glad tidings no longer, but told me that she had been believing in Christ for three years. She has not dared to speak of it, because of her aged father who is a very Orthodox Jew. I pray the Lord that He may send His grace to these dear ones and strengthen their faith, so that they may fear no one, but be bold in confessing Christ.

Yours in the Lord's Service,  
CAROLINE R. RAPHAEL.

### Excursion for Girls

Already the girls of the Sewing School are asking whether they are to have an Excursion this summer or not. We hope it is not too early to remind our friends that we shall be very glad to receive contributions for this purpose whenever they may be sent.

ELLA T. MARSTON.

### Report of the Medical Missionary

The friends will be glad to know that the medical dispensary has been successfully launched. The following extract from the report of the doctor, which we would like to print in full, but cannot on account of lack of space, will show the urgent necessity of a dispensary among the poor ignorant Jews:

"I will commence my report with the following verse, 'Comfort ye, comfort ye my people, says the Lord your God.'

I have made visits to 57 individuals. This does not represent the sphere of my activity, because almost without an exception, these people came repeatedly to the dispensary and I also went repeatedly to the lying-in-patients. With some, the visits amounted to 20, and with others, not less than two, according to the circumstances; so that the total of visits made, amounts to at least 275.

It must also be remembered that this branch of the mission is yet in its infancy, not having been made thoroughly known to the Jews and being only nine weeks old. Another disadvantage was, that for lack of financial means, the necessary equipments, medicines, etc., could not be purchased and for the first six weeks, I could not give the poor Jews the medicines necessary in their respective cases but was forced to give them prescriptions which they were unable to have filled because of their poverty; and these did not come again to the dispensary for the obvious reason that it would be of no use as long as they had not used the medicine prescribed. Thus many more than 57 really appeared in the two dispensaries, but I only mention those who came a second time. Oh, these poor Jewish people. They are poorer than Christians can imagine. I remember a case of small-pox where the father was so poor that he could not buy a little Olive Oil to allay the terrible itching of his babies suffering with this malady. The poor Jews appreciate my services very much because they are not treated elsewhere in such a kind way. Oh comfort ye, comfort ye my people, says the Lord.

Much is to be done yet to complete and organize this important branch of the mission to make it more effectual as a means to show unto the Children of Israel the love of their Christian brethren who they think hate them so much. We need many more medicines, instruments, utensils, etc., and let us hope and pray that the Lord will lay it on the heart of the friends of Israel to help and make up the deficiencies in this line so that this useful branch of the work may be an efficient means of spreading the knowledge of Christ and the spirit of the Gospel among His brethren in the flesh.

F. CHARLES, M. D.

**Receipts During March****For Rent**

Mr. R. L. C.,.....	\$20.00
Mr. J. T. P.,.....	20.00

**For General Work**

"A friend,".....	2.00
Anonymous, "For His brethren,".....	1.16
Mrs. H. E. Coolidge,.....	3.00
Y. P. C. E. So. First German Prs. Church.	5.00
Hattie M. Gilley,.....	5.00
Miss Florence M. Tolman,.....	2.00
Mr. William Archer, per: Rev. D. M. Stearns, .....	5.00
A. C. Dutton,.....	5.00
Mrs. Ellen H. Wells,.....	5.00
"A friend,".....	6.00
General F. Nepean Smith,.....	2.40
Mrs. U. H. Sumner,.....	1.00
Mrs. A. F. N.,.....	2.00
Mrs. W. D. Bancker,.....	2.00
Elizabeth J. Warner.....	1.00
"A friend,".....	2.50
Mr. Thos. Hampson,.....	1.00
Mrs. E. B. Porter,.....	2.00
Mrs. MacDonald, through Mrs. Caldwell,	2.00
Mrs. Hoykas,.....	.25
Miss Mary A. Tefft,.....	.50
C. F. Vandewater, through Rev. Vandewater, .....	5.00
C. E. Hopkins,.....	.50
Mr. E. S. Winkley,.....	1.00
Sarah R. Syron, Bergen St. Bap. Church, through the Brooklyn Bap. Church Extension So.....	5.00
Miss Sarah L. Hayen,.....	2.00
Mrs. F. T. Chadwick,.....	.50
Mrs. H. Cousins,.....	.50

**For Bibles**

Mrs. C. Schaffer,.....	7.00
"A friend,".....	25.00
Anonymous, .....	3.00

**For Tracts**

Mr. Hugh R. Munro,.....	10.00
Mrs. Peter McCartee,.....	5.00

**For the Poor**

"For His cause,".....	1.00
W. H. N.,.....	5.00
Miss Caroline R. Raphael,.....	5.00

**For the Medical Missionary**

C. Louise Duncan,.....	1.00
"A friend,".....	1.00
Mrs. Klausman, per Mrs. Pope,.....	2.00
"A friend,".....	3.00
F. M. Lupton,.....	50.00

**For Medicine**

Dr. A. F. Erdman,.....	25.00
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**For Industrial Plant**

Previously acknowledged,.....	321.30
Mrs. H. E. Coolidge,.....	1.00
A friend of Israel,.....	2.00

Mrs. Sarah G. Beck, per Miss Raphael, ..	15.00
Mrs. M. A. Weaver, .....	20.00
Mrs. C. Schaffer, .....	12.25

Total to date.....\$371.55

**For the Lady Missionary**

Mr. J. T. P.,.....	\$33.33
Am. Bap. Home Mission So.....	16.66

**Encouraging Facts****Medical Missionary**

From the above report of contributions, you will see that quite a sum of money has been sent toward the medical missionary. We thank God for it and we take courage for the rest which is yet needed. We have now employed the physician for two months because the sum received will extend for that length of time. We believe that this work is doing good and we ask the friends to continue in prayer for his salary. In Williamsburg, we have put out a large sign in Hebrew saying, "In the name of the Lord Jesus Christ the poor sick will find a physician here free of charge Monday, Tuesday and Wednesday to 12" while in Brownsville the hours are "3 to 4". Jews stop when passing by, read it and say to one another, "What is this? Why, we have been driven from Christian countries, persecuted and hated in the name of Jesus, and here they give us a doctor in His name?" Dear friend, judge for yourself, whether it pays to have a medical missionary to the Jews.

**Another Encouragement**

Last month we reported that a hundred and eighty dollars more were needed for the Industrial Plant. Now we are able to report that only a hundred and twenty-nine dollars are needed to complete the sum of five hundred dollars for the Plant. We are confident that next month we shall be able to report the full amount, because we believe that every friend of Israel who reads this will try to do his best to make up the still needed sum.

**Bibles and Testaments**

The Lord wonderfully led one of His children to send us twenty-five dollars for Hebrew Bibles so that before our last number containing the item, "Out of Supply," reached the party, the contribution was sent. Truly the Lord is leading those who want to be led by Him. We have received more money for that purpose and we have now quite a supply of Testaments, Hebrew, English and German.

**The Poor.**

We have also received a little money for the poor, but we have had to take from the general fund in order to help some needy cases. We thank all these friends, the donors, most heartily, for their practical sympathy and encouragement.