

THE CHOSEN PEOPLE.

62

APPEARS MONTHLY
EXCEPT SUMMER MONTHS.

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

SUBSCRIPTION PRICE
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BROOKLYN, FEBRUARY, 1904.

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:—

The "King of Saints" Whose ways are just and true bless you and abide with you, Amen.

PROGRESS OF THE WORK.

With much gladness of heart I am enabled by His grace to inform you, my dear friends of the fact that this blessed Gospel work in which you are so much interested is progressing wonderfully. Although our mission halls both in Brownsville and in Williamsburg are not in the right locations and are away from the Jewish thoroughfares, the meetings have been largely attended.

A neighbor of the Williamsburg mission, a Jewess, said to me the other day, "What makes these Jews come to your meetings in such large numbers? My husband looks in through the door and always sees a crowded hall." Thanks be to God for His blessing in this drawing of the Jews to the Lord Jesus Christ. It is His doings, His will and His power. These crowds have been a continuous stream from the opening of this Williamsburg Mission more than eight years ago unto this day. While the Brownsville audiences are not as large owing to the much smaller population, yet the numbers there are very encouraging. To get the ear of the people is all that the missionary can wish. The Lord Jesus commanded us to "Preach the Gospel," and indeed there is nothing like unto preaching, if there is an audience to whom to preach. The Lord always blesses His own prescribed methods; for we always see good results from the *preaching of His word*. Three more Jews have confessed their belief in the Lord Jesus Christ during the last month.

SECRET OF SUCCESS.

The secret of the success of this Gospel work does not lie in man's energy or strength of the flesh or cunning devices, but in the fact that the Lord Jesus Christ has caused me to tenaciously stick to the post where He first placed me. The Gospel of the Lord Jesus Christ demands absolute loyalty and faithfulness like that of the Pompeian soldier who was found dead at his post from which the terrific eruption of Vesuvius could not move his attention.

Frequently friends ask me to address Christian meetings on Friday evenings, to tell them of this work, but since I have my chief meeting to Jews on that evening I decline to accept the invitation. Again, friends used to tell me I ought to make

missionary tours, get into pulpits and try to interest the Christians in this mission, but as that would mean to neglect the cause to which He sent me I have rather chosen to cling to my post trusting that He Himself will interest the Christian people, for He knows what His own work needs.

Thanks to the blessed name of Jesus in whom I have put my trust twelve years ago, He has never failed me.

DISTRIBUTION OF TRACTS.

Also, I am glad to report to you dear friends that a great deal of spreading the Gospel among the Jews who do not come to the meetings has been accomplished by the distribution of tracts during the last month. As I have always endeavored to employ my little spare time in writing Jewish tracts we have now five different pamphlets. The latest of these five, "Cain and Abel," is highly appreciated by all the Jewish readers who say that they have never read a better tract or book in their lives. This tract treats chiefly of the ignorance and prejudice of Jews toward the Lord Jesus and His followers. No Jew who reads it can remain in his former blind position toward Christ. A large number have been distributed here and sent to different towns over the country. The English tract written by a Christian lady who donated it for this mission as reported some time ago, has also been widely circulated by the writer herself and by the workers of this mission to English speaking Jews.

All we need now is that you dear friends accompany this distribution of tracts by your effectual prayers for His blessing for without Him we can do nothing.

ENGLISH TRANSLATIONS NEEDED.

Although these five tracts suit the majority of the Jews who cannot read English, we frequently meet those who do not read Jewish well and who wish to have these tracts in English. Therefore, it would be very good to translate and print all of them in English. It would require about \$250 for the printing and for the plates for future reproductions. It could be so arranged that one page could be printed in Jewish and the other in English in each tract. This is a favorite plan for both classes of Jews, for those reading Hebrew are anxious to learn English, while the others are glad to recollect the Hebrew and Jewish expressions. If you, dear reader have the means to apply for this purpose you may rest assured that you will please Him greatly by doing this for the Gospel's sake.

Yours in His blessed cause,

LEOPOLD COHN.

THE CHOSEN PEOPLE

organ of
THE BROWNSVILLE AND WILLIAMSBURG CHRISTIAN
MISSIONS TO THE JEWS,
Brooklyn, N. Y.

General mail should be addressed to the Editor and Superintendent, LEOPOLD COHN, 620a Quincy Street, Brooklyn, N. Y.

MISSIONS

BROWNSVILLE, WILLIAMSBURG,
1 Thatford Avenue. 626 Broadway.

WEEKLY CALENDAR.

Monday—Free Dispensary at Williamsburg, 3 P. M.
Tuesday—Sewing School, Brownsville, 3.30 P. M.
Gospel service, Brownsville, 8 P. M.
Wednesday—Free Dispensary, Williamsburg, 3 P. M.
Question meeting, Williamsburg, 8 P. M.
Thursday—Sewing School, Williamsburg, 3.30 P. M.
Gospel service, 52 E. 102nd St., New York,
8 P. M.
Friday—Free Dispensary at Williamsburg, 3 P. M.
Gospel meeting, Williamsburg, 8 P. M.
Saturday—Gospel meeting, Brownsville, 3.30 P. M.
Gospel meeting, Williamsburg, 8 P. M.
Sunday—Sunday School, Williamsburg, 1.30 P. M.
Sunday School, Brownsville, 3.30 P. M.

The Annual Account

The yearly account of receipts and expenditures is given in this number on page 6, duly audited by our committee as usual. This we do every year in the February number, but our books are always open at any time of the year for the contributors to this work to inspect. There is nothing hidden in our work. Just as you are freely invited to these meetings to see the spiritual work, so are you invited to the office to see the financial management.

God's Love Illustrated

Both unconverted sinners and regenerate Children of God will agree to the fact, that we are always coming short in some way or other in our attitude toward our Heavenly Father. If we can realize this to some extent we will have an idea of God's goodness in not punishing us for every little fault. This has been illustrated to me by a question of my little boy of five years of age. One afternoon, I put him to bed as a punishment. He resented it and said, "You say you are a good father to me and yet you put me to bed. "Why does not your Heavenly Father put you to bed." It is very hard for us to realize the love of God our Heavenly Father and His long-suffering toward us, but when we consider it well in the very depths of our hearts, it will humble us before Him almost as much as when we behold the suffering Son of God on the Cross for our sins.

An Encouragement

Our Lord Jesus Christ did not promise His presence, His Help and His blessing to the agree-

ment by united prayers of a multitude of people, but even two or three have the assurance. A lady wrote me that she was agreeing with me in the need of and earnest prayers for a building. She also expressed her strong faith in the realization of a house suitable for the Mission work. Now, by the strength of these literal two that are praying in faith, we are really encouraged.

A Double Surprise

Miss Lena Twersky, who is studying at the Northfield Seminary, writes in a recent letter of the pleasant time that the girls had at Christmas, when they all went over to the boys' school at Mt. Hermon. Among other students, she was introduced to a Jewish young man, who, on learning of her belief in Christ expressed great surprise. He asked her if her father knew of it, and if he also believed. She answered him in the affirmative, and said that her father attended the Brownsville Mission every Saturday. Miss Twersky expressed *her* surprise on hearing that he was not a Christian and refused to believe in Christ. She could not understand how a young man who had been under Christian influence for some time, could be as blind as not to see the truth as it is in the Lord Jesus Christ.

A Tract for Reformed Jews

Very few Christian people know the nature of the reformed Jews' religion. While we can reach the orthodox Jew by preaching and by literature, it is almost impossible to reach the reformed Jew. I have not yet met a reformed Jewish convert to Christianity. Their religion is not on the basis of the Bible and not out of reverence to God. Indeed, they have made a serious mistake in calling themselves "reformed". They must have meant "deformed."

There is no missionary literature, to my knowledge, suitable to a reformed Jew. It would be good to try to have such reading matter. On page 5 you will read of the meeting in Newark. Friends requested that my sermon preached there might be printed in tract form. If any one will send the means (about fifty dollars will secure plates and pay for the first thousand copies), I will gladly find time to bring it to pass.

The Work Enlarging

Now that we have a corps of three assistants, consisting of two lady workers contributed to this work by the Women's Home Missionary Society, and a male assistant salaried from a private source, one would think that all that needs to be done is being accomplished by so many workers, but each one of us finds that still more assistance is needed. Such frequent demands are being made continually upon our time that we must leave many things undone. Please pray for us.

Incidents in the Work.

The Story of My Conversion

By MR. ALEXANDER NEWITZ.



MR. ALEXANDER NEWITZ.
Baptized in Marcy Avenue Baptist Church, June, 1903;
now in Mt. Hermon School, Mass.

At the age of twenty, every young man in my native country, Hungary, is required to commence his military service to his country. The Jews in Hungary do everything in their power to escape becoming soldiers, because when in the army, they are obliged to eat pork and other food which are not approved of by their law. To avoid military duty therefore, I left for America about a year ago. When I arrived in New York, I started in the cigar business.

One Saturday afternoon I took a walk through the Jewish streets on the east side of the city, and I passed a church in Rivington Street, where I saw a sign in Hebrew, telling of a meeting for Jews at that time. I had a great desire to enter, but the cross on the top of the building frightened me away. But the thought proved like a magnet in its attractive force, and so the next Saturday I made up my mind to go to the meeting. I listened to the preaching of the Rev. Mr. Angel and was filled with indignation at the fact that he mentioned the name of God many times, without a hat on his head, which I considered a great sin according to the Talmudic laws. After the meeting I argued with the missionary because I was a student of the Rabbinical schools in Europe, and I wanted to show him that I had great knowledge.

During the service I had been reminded of Mr. Leopold Cohn, whom they say in our country such men as this missionary misled, so that he became an apostate. But as he is highly esteemed by all the Jews who knew him, this

counteracted the prejudice toward an apostate, and I resolved to go and see him. I asked Mr. Angel for Mr. Cohn's address and then went over to Brooklyn to his house.

ANOTHER ARGUMENT.

When I reached his home I delivered to him a message from his sister, and after having done so he gave me a message from the Lord Jesus Christ. I was greatly astonished that a man like him who had been a rabbi in our country and who is still regarded very highly, should believe in that Crucified One. I became indignant, but out of respect for him, I did not show it but had an argument. I asked different questions and he spent the time and took pains to convince me, both from the Talmud and from the Old Testament Scriptures, that Jesus of Nazareth is the true and promised Messiah. My whole attitude changed at last and I expressed a desire to know more about this Jesus. Then Mr. Cohn gave me a copy of the New Testament in Hebrew, which I read with great avidity on arriving at my rooms in New York. When I had finished this book, I again visited Mr. Cohn and asked for a Hebrew Old Testament. This with a number of tracts increased my studies in fervor and in quantity. While I had to attend to my business during the day, I gave all my spare time to a careful investigation, to see whether what Mr. Cohn told me was really so. At last I was fully convinced that if I believed in the Old Testament Scriptures written by Moses and the prophets, I must necessarily believe in the Lord Jesus Christ whom I then and there accepted as my personal Saviour.

TROUBLE BEGAN.

I was boarding with a family who were distant relatives of mine. They noticed my study and the serious change that came over me. The man went into my room one day and rummaged among my books and on finding the New Testament and tracts began to scream and wanted to throw them into the fire at once, and only desisted when his wife interfered. When I came in, he met me with all sorts of insults and curses on his lips, expostulating with me as to why I had brought those books into his home. He said that if he should shelter them, God would bring down destruction upon his house and family. I tried to quiet him, but my efforts were in vain. He commanded me to move out at once, but his wife began to cry and said that for the sake of the respectable family from which I was descended she wanted to keep me. Her husband listened to her pleadings and I then explained to them that these books told the truth, and that they too, ought to read them and find out about the Messiah. This remark made them think that something was wrong with my mind, so they decided not to let me go for the present.

Next morning a few others of my countrymen came, at their request of course, to bring their influence to bear upon me to renounce my belief

in the Lord Jesus Christ. When they saw it was no use, they left me in disgust, and said that it was better for well educated young Jews not to know anything of the Bible, as they were easily caught in the missionaries' net. The matter was then placed before the Hungarian Jewish Lodge, nearly all of whom having known the renown of my family, were touched to hear that I had been misled to believe in the Crucified One. They voted to endeavor to send me home to my parents in order to save them from great disgrace.

INVITED TO THE LODGE.

Shortly after, I was told that the Lodge wanted to see me. When I stood before them, they announced their willingness to send me home at their expense, and give me besides a sum of money for a present. Having refused their kind offer, they resorted to another plan, and that was to do away with me. It was supposed to be a secret, but in some way it became known that they expected to hire a man or two of low character (there are many such in a large city), to kill me. This they considered an act of kindness to my parents and all the family.

One Saturday afternoon last Spring, I invited a young man who is a relative of Mr. Cohn's, to accompany me to the Brownsville Mission. I talked to him about the Messiah and this perhaps caused him to reveal the secret to me and to Mr. Cohn. We had reason to believe the report, because the day before, two Jews, whose characters I suspected, accosted me in the street. I refused to pay attention to them, but they followed me closely for a distance until I appealed to some passers-by. Mr. Cohn would not let me go back to New York and began to plan how I could leave the city altogether. He found a lady living in Easton, Connecticut, a Mrs. Silliman, who is a minister's widow, who was willing to take me into her house. After I had been baptized in the Marcy Avenue Baptist Church by the Rev. Dr. Rhoades, I went to Mrs. Silliman, where I stayed until January First. I would not miss this opportunity for mentioning that I could never find words enough to express my gratitude to this noble Christian lady, who has been more than a mother to me. She taught me English, explained the Bible to me, sheltered me and with great patience educated me in many ways. Of her does the Scripture say, "Who can find a virtuous woman? For her price is far above rubies."

I am now at the Mt. Hermon School, where I thank God daily for His loving kindness in having opened my eyes to see the wonderful Saviour, Jesus, our Messiah. On my way to school a committee of the Baptist Educational Society of Connecticut, met me by appointment to see if I was a suitable person to educate for the ministry. I was gratified to learn that they were satisfied and contributed towards Mrs. Silliman's expenses for me.

Jew Haters in Brownsville

At the outskirts of Brownsville there is a sprinkling of Gentiles among the Jewish population. Nearly all of them are Catholics, who as a rule, hate the Jews. One family, consisting of parents and three or four grown daughters, began to persecute their Jewish neighbor by calling names and throwing all sorts of missiles in the front and back of the house. Whenever a Jew passed their house some of them would insult him with words and missiles. As time passed they became more and more insolent, until they began to shout, "away with the Jews, we shall have another Kisheneff here." Hundreds of Jews were insulted by them, especially when they were drunk, but the Jews with their usual amount of patience bore these persecutions without much murmuring.

One evening they fell upon their Jewish neighbor and beat him while his wife barely escaped a death blow when she tried to protect her husband. Then a law suit began and the judge put the Catholics under bail but soon after released them from it, through political influences. This encouraged the Jew haters and on New Years eve they instituted a riot. Over twenty of their friends gathered at the signal of a whistle and then they beat their neighbor more severely than before.

IT WORKED FOR GOOD.

Boasting as the Gentiles did that they were not afraid of the law because they could do anything with the judge through the influence of their friends, the Jewish party were afraid they would lose the case. So they came to me. For the sake of protecting many of my brethren who had been endangered by these corrupt people, I determined to aid them in bringing about justice.

The wife of the injured Jew had confessed, about a year ago, that she believed in the Lord Jesus Christ, but being among the Jews, and having had no fellowship with Christians, she became indifferent. I took her to a Christian lawyer, Mr. Dorman, who had kindly volunteered to give me legal aid whenever I needed it. After leaving his office in New York, we went to the John Street Noon-day prayer meeting and at the end of the service when the speaker asked for the raising of hands by those who desired to become Christians, this young Jewish lady among several others, raised her hand. Then all who had done so were invited to come to the front to be prayed with. She hesitated, but when I encouraged her, she, the only one, went up. She cried like a little child, for the Holy Spirit touched her heart and she gave herself then and there anew to the Lord Jesus Christ. So I could see the leading of our Heavenly Father with this daughter of Abraham.

THE TRIAL.

When the trial came this kind Christian lawyer was present giving his services for the whole morning without charge. The result was the

thing for which we had been hoping, namely, that the case should be taken out of the hands of that judge and given to the Grand Jury. Thus the words of Paul, "All things work together for good to them that love God," have been fulfilled in this case, for not only has this young woman been baptized by the Holy Spirit, but by having come into close fellowship with the missionary her husband has been touched. Please pray for him that he may soon join his wife in the faith of the Lord Jesus Christ.

Persecuted for His Faith

A Jew who had been converted in the Williamsburgh Mission has been called upon by some of our workers and myself. The neighbors noticed us and began to talk about the man and his wife unfavorably, saying, that the missionaries called on him too much. They also learned that he was attending our meetings. On asking him for an explanation he frankly told them what he thought of our Mission. Consequently trouble came upon him. He had bought furniture from a Jewish house on the installment plan and as he had been without work for some time had not been able to make the regular payments for the last weeks. The merchant however was lenient with him until the neighbors went to the furniture store and said the man ought not to be favored because he had become one of the missionaries, meaning he had apostatized. The result was that the furniture man sent his workers disguised as policemen and sheriffs who proceeded to carry out the furniture. The convert was not in. His wife was helpless with a baby in her arms. She tried to prevent their work by standing in front of each piece of furniture especially when they began to move the range with the burning fire in it. The men handled her roughly, pushed and kicked and knocked her down causing her bodily injury.

HE WANTS TO BE BAPTIZED.

Instead of repelling the convert, these circumstances have drawn him closer than ever before to the Lord Jesus. He came to me a week ago and told me he wanted to be baptized. Among other questions I put to him was, "What is your reason for believing in Christ?" He answered that he was fully convinced that there was more godly feeling among the missionaries than among the Jews. I told him this was not sufficient reason for his faith in Christ. I pointed out the work of Atonement which the Lord has done for each of us and that only if he feels the need of a Saviour for his sins could he be baptized. One of the assistants who called later found him explaining the Bible to his Jewish neighbors.

A Meeting in Newark, N. J.

The pastor of the Sixth Presbyterian Church, Newark, N. J., invited the Rev. Rabbi Leucht of that city to preach in his church on the subject, "Why I am a Jew." In the course of his lecture the rabbi denied the principles of Christ's teach-

ings calling Jesus' claim to be the Son of God, "blasphemous."

Consequently I was called to preach there in reply to the rabbi's discourse. The last Sunday evening of January was appointed for the purpose and a large audience of Christians sprinkled with Jews was gathered at the Union Street Methodist Church where the meeting was held. The pastor of the church, the Rev. J. A. Owen, told me that a number of Jews had come to his service on the previous Sunday evening and listened to a sermon preached by him on "Fellowship with God." The dailies had an article about this meeting a week before, with a large heading, "A rabbi against a rabbi," and the Jews who came thought it was to take place the previous Sunday evening. The pastor invited the rabbi to the meeting but he did not come. However, his father-in-law came and was there to the close of the service.

THE ATTENTION.

For fully an hour and a quarter the large audience was spell bound listening to the truth unfolded from the Scriptures. My text was, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. First I gave my testimony to the Lord Jesus Christ whom I accepted 12 years ago as my Saviour because I found out that He is the One of whom *the law and the testimony* write. I put away my rabbinical pride and became his humble servant. Then quoting parts from Rabbi Leucht's sermon I showed how unscriptural and therefore without light his creeds and utterances were.

I referred to a number of the rabbis' self inconsistencies and contradictions, which were very striking. Space will not allow me to publish the whole talk, but I hope to have in in tract form as some friends have requested.

IT WAS BLESSED.

A few friends had been praying for God's blessing upon that meeting and I could feel the effect thereof. Jews of the better class and a number of fashionably dressed Jewesses that were present registered in their faces a deep conviction. They could never have been reached by the regular course pursued in mission work even if I should do mission work in Newark for a year; for this class would never enter a mission. At the close, the rabbi's father-in-law came to me and rattled off a number of questions in a very rapid way and with much excitement. But a Christian friend, Mr. Jones from East Orange, who saw that I would be kept and be late for the train came near us and began to talk louder than the Jewish brother and quieted him and gave me an opportunity to leave. On my way two Jews standing on a street corner accosted me. They had been at the meeting and now they wanted to know how much money the Christians paid me for coming out there to lecture against my own Jewish people in order to "satisfy the Gentiles." After a talk with them one became subdued and admitted that I was right.

NINTH ANNUAL AUDITED FINANCIAL STATEMENT.

Receipts which have been acknowledged in THE CHOSEN PEOPLE from month to month, and expenditures for the year beginning February 1, 1903, and ending with January 31, 1904.

RECEIPTS.		EXPENDITURES.	
For Rent W'msburg Mission.....	\$480.00	Rent, W'msburg Mission.....	\$480.00
“ General Expenses	1,385.24	“THE CHOSEN PEOPLE:”	
“THE CHOSEN PEOPLE”		Publishing	\$197.65
Subscriptions	\$195.60	Special Letters	85.65
Single copies	16.00	Mailing	72.50
	211.60		355.80
Literature:		Literature:	
Bibles	56.00	Bibles in Hebrew, Russian,	
Tracts	122.00	German and English.....	101.45
Testaments	53.00	Tracts	205.25
	231.00	Expressage and Freight.....	11.58
Sewing School:		Circulars and Cards.....	61.66
Material50		379.94
Excursion	59.00	Sewing School:	
Christmas Entertainment.....	25.50	Material	2.00
	85.00	Excursion	64.35
Traveling Expenses to Hebrew		Entertainment	22.65
Christian Conference	13.00	Extra Bibles	4.00
For Assistants:			93.00
From a Friend.....	406.67	Traveling to Hebrew Christian Conference....	37.50
Am. Bap. Home Mission So....	150.00	Assistants:	
	556.67	Salaried lady missionary and a	
Dispensary Fund:		colporteur	556.67
For Outfit	100.00	Hired assistance in preaching..	126.33
“ Salary of Physician	60.50		683.00
General	104.00	Dispensaries:	
	264.50	Outfit and supplies.....	225.83
Poor Fund	144.75	Physician, five months.....	110.50
Appropriation from Brooklyn			336.33
Church Extension Society on		Poor Fund:	
account Brownsville Mission,	720.00	General Relief	280.00
American Baptist Home Miss.		Sundries, W'msburg Mission:	
Society towards salary of		Gas, \$18.00; Fuel, \$33.57.....	51.57
Missionary	1,000.00	Organist, etc.....	57.50
	1,720.00	Carfares for myself and	
Social gatherings for converts to		assistants	84.46
be held in February.....	10.00	Repairs	7.85
For Girl at Northfield.....	1.00		201.38
Industrial Plant:		Rent, janitor, fuel and general	
Received during year.....	240.90	expenses of Brownsville Mis-	
Interest	5.00	sion, as per detailed account	
	245.90	rendered to the Brooklyn	
Orphanage and Building:		Church Extension Society.....	720.00
Received during year.....	27.03	Office Expenses:	
Interest94	Printing and stationery.....	45.50
	27.97	Mimeograph and supplies.....	25.40
	\$5,376.63	Repairs on typewriter.....	10.00
		General correspondence	84.80
STATEMENT OF THE FOLLOWING FUNDS:		Christmas letters	18.00
Industrial Plant:		Index System	18.54
Balance last year.....	\$281.15		202.24
Received during year.....	240.90	Salary of Missionary	1,250.00
Interest	5.00	For Girl in Northfield	1.00
	\$527.05	Balance	356.44
Orphanage and Building:			\$5,376.63
Balance last year.....	52.00		
Received this year.....	27.03		
Interest94		
	79.97		

I have examined the above account and find it correct.

T. J. WHITAKER,
Chairman of Committee for Hebrew Mission.

Remarks and Explanations

The Poor Fund has not been sufficient for the constant and urgent demands and the General Fund had to be drawn upon for this purpose. This is not unjustifiable considering the fact that a large number of the contributors invariably leave their donations entirely to the missionaries' discretion. On several occasions quite large contributions have been sent accompanied by the following words, "If you think best to apply this for the poor, do so," yet it seemed wise at the time to add it to the General Fund. On a later occasion when the needs of some poor were very pressing, by right the General Fund was drawn upon to supply that need.

—

Laboring as we do in two distinct fields in Brooklyn, one being three or four miles distant from the other, it is necessary to spend a good deal of money for car fare. Nearly every day we have to be in both places; sometimes we must go to both Missions and to three or four different parts of the city in connection. For instance, to place a child in an institution or a sick person in a hospital. So we have to plan to be very economical as our funds will sometimes not allow us to spend as much as we require. Considering these facts, the sum, \$85.00, spent for car fare during fifty-two weeks is small.

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The office expenses, a total of \$202 as given above, are very small comparatively. When we take into consideration the large amounts spent by societies for their offices, this amount for the administration of all the money sent during the year, will at once convince our friends that the best is being done with their money in applying it directly to the Gospel work. We pay little attention to our comforts but rather that the name of the Lord Jesus Christ be made known as widely as possible among our Jewish brethren.

—

Our correspondence is growing larger all the time. Over an average of fifty letters a week have been written during the past year in connection with the work. Besides there are always some who send questions of all kinds and books and tracts to be read and criticised. Some ask for reviews of books to be put in the paper but it has been our aim to devote these few columns to the mission news only.

The book-keeping of subscriptions and contributions requires able persons and were it not for the kindness of Miss Ella T. Marston who has voluntarily been keeping the subscription books for a number of years and for my son Joseph who helps me with the correspondence, it would be impossible to have this amount of work done without a salaried book-keeper and stenographer.

—

The Social Gathering for which a contribution of ten dollars is acknowledged, is probably not

well understood. It has been our custom to have a social gathering once a year in the Williamsburg Mission. From the beginning of this branch, crowds of Jews found their way to the Gospel meetings and have continued coming unto this day. Among them many have been converted. It was therefore thought best, to gather these believers once a year for a social meeting and entertainment, in order to bring them to know one another so that each should see that there are others who believe in the Lord Jesus Christ. This has tended to remove the fear of man from their hearts. It used to take place in January, but the Young People of the Lewis Avenue Congregational Church, who have from year to year furnished music, singing, cake, etc., for the occasion and also contributed ten dollars toward the other expenses, found that January was not convenient for them this time and it was put off to February 10th. Next month we hope to give our readers a full account.

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The circulars and cards mentioned under the heading of literature, are not only announcements of the meetings and invitations to the Jews to attend the services, but there is also a different aim in view by distributing these leaflets among the Jews. At the same time that I sit down to study the Scriptures prayerfully, for the purpose of giving some new light to my Jewish brethren who would not listen to an old sermon in a new dress, I also write a little Jewish poem connected with the subject announced on the circular or card. The poem is then printed right below the subject and attracts the eye of the reader at once. As the Jews are very curious, they read it, and get out a sermon in a nutshell: thus whether he comes to the meeting or not, he has had the Gospel preached to him already. As I have seen a number of results from this method, I wish I had more means for that purpose, as where I now print one thousand, I would print ten thousand of such leaflets containing the poems.

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This work has been standing as a witness for two things. First, that the Jews *can* be converted, and that they are not, as many people have supposed, unwilling to listen to the Gospel and too material to be converted. Let such people come and see with their own eyes how the Jews are attending these Gospel meetings in large numbers; how attentively they listen to the preaching of the Word, and how many have been converted.

Second, this mission is testifying to the fact that the Lord is able to provide means for the necessities of the work, without any one going about on "missionary tours" to appeal for funds. Ten years ago I entered in partnership with the Lord Jesus Christ. He is the senior partner and head manager, and I am the junior partner. We agreed that I should stay where He put me to preach the Gospel, and that He should travel

abroad to the hearts of His customers to secure trade, and at the same time doubly bless my efforts in Israel's behalf. For the past ten years we have got along finely. But it is a physical impossibility for a missionary to attend to the raising of money and at the same time insure the spiritual welfare of the mission, as some try to do.

Receipts During January

FOR RENT.

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

FOR ASSISTANT MISSIONARY.

J. T. P.....	40.00
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FOR BIBLES AND TRACTS.

M. Adolph	2.00
Life Line Mission	20.00
Mrs. M. E. Banks	1.00

FOR GIRL AT NORTHFIELD.

Mrs. H. Cousins, sent to Mr. Cohn.....	1.00
Mr. Cushman, sent to Miss Schutt.....	1.00
Mrs. F. E. Fountain, sent to Miss Schutt	5.00

SOCIAL FOR BELIEVERS.

Y. P. S. C. E. Lewis Avehue Church, per Miss Evelyn Moore J.....	10.00
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FOR GENERAL FUND.

Mrs. C. Stevenson	4.50
"From a Lewiston Baptist".....	1.06
Kensington Lord's Day School	2.00
Mrs. E. G. Sylvester.....	2.95
Mr. and Mrs. B. F. Knowles.....	10.00
C. L. Sommers.....	1.00
A. B. Weaver.....	5.00
Miss E. L. Lambert.....	14.50
Mrs. W. F. Tway.....	1.00
Mrs. C. Bauer.....	2.00
A. J. Eaton.....	1.00
W. E. Huntley.....	5.00
Mrs. M. Ogden.....	1.00
A Friend	1.00
Miss Sadie Houser	10.00
Miss A. V. P.....	4.00
Mrs. Edwards	1.50
Mrs. M. J. Jackson.....	1.00
Mrs. M. E. Bryan.....	1.00
Mrs. L. A. Curtis.....	2.00
Mrs. H. E. Coolidge.....	5.00
Miss E. W. Kelly.....	10.50
Miss E. A. C.....	1.00
N. W. Kinney.....	1.00
Geo. W. Paterson.....	1.00
F. Nepean Smith.....	2.43
A few patients in Faith Home.....	5.00
Mrs. John Hills.....	10.00
S. G. Engle.....	1.00
Mrs. Mary Tullo	4.87
Miss M. B. Mitchell.....	5.00
Mrs. H. L. Southmayd.....	2.00
Miss Ada Owen.....	1.00
Mrs. T. R. Hayne.....	1.00
Mrs. A. F. Countryman.....	.50
Mrs. D. P. Corey.....	1.50
Grace Edwards	2.50

Mr. John Elliot.....	2.91
Mrs. R. A. G.....	10.00
Miss M. F. K.....	3.00
Rev. G. S. Muir.....	1.21
Mrs. S. H. Kelley.....	.50
Mrs. E. H. Wells.....	25.00
Rev. H. C. Clark.....	5.00

ORPHANAGE AND BUILDING FUND.

J. F. Ames.....	5.00
Miss E. Wentworth	5.00

POOR FUND.

C. S. P.....	4.00
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A Convert Complains

A Jew who was converted a while ago has insisted again and again to be baptized. After he had been refused a number of times he told the assistants that he would go to the church where I attend service and tell the people I will not allow him to be baptized. "What kind of a missionary is this," he said. "The Christian people certainly send him to bring the Jews to Christ and baptize them, but he doesn't do so."

The reasons for refusing many baptisms have been stated once or twice in these columns though not fully. In the first place, the Jew when he is baptized is sure to be ostracized from his brethren and among Christian people it is impossible to secure work. If the missionary leads the convert to be baptized he is looked upon to a great extent as being responsible for his temporal as well as spiritual welfare. When the convert is in trouble he comes right to the missionary as to a father. Having too many such cases and having no prospects among Christian friends in this respect I must refuse in order to avoid burdens which I cannot bear.

A Talk with a Jewess

While visiting in the house of a convert, I met a Jewess, one of the convert's neighbors. She has been very much opposed to his belief in the Lord Jesus and always tried to dissuade him from believing. In my conversation with her she said, "How can a Jew love and join Christians who constantly ridicule and persecute the Jews?" To this I said, "Not only the Christians, but the whole world, must ridicule us Jews, not because the hate us, but because we make ourselves ridiculous with our religion. For instance, we Jews observe the Day of Atonement. Now do you know how the atonement was performed?" Fortunately she knew and answered me. "Now," I said, "when you have no high priest and no blood of the goat, can you justly expect God's atonement for your sins?" She understood the point and said "No." "Now," I continued, "Isn't this ridiculous that we deceive God and ourselves by calling it the Day of Atonement, when there is no atonement at all? Therefore I believe in the Lord Jesus Christ who is my atonement and your atonement for all our sins." This struck her peculiarly and she earnestly admitted that it was the truth.