

THE CHOSEN PEOPLE.

66

APPEARS MONTHLY
EXCEPT SUMMER MONTHS.

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Devoted to Israel.

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Salutation

"We go to salute the children of the King"

II KINGS, 10, 13.

My dearly beloved friends:—

With the most hearty greeting of the season I salute every reader of this paper.

The Star of Bethlehem

As this copy will reach you at a time of most hallowed memories, I beseech you, brethren, to remember specially that wonderful story of the star of Bethlehem which led the wise men of old to the infant feet of our blessed Saviour, Jesus, and pray as never before, that it may please God our Heavenly Father to let the same star shed its glorious beams into the eyes and hearts of the Jews, thus leading them to the feet of their Messiah, the Lord Jesus Christ. I believe that each year as Christmas comes around the Christian heart is drawn closer to the Lord Jesus Christ, and therefore, it is an appropriate time, while being so near to Him, to "give Him no rest until He establish and make Jerusalem a praise on earth,"—Isaiah 62: 7. Depend on it, that every prayer you offer for the children of Abraham, will in turn, bring upon you the blessing of God. Remember His promise which cannot change, "I will bless them that bless thee." Gen. 12: 3, and to bless one, means to pray for him; for we read in Numbers 6: 23-24, "Ye shall bless the children of Israel, saying, 'The Lord bless thee and keep thee.'"

POPE ORDERED PRAYERS.

It is truly time that the Protestant church should be stirred to its depths and be filled to the brim with fervent prayers for poor scattered Israel. About two weeks ago the Jewish papers had an article containing a formula of prayer which the Pope issued to be offered in all the Catholic churches of Europe on All Saints' Day. In it a confession is made of the fact that the Catholics have helped forward the afflictions of the Jews. It ends with a strong appeal to God to fulfill His promises to the Jews and to build up the walls of Jerusalem and make that city a "joy to the whole world." Therefore, dear friends, if they that are in darkness, have been led to pray for the Jews, how much more ought every Protestant Christian who is in the light, to pray for a speedy turning of the Jews to "their King, David," even our Lord Jesus Christ?

NOT A MONOTONOUS ROUTINE.

According to your prayers so will the labors of your missionary be blessed. During the last month the Lord enabled me to proclaim His blessed Gospel to many of my Jewish brethren who have largely attended the meetings. A number have confessed with their lips that they have been convinced of the truth as it is in Jesus. Three more Jews have expressed a desire to be baptized. Two of these have written me to that effect. It is a blessed privilege to see every week and every month fresh and new tokens of His presence. Meeting after meeting, preaching after preaching, talking to-day and to-morrow, telling over and over again the old story is not a monotonous routine. In His blessed vineyard there is always something new to the carefully observing laborer. Yonder seed bursts through the ground. Over there a new plant is budding and here the green fruit wraps itself in crimson hue. And so there are always some new features in the Gospel work of the Lord Jesus Christ.

AND GOD SAW THE LIGHT.

Of course, there are always difficulties and problems in this hardest of all Christian work. Frequently your missionary meets with many discouragements. But we must not be distressed. The children of light must never look at darkness. God also had darkness as well as light to look at, but the Scriptures say, "and God saw the light." But it doesn't say that He saw the darkness. The very low funds during the last two months have caused many perplexities, but we have not despaired. Our work has grown, and is growing steadily. To meet the increasing demands made on us, we must have more resources. We continually come in contact with more people who need our help. During the last few days I have met with cases of pitiable suffering among the Jews. When the millions of people will be celebrating this Christmas with much joy and happiness, thousands of Jewish families will shiver with cold in their rooms and wonder where their next meal is coming from. Please join me in prayer that some of His stewards who know that the silver and the gold are His, may be filled with compassion towards the Chosen People of God.

I am, yours very sincerely in the Gospel service,

LEOPOLD COHN.

THE CHOSEN PEOPLE

The organ of the Christian Mission to the Jews in Brownsville and Williamsburg, Brooklyn; Superintendent, Mr. Leopold Cohn, 620a Quincy St., to whom please address all communications.

Out of the Mouth of Babes

While speaking in the Epworth Methodist Church I chanced to mention that our work needed a building very much. At the close of the service a little boy of about nine years came forward and handed me three cents for that purpose. The earnest looks of the boy and the solemnity with which he gave me the money were inspiring and made my hopes for a building much stronger than ever before. To say that this incident is an indication of the realization of a building would be perhaps too much, but according to the Psalmist, "out of the mouth of babes and sucklings hast thou established strength" it is an evidence of God's approval of the propriety of erecting a building. God always allows His children to choose for themselves, either to aid His work and win His approval or else to be indifferent to it and be met at last with, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Property in Brownsville

Up to about a year ago the price of property in Brownsville was very low. A two or three story house could have been bought for a sum ranging from \$1,200 to \$2,000. Now prices have advanced and the \$2,000 house sells for five or six thousand dollars. If we had that amount a good, suitable building could be secured for the Mission in that field. It is a favorite spot now for the Jews, as nearly all the modern improvements have been introduced. Large numbers of Jews from New York are continually moving in and it is predicted that property will continue to rise in price. In Williamsburg a building of the kind we need would cost about \$20,000.

Williamsburg Mission

Meetings held at 626 Broadway, opposite Leonard street.

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

Meetings for Inquirers, Wednesdays, 8 p. m.

Dispensary open every Monday, Wednesday and Friday, 3 p. m.

The Brownsville Dispensary

The Christian lady doctor who had charge of the Brownsville Dispensary has resigned owing to her removal from the city. Therefore the Dispensary has been closed for the time being, but we are now looking for another physician. There are a number of Jewish doctors who would give their services but as they are infidels we cannot

have fellowship with them. The Williamsburg Dispensary is getting on very nicely although we have a Jewish physician there, yet God's blessing is upon the work. This physician is an earnest inquirer after the truth and is interested in the Gospel. It is pleasing and amusing to see him sometimes give tracts to waiting patients. I wish the friends would pray for his conversion.

Sufferings of Jews

Some Christian people think that the Jews have plenty of money and so they make use of the proverb, "As rich as a Jew." Frequently I have heard good Christian people remark, "The Jews can take care of themselves." But if those Christians would only come to our dispensary and spend a few afternoons, they would be convinced that their opinions were delusions. Sick, poverty-stricken Jews, men, women and children come in daily. They are often thinly clad, with no means to buy coal. Shivering from cold and suffering from hunger they go about patiently bearing their difficulties with quietness, making no complaints whatever. They will not go to charity places even if it costs their lives but a loving, kind, Christlike hand outstretched to them in a wise way, they will not refuse.

Brownsville Mission

Meetings held at 1 Thatford avenue, corner Liberty avenue.

Sewing School, Tuesdays, at 3.30 p. m.

Gospel meetings, Saturdays, at 3 p. m., and Tuesdays, at 8 p. m.

Industrial Plant

As intimated in the last number, lack of means on one hand and of the right man on the other have interfered with the starting of the long waited for printing Industrial Plant. I have written to the donors asking what I should do with the money. Some have replied, "Do whatever seems best," and the friend who contributed the largest amount advised me to deposit the money in a savings-bank and wait. We have in view another kind of Industrial Plant—but as the plans have not yet matured nothing can be reported at present.

The Jew in the Asylum

The friends will remember about the Jewish convert Mr. Epstein who was put in the insane asylum because he said he had seen the Lord Jesus Christ. A number of our friends have written expressing their sympathy and some offering their assistance in any way suggested. Dr. L. H. Muncie of Brooklyn has began a correspondence with both the Jew in the asylum and the judge who investigated his case. We hope in the next issue to be able to report something of the outcome.

Incidents in the Work.

Brought His Two Boys

One evening a German Jew who had attended the meetings two or three times brought his two boys with him. They behaved so respectfully and listened with such good attention that as I preached the Gospel to my audience I was insensibly attracted to them. At the close of the meeting I hastened down the aisle to speak to these boys and as I shook hands with them, asked if they understood me. The father interrupted and told me that he loved his two boys very dearly because they were so good and that they were more to him than Vanderbilt's fortune. "This one," he said, "is ten years old and his name is—— and this one is thirteen years old and his name is——. They do understand what you are talking about and even if they did not, I should bring them here rather than to the Synagogue." Being anxious to know, I inquired his reason and he told me the following incident. "A few weeks ago my oldest boy became thirteen years old and I wanted him to get Bar Mitzvah (explained below). So I went to a synagogue but when I told them my errand they said it would cost me five dollars to have the ceremony performed. I told them I couldn't pay five dollars as I didn't have the money and so I went to another synagogue. In this place the people were somewhat better and they reduced the price to three dollars as a special favor. Having refused to pay that much, I went to a third synagogue where they said that they would take a free-will offering from me for the performance of the ceremony.

"I have seen enough to convince me that there is no truth at all in Judaism. The rabbis only wanted to get my money and did not care at all for my soul which is carrying the sins of my boy."

So after consulting with his wife, whom he also brought to one of the meetings, he decided to bring his boys to the Mission where he said they would learn more than in the synagogue.

The ceremony referred to above is called

BAR MITZVAH.

This is the title of the rite performed by the Jews at the time when a boy becomes thirteen years old. The tradition is, that the parents or rather the father is responsible for the sins of the children until they become thirteen and every transgression committed by the child is put to the father's account in the records of Heaven. But at the age of thirteen the father is no more responsible and the boy enters into the duty of observing God's commandments on his own account. The two words Bar Mitzvah mean, "The Son of a Commandment" conveying the idea that the son had stepped out now on his own ac-

count in regard to keeping the commandments.

In performing the ceremony, the boy is called up to the platform of the synagogue where the law of Moses is read from the scroll which he faces and over which he pronounces a blessing. By this act he is acknowledged Bar Mitzvah. The father then pronounces two Hebrew words, Baruch Shepotraanee, meaning, "Blessed be he who made me rid of this boy's sins."

From this Jewish rite certain Christian denominations have obtained the ceremony known as Confirmation.

Difficulties of a Jewess

A few blocks from the Williamsburg Mission lives a Jewess, intelligent and cultured in every way except concerning Christianity and the Lord Jesus Christ. In this direction she is totally blind like nearly all Jews. I had a short talk with her on one occasion and quite a long one on another.

Among many other objections she raised against my advice for her to accept the Lord Jesus Christ as the Saviour, was the following. "In my house," she said, "there live two families. One is a Christian and the other is a Jewish family. They live in two flats, one above the other and the two families are as different from each other as is gold from dirt. The Jewish flat is clean while the other is filthy. In the Christian flat you will see pails of beer and bottles of whiskey being carried up continually, you will hear frequent voices of quarrels, strife and fighting. They have children but they are not fit to look at, their clothes are so ragged and torn in shreds. But in the Jewish flat there is cleanliness, quietness, joy and peace. It is a perfect pleasure to look at their children. Now taking these two families as examples, how could I give up my good religion and join a religion which makes drunkards and fighters?"

Then I tried to explain that a Christian cannot be a drunkard and that these people to whom she referred could not be Christians. "Why yes," she said, "certainly as sure as to-day is Wednesday so surely are they Christians." "How do you know?" "Why I see them go to church and once the woman came to me with beads in her hand and I was attracted by them and asked why she wore them on her wrist and she said, 'Oh, you Sheeny's don't know anything. Don't you know I am a Christian and I go to church to say my prayers and have to count them by my beads?'"

Then I explained to the woman the difference between Catholics and Protestants. I told her that the latter have only the pure Word of God, no ceremonies and no priestly bondage and that they are the real children of Abraham. "What is the use of the Jewish family keeping so nice and clean and temperate, when in the sight of

God they are condemned because of their sin?" I quoted Job 9:30 and 31: "If I wash myself with snow water, and make my hands ever so clean, yet shalt thou plunge me in the ditch and mine own clothes shall abhor me," and showed how the sin of man which is always before God, plunges him into the ditch of filthiness and that what we call clean is not so in the sight of God. Also I referred to Jeremiah 2-22, "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God," laying emphasis on the word marked, showing that the human cleansing with soap etc., cannot remove that mark. It is necessary that we believe the word of the Lord, that He has "laid on Him the iniquity of us all."

The woman became very thoughtful and promised to study the verses I quoted and Isaiah 53.

A Jew and His Boy.

One afternoon while in the Dispensary talking with the patients who came in, a Jew with a boy of about fifteen beside him, came toward me. I knew the man very well for he had attended many of the Wednesday evening meetings and had besieged me with questions, not earnest ones but of a spiteful nature. He would propose a question and then not waiting for an answer would reply to it himself, trying to put Christianity down and to exalt infidelity. Knowing him as such I was rather surprised to see him come humbly toward me and on asking him what he wanted he said: "This is my son and I have brought him to you, giving him over entirely into your care that you may do with him whatever you like. Make a Christian out of him and I shall be glad." With much surprise I asked him whether he was joking. "No indeed," said he. "Why you always used to scoff and abuse the Christian religion." Then he said, "I shall not do so any more. I have changed altogether. That Ezekiel, oh, that Ezekiel! That changed me." He went on to explain that a week before he had attended the Friday evening meeting when I preached on Ezekiel 21-16, where it says according to the Hebrew, "Be united. Turn to the right, turn to the left, where is thy face met?" Coupling it with John 15-5, "I am the vine, ye are the branches—without me ye can do nothing." I pointed out that the appeal of the prophet seven hundred years before Christ, calling on the people to unite and thereby appease the wrath of God, was the same in substance as the words of the Lord in John 15. God appeals to Israel saying, turn wherever you wish and you will find that you are not welcomed, but hated and persecuted, because you are outside of Christ, a branch separate from the vine, and "he that believeth not in the Son shall not see life, but the wrath of God abideth on him." God also speaks further to them in the 17th verse of Ezekiel

21, saying, "I will also smite mine hands together and I will cause my fury to rest," meaning that if Israel would be united to their Messiah, God would unite His hands and do them no harm.

This thought went home most forcibly to the man and evidently the Holy Spirit softened his heart so that he repented of his sins and accepted the Lord Jesus Christ as his Saviour. As a token of his love for Christ he brought his son that I might educate him as a Christian. I have written to a few Christian farmers that I know asking if they would let the boy work for his board and so become acquainted with Christian ways. As yet no favorable reply has come. Please pray for this father and his son.

They Prayed in the Cemetery

A young man who was converted recently in our Mission has received a letter from his parents in Europe in which they mourned the step he had taken in accepting Christ. They had been told of this by Jews living here to whom the young man had talked about Christ. His father expressed the assurance in his letter that he (the son) would become a child of God but not a Christian. He felt sure of this he said because he and the whole family had been to the cemetery to the graves of their forefathers asking their reposed souls to intercede as mediators at the throne of the living God that the young man might not be misled and caught with the net of the Gentile religion but that he might keep the faith of the Holy God.

So ignorant are the Jews in Europe of Christianity that they regard it as a mere idolatrous religion from which they must keep away according to the commandment of God through Moses telling them not to walk in the ways of the heathen, not to worship their gods and not to affiliate with them in any way. This is one of the reasons why it is so hard to do Gospel work among the Jews.

Preferred the Messiah to Zionism

A respectable looking Jew expressed a desire at the close of a meeting to know all about this Messiah, Jesus. I had been talking with many who had lingered behind, some wanting an encouraging word, some New Testaments and others the answer to a puzzling question. As I stopped to tell the man "all about Jesus" quite a group gathered around listening earnestly to what I had to say. Their faces showed eager, intense desire to learn and no one looked as if he had been already attending a meeting of an hour. The Jew who had stopped me finally turned to the crowd and addressing them he said, "This is not a thing to which we should remain indifferent. It is a question which we Jews ought to consider very carefully. I have just told the

Missionary that I am going to study it up thoroughly and I wish you would do the same. If it is true as I have understood by this evening's talk, why should we gather around Zionism, why not come and gather around Messiahism?"

This speech made a good impression on the listening men and some, probably in consequence of the man's words, asked for New Testaments.

A Wednesday Evening

As many of our readers know that we have every Wednesday evening a meeting for inquirers, they will be interested to hear something of its results. We could fill this whole paper by telling the details of even one meeting, so many are the questions asked, but have space for only the most interesting. The following is a typical incident which happened recently.

A party of Jews who had been at a previous preaching service brought a learned Jew to argue with me. The special cause of their bringing a champion was an address which I had delivered to a large Jewish audience on the subject of the teaching of Christ contrasted with the teaching of corrupt Judaism. One of the points alluded to was a paragraph in the Jewish Daily Prayers, in which the petitioner asks God that all believers may be lost in a moment. The word "believers" is put in very subtly. The real Hebrew word for believers is Mameenim but in the prayer they say Meenim instead of Mameenim, referring to the believers in Christ in a hidden way so that outsiders may not understand what is referred to. Then it was pointed out that the Lord Jesus Christ imbued his followers with a spirit of love and prayer, for those who were their enemies instead of wanting them to be destroyed.

The party of Jews did not like to hear this so they brought the learned man to argue with me. He tried to prove that twice two is three and met with the expected result. Part of the argument was as follows:—

THE DEBATE.

"In your New Testament," said the learned man, "it is written, 'Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy,' but there is nothing about hating your enemy in the Old Testament. How can you say the New Testament is true?" With great pride and assurance he looked around the room, feeling confident that he had defeated the Missionary this time. The audience waited anxiously to see what I would say.

To answer the question it was necessary for me to cite a Talmudic passage. In Psachim, folio 113, it states that if a Jew commits a sin it is lawful to hate him. This is derived in the following way. Ex. 23, 5, says, "If thou see the ass of him that hateth thee lying under his burden and wouldest forbear to help him, thou shalt surely help him with it." Then the question

is put. "Is the one that hateth thee a Gentile?" "No, we know that it means a Jew." "Then how can we hate our brother? Is it not written 'Thou shalt not hate in thy heart thy brother?'" Lev. 19-17. But the man must be a Jew who had committed a sin and this party knows about it therefore he is an enemy and is allowed to be hated. Moreover, probably on this ground one of the greatest Jewish Commentators says on Prov. 3-30. "Strive not with a man without cause, if he have done thee no harm." The commentator says concerning the last clause, "If he have done thee no harm," this means if he has not broken the law, 'Thou shalt love thy neighbor as thyself.' But if he has done so and has shown thee no love, then he is thy enemy and thou canst strive with him and hate him."

This teaching always was and still is unconsciously inborn with the Jewish people in general and they regard it as coming from God. If so they could easily see their way to pray to God for His wrath and destruction to fall upon one who was their enemy. Again we read another passage in the Talmud, Guetin, folio 7 and folio 62 that rabbi Mar Ukva had a neighbor Gueneeva who annoyed him very much. Then after consulting other rabbis, he prayed to God that Gueneeva should be punished by God, and it happened that he was soon after, imprisoned for life.

This is what the Lord Jesus referred to when He said, "Ye have heard that it hath been said—hate your enemies." It was well known among the Jews until recently. Even the disciples of the Lord Jesus themselves, when they came to Samaria where they were refused admittance, wanted to bring down fire from heaven and destroy all the town. But the Lord Jesus told them that He did not come to show miracles of evil but of mercy. Luke 9-54.

After all these things were pointed out the party of Jews with their champion acknowledged that he had been defeated. He also said that that prayer ought to be eliminated from their prayer books. The victory was on the side of the Lord Jesus. His name and His teaching was glorified and the boasting and pride of those debators gradually disappeared. The champion shook hands with me at the close of the meeting and thanked me for the patience I had had with him.

A Convert's Testimony.

At two of our meetings, one in each of our Missions, a convert gave a testimony which impressed the audience very much. He quoted Isa. 28-16, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." He remarked on the words, "a tried stone," saying, "Why is the Lord Jesus called a *tried stone*? Because one who has tried Him

knows Him to be that stone in Zion of which God speaks." The young man appealed to the Jews to try the Messiah Jesus. He told them that he came to this country to do business and finally he did the best business that can be done in this or any other country, by his acceptance of the Lord Jesus as his personal Saviour.

The way in which he spoke appealed forcibly to the audience. He also told them that he had known me from home and that I had great esteem among my countrymen and he said, "If a man like that believes in the Lord Jesus Christ you don't need any better proof that He is the Messiah." In connection with this he read 1 Thes. 5-5, "ye are all the children of light, and the children of the day, we are not of the night, nor of darkness." He remarked that the Jews in Europe are in darkness, as he was himself because he never knew of the light until he came to Brooklyn. "But you," he said, "you are not in darkness because you have heard the Missionary who shows you the light." His words of testimony seemed to impress the people more than many sermons.

Work in New York City

During the last two months I have held meetings for Jews in a church in New York, one evening of each week. I felt I must spare the time for this needy field even though my days are well filled with my Brooklyn work. It was too soon for me to report about these meetings in the last number but it seems fitting to now inform the friends of Israel in order to secure their prayers for God's blessing upon it.

At one time I had occasion to speak in several churches at their invitation and three of them became so much interested in the work that, as they were located in sections where there were many Jews, they asked me to hold meetings for my people in their respective churches.

The meetings to which I have referred are being held in the People's Tabernacle, the Rev. Dr. Tyndall being the pastor. Miss Emma Lanterman began work this fall in connection with the church, among the Jewish children in the neighborhood. Miss Lanterman was anxious for me to hold meetings there and spoke with the pastor who himself is interested in the Jews. Consequently they jointly requested me to give one evening a week to the work among the nearby Jews and though there were some difficulties in the way, I could not refuse what appealed to me so strongly.

THE SETTLEMENT.

The church is located at 52 East 102nd St. It is roughly estimated that there are six thousand Jews in the immediate neighborhood in which is situated the Jewish hospital. The Jews this fall celebrated the New Year and the Day of

Atonement in the Peoples Tabernacle by the permission of the pastor and the people. One of the elders of the church is Mr. Lion, a Hebrew Christian.

The pastor and some of his people have attended the meetings so that the addresses to the Jews had to be delivered in English. Unlike the Jews of the lower East Side, these Jews know quite a little English and in many respects are different, but they are just as ignorant of Christianity as can be imagined. One evening before the meeting began a young Jewess opened a conversation with me during which she remarked, "I know that missionaries get lots of money from the Christians and so talk for and defend Christianity. If we poor Jews had plenty of money we would get our missionaries back again to Judaism. Of course, if this church pays you one hundred dollars for each evening you come here you have a right to do so." In order to remove this wrong impression from her mind as well as from all the other Jews who might be thinking the same thing, I announced from the platform that no one paid me for coming there, that not even my carfare was refunded, and that I came simply because I knew certainly that God had sent me to tell them they could be saved from their sins by belief in the Lord Jesus Christ. This convinced them at once, because I made the statement in the presence of the pastor and the people.

CHILDREN CONFESSED CHRIST.

The first two evenings there were a large number of girls and a few boys present. I commenced with an address to the children, who listened most attentively, while at the same time the adults were benefited. After having explained to the children in a way they could understand, about the Lord Jesus Christ, I asked those who saw the truth and believed in Christ to raise their hands. Quite a number of girls and one boy did so and thus confessed their faith in Him as their Saviour. But as the adult Jews do not like to mix with children we had to ask the children not to come any more unless their parents accompanied them.

One Jewess together with her husband, stood up at the close of a meeting and showed a quarrelsome spirit by getting excited and denouncing all missionary efforts among the children. But I spoke to her calmly and showed her the unreasonableness of such anger and she quieted down.

QUESTIONS.

One evening after the usual Gospel talk, I gave the Jews a chance to ask questions and one Jew insisted that our interpretation of Isa. 7:14, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," is wrong, for the Son referred to meant Hezekiah the great king and the Hebrew word for virgin

meant a simple woman, referring to Isaiah's wife, the prophetess. Then I asked him if he could explain the preceding words, "Therefore the Lord himself will give you a sign." The Hebrew word for sign is Oass, meaning something that is a wonder. The same word appears in the Commission of Moses, "If they will not believe thee, neither hearken to the voice of the first sign, they will believe the voice of the latter sign," Ex. 4: 8. Then I said to the Jewish brother, "If it were as you say that this Son was to be natural and not supernatural why is the word Oass, a sign, a wonder, used? As I insisted upon that one point and cornered him every time, he tried to evade it, realizing he was caught and began to plead softly, "Oh, don't mind that Oass." But this I refused to do, so he was silenced.

There was another Jew who showed a great deal of excitement in his questions. He said he wanted to defend God and so wished to outwit the Missionaries who try to teach about Christ. I thought he would never come again, but he appeared however, the next meeting.

THEY BROUGHT A RABBI.

Great interest was stirred up among the Jews and they began to think how they could defeat that Missionary by showing him he was ignorant of the Bible. Consequently they hunted up one of their rabbis, who is also a professor in a Jewish seminary and asked him to come and champion the cause. It happened that the rabbi came on the only evening I missed being present, but the pastor himself preached and had a talk with them. The rabbi agreed at last that the Christians were right.

At the close of one meeting a Jew told me that he was very much interested in the Gospel and would like to know more. I introduced him to the pastor who will instruct him more fully. Dr. Tyndall follows up all those who attend the meetings, talks with them personally and tries to bring them into the fold of the Lord Jesus Christ. Miss Lanterman does likewise and has a Sewing School for Jewish girls.

It is most interesting to see Jews and Christians together listening to the Gospel. The presence of the Christians is a blessing to the Jews and the Jews' presence is to the Christians. If all the churches living near Jewish neighborhoods could do likewise the Jews would soon be converted.

Please pray for these meetings.

Among the Girls in Brownsville

The opening of the Sewing School for Jewish girls in Brownsville was marked by great enthusiasm on the part of the girls, for about forty were present the first day. Some of them told the teachers that they had come to the Mission

each Thursday for two or three weeks previous, thinking it was time for the school to commence. The teachers certainly seem to have won the affection of the girls for they were delighted to see us again.

Everything is in good running order now and work is going along smoothly. The supply of teachers this year has been quite good as we have eight regular ones and a couple of others that help occasionally. It is a pleasure to realize that each teacher is thoroughly interested in her work and is desirous of helping her girls in the truest way.

Our attendance is somewhat less than it has been during the last few years, as the new room on Thatford avenue does not accommodate quite as many, but we have had to refuse only a very few and at present have all we can possibly take care of.

Sewing materials have been provided most generously by some of the friends of the Mission so that we are now well equipped for the winter's work. Some fine warm outing flannel was given us and many of the girls are making skirts for themselves which will greatly add to their comfort during these cold months. In the spring, thin goods are always in demand for summer wear, but in the fall, these provident youngsters like warm materials.

This year has seen several other changes beside that of location, for we are now holding the Sewing School on Tuesdays, instead of Thursdays, an arrangement which seems to prove more convenient for all concerned. We have also changed the plans of the meetings which follow the sewing, and instead of having a talk for the entire school, each teacher studies a Bible lesson with her class. We are taking up the story of the Bible from the very beginning, touching on the main points only, as the children are very ignorant of all religious truth. They have been taught a strange mixture of Jewish superstitions of the most impossible kind and some stories in which one can trace in a vague way a slight resemblance to the original Bible account. We, therefore, find it hard to impress the correct versions on their minds, but as they are very bright and quick to learn, we feel sure our labor will not be in vain. They find it very hard to realize that there are some people, not Jews, who are still not Christians. They asked if God wasn't a Christian and could not believe that Mary, the mother of Jesus, was a Jewess. The one Bible character they know is Moses, and if you ask, "Who was Adam's son?" or "Who built the ark?" they will answer "Moses" impartially.

On this account, we are most desirous of giving each girl who can read and whose parents will allow her, a Bible for a Christmas present. This will cost from ten to twelve dollars, as good, suitable Bibles can be bought for twenty cents. Any contributions from those who would like to

put the Word of God into the hands of those who are ignorant of it and also contribute to the happiness of the girls, will be greatly appreciated by both the teachers and scholars.

—ELLA T. MARSTON.

Articles Received

Mrs. R. L. C., material for the Sewing School;
Mr. R. W. Allen, a package of clothing.

Receipts During November

FOR RENT.

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

FOR GENERAL FUND.

Miss E. Davis.....	2.00
Miss H. E. Forbes.....	19.50
Mrs. W. B. Fox.....	1.00
Miss M. F. K.....	.50
Mrs. H. E. Coolidge.....	5.00
L. W. Kinney.....	1.00
A Friend.....	1.00
Mrs. J. T. Howard.....	5.00
Mrs. J. C. Foley.....	.50
Miss. Box, Richmond Hill Bap. Church...	5.28
W. H. N.....	10.00
M. B. P.....	5.00
Mrs. M. C. Roberts.....	2.00
Geo. Galloway.....	.50
Friends of Israel, Morristown Thanks- giving Offering.....	16.00
Mrs. Baker's Bible Class.....	1.00
Mr. David Graham.....	25.00
Mrs. I. A. Atwater.....	5.00
Mr. Wm. McCarroll.....	1.50
Mrs. A. B. Van Wyck.....	4.00
Miss S. J. Remsen.....	.50
V. E. Westrom.....	1.00
C. E. Santee.....	.50
A Friend.....	1.00
N. M. Antrobus.....	1.00
Grace Gospel Church, per Rev. W. Mosier,	2.22
Rev. E. L. Carr.....	2.00

FOR POOR FUND.

Miss E. A. Charlock.....	\$1.00
"For His Cause".....	.50
"For His Cause".....	1.00
F. H. M.....	2.00

FOR ASSISTANT MISSIONARY.

J. T. P.....	\$33.33
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FOR BUILDING FUND.

Friends.....	\$5.00
H. P. Cushman.....	1.00

FOR SEWING SCHOOL MATERIAL.

Mrs. J. S. Bailey.....	\$1.00
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Reasons for the Immediate Evangelization of The Jews

1. Christ's command—"Preach the Gospel to every creature."
2. 'The divine order—"To the Jew first."
3. Our debt to them—(a) Jesus was a Jew; (b) Sacred writers were Jews; (c) all the first Christians were Jews; (d) apostles to Gentiles were Jews; (e) our daily food is Jewish history (the Bible).
4. Present generation ought to be evangelized.
5. Present generation has not rejected Christ. They have not heard of Him.
6. Their religion is a dead one. It is a physical impossibility to be a true Jew.
7. The crisis in their history is reached. The movement is towards infidelity or Christianity.
8. Natural advantages of work among them (a) they are great inquirers and readers; (b) they are ready to agree; (c) they have a wonderful spiritual history behind them; (d) they *look* for Christ whom we preach; (e) they already believe four-fifths of the Bible.
9. They hold the key to the situation—politically, financially, journalistically, *religiously*.
10. They are naturally equipped to become the best missionaries because they have extraordinary linguistic powers, they are a great traveling race, are inured to all climates, know the manners and customs of all people, are born speakers, and when converted, they are keen evangelizers.
11. And above all, because they are God's Chosen People.

IF.

If we had twenty thousand dollars, we could buy a building right in the Jewish neighborhood, for the permanent location of the Williamsburg Mission. The place we are now occupying is a store which accommodates a hundred Jews. It is also out of the Jewish quarter of Williamsburg, with its sixty thousand Jews. A large store in the right section cannot be rented, because the owners, being Jews, refuse to rent to a mission. Therefore, we must *purchase* a building on the main thoroughfare, where hundreds of Jews pass by every hour. Signs and Biblical texts placed in the windows would be tacit preachers the whole day long. There we could have much larger audiences than our present hall can accommodate. Thus, many, many more Jews would be reached by the Gospel than we have been enabled to reach before. *We must cast the net where the fishes are.*

"For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." Jer. 31: 7.