

THE CHOSEN PEOPLE.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS.

Editor, L. COHN,
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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 Christian friends.

Again I greet each one of you, wishing earnestly that the peace which passeth all understanding and which is beyond all description may be with you in your homes and your dear families, Amen.

MUCH IMPORTANT NEWS.

The last month has been very rich in important news in the two fields of gospel labor. We could not find space in this little paper for all the interesting incidents. We had to give room for the physician's report which was crowded out of the February issue. Also space had to be made for the articles of our two lady helpers which no doubt you will read with much interest. Thus I shall have to devote this page which I usually occupy for a personal talk with the dear friends, to some items of interest, which owing to lack of space must be touched upon very briefly without any details.

Three letters have been received from Newark, (one from a Jew) all containing encouraging news with regard to results of that meeting reported in the last number. That and the debate with the chief rabbi of New York as related on pages 3 and 4 give us the evidence that the working of His power is running through the channels of this corner of His vineyard. No human skill could have obtained the ears of these dignitaries, but He did it so easily.

BROWNSVILLE JEWS STIRRED.

The Jewish dailies have had several articles bewailing our workers' activity among the children. They also pointed out the separation between man and wife and children and parents through my preaching, not only in Brownsville, they said, but also in Williamsburgh and in New York. Consequently, the Brownsville Jews have clubbed together, and consulted one another, and concluded to collect money with which to serve nice meals and entertainments to the children in order to keep them away from the mission. Many thousands of children have been gathered by the leaders of this movement and treated to a good dinner last Purim, March 1st, at which they made speeches warning the children of the missions.

A number of Jewish anarchists in Browns-

ville took occasion to threaten to kill me. One told me this in the mission hall and a number of others sent me the message by one of our workers. While we need not be alarmed at their threatenings, for they did so at the very opening of the Brownsville Mission, and the Lord has not permitted them to do me any harm, we can see in it all the hand of God for the good of the gospel in many ways.

MANY POOR RELIEVED.

The friends who have sent so liberally for the "Poor Fund" will be glad to know that with their donations we have helped many poor families. Myself, and each one of the co-workers have been made happy by having been enabled to help those cases of misery which we came across during the last month. The long and severe winter has caused much suffering among our poor brethren and these special contributions for the poor came like a drink of water to the thirsty in the desert.

One among the cases was that of a couple, very earnest believers in the Lord Jesus Christ. Sudden destruction by fire came upon all that they had and they were left on the street penniless and friendless. How thankful, how glad they were of the relief which came from the followers of their new found Messiah. Also I have been enabled from this fund to send a young man, lately converted, to a Christian farmer. The one I sent last January as reported then, is doing very well. He has become a stronger Christian, has learned English and also how to do farm-work, so now is getting fair wages.

THE BROTHER AT THE ASYLUM.

There are a large number of friends who have been interested in that Jewish brother who was put in the asylum as told in THE CHOSEN PEOPLE some time ago. Many anxious inquiries have been received since but I could not satisfy them by any definite answer. I have been waiting to hear from a party who took up the cause. But nothing has been accomplished so far. Lately steps have been taken in a different direction and his interests are being looked after. I trust that the next issue of THE CHOSEN PEOPLE will bring you decided news concerning this matter. Longing for your earnest prayers,

I am, your very sincerely,

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, I Thatford Avenue. WILLIAMSBURG,
626 Broadway.

WEEKLY CALENDAR.

Monday—Boys' Club, Brownsville, 4.30 P. M.
Tuesday—Sewing School, Brownsville, 3.30 P. M.
Gospel service, Brownsville, 8 P. M.
Wednesday—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—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.

Concerning the Work.

This work is a general one among Jewish
Jewish men, women and children, by the Mission-
ary, a colporteur, who also assists with meetings,
two lady missionaries and ladies who volunteer
their services at the Brownsville Sewing School.

The expenses of the Brownsville Mission and
the missionary's salary are paid by the Brooklyn
Baptist Church Extension Society in conjunction
with the American Baptist Home Mission Soci-
ety. The two lady workers are salaried by the
Woman's Baptist Home Mission Society of
Chicago.

The Williamsburg Mission, Colporteur, etc.,
depend on the voluntary contributions of His
stewards. The Lord has provided all our needs
and we have not lacked for we believe in a living
God—a prayer answering God and He has not
and will not fail us.

Contributions, however small are always grate-
fully received and acknowledged by personal
letter. The books of the Mission are open to all.
Inspection is invited. The accounts are audited
yearly and a statement published in THE CHOSEN
PEOPLE.

A Visit by Dr. McBride.

We were pleased to see the Rev. Samuel Mc-
Bride, D. D., in our meeting at the Brownsville
Mission one Saturday afternoon of last month.
He addressed the audience in English which I
translated in Jewish. He told them how dearly
he loved the Jews because they were the real

brethren of the Lord Jesus Christ and that he
was praying for them that they might be saved
for through their salvation all the earth shall fear
the Lord. Referring to the 67th Psalm, he said
he often reminded his Christian congregation that
that Psalm did not apply to them but entirely to
the Jews. He also repeated some verses in Heb-
rew and surprised the audience very much to hear
Hebrew from Gentile lips. All the Jews present
paid the greatest attention and showed much res-
pect for the gentleman.

God's Answer to Prayer.

A friend wrote asking for prayer that a party
owing some money might be moved to pay the
debt, promising on receipt of same that the whole
sum would be turned over to the Mission. The
result was that God answered prayer and the debt
was paid, the money being sent for this gospel
work. The sum was specified to be used for
printing the leaflets and circulars containing those
Jewish poems spoken of in the last number.

Converts for Farmers.

As the problem of what to do with the converts
is continually confronting us, I tried to find em-
ployment for some as farmers. Under an as-
sumed name I advertised in a country paper as
follows: "Wanted farm work for non-English
speaking people. Will begin for low wages."
This brought about a dozen answers. Then I
wrote a letter to each one of these under my own
name, saying that these were Jewish converts and
I was anxious to put them under Christian in-
fluences where they would see a Christ-like life.
I said I should like to have the Bible read every
morning and evening with prayer. Only one
farmer replied that he was willing to do this, and
would need a man at the beginning of March.

"Many are called but few are chosen."

A Peculiar Law.

Although Jews as a rule do not care to apply
to public charities, yet those who are converted
and are ostracised from their brethren listen to my
advice, and sometimes make application for help
if I go with them. A Jew whose wife died and
left him a little child, applied to place his child in
some good Christian institution. The officials ab-
solutely refused to do anything because they said
there is a law that a Jewish child shall not be
placed among Christians. Although I pleaded
that the father himself wanted to place his child
with Christians because he believes in Christ, all
was in vain and they insisted upon the letter of
the law. This is not the first instance, for we
have had several others similar but after seeing
Mr. Dorman, a Christian lawyer, it is hoped that
something may be done to change this law and
establish a precedent.

Incidents in the Work.

The Story of My Conversion.

BY MR. ORAH HEEND.



MR. HEEND is the young man of whose help in playing the mandolin we wrote last month.

One Friday evening as I passed the Mission at 626 Broadway, presided over by Mr. Leopold Cohn, I became curious to know what was going on within. So I entered and found Mr. Cohn discussing the 53rd chapter of Isaiah and telling the audience that if they would only study the prophets they would easily be convinced that Jesus is the Messiah. Although I was not a religious Jew and only attended the synagogue on New Years and the Day of Atonement, yet I thought Mr. Cohn was blaspheming when he said that Jesus, the Messiah, had already come and that by believing in Him our sins would be forgiven.

I attended another meeting the next week and was much taken with the sincerity of the speaker for I felt that he could not wish us any harm when he told us that Christ loved us. My heart was softened toward the Missionary and I made up my mind to study and find out for myself. Next day I bought a Bible and with a paper round it so that others could not recognize it, I read it in the cars going to and from work. When I had finished the New Testament, the 53rd chapter of Isaiah and the 12th chapter of Zechariah, I knew that I had found God's holy truth, but yet I said to myself, "How can I, a born Jew, believe

in Jesus? It is impossible!" Then I realized that by saying this I was calling the Word of God a lie and so I prayed to God that if it was the truth, He would put love in my heart for Christ. I continued going to the Mission and at last realized by the flood of happiness and joy in my heart that I did love the Master.

I could not contain myself but began to tell all my friends about the Saviour thinking they too would see the truth. But alas! They told me I was a lunatic and laughed and jeered at me and said I would soon get over my "whim", yet the more they laughed, the stronger my faith became.

MY FAMILY WERE SHOCKED.

I have an aged mother, three sisters and three brothers all of whom I dearly love. While visiting one of my sisters who lives in New York I told her of the truth I had found and how it had made a better man of me. She and her husband at first believed in me but then they also laughed and said I would soon get over it. However, later they wrote to all the rest of my family saying I was to become a Christian. Soon letters began to arrive from all directions begging me to change, threatening to cast me off and telling me what pain it was causing my mother. In answering, I told them how I came to find the truth and that I felt I had nothing to live for if I gave up my belief in Christ. This was the worst thing I could have said and they soon replied that they never wished to hear from me again but hinted that before they finished with me they would "fix me."

My mother was in Chicago and my relatives wrote that she was sick and was calling for me. I wanted to go to her and pacify her but I felt sure that the instant I arrived in Chicago, my relatives would try to put me in an insane asylum. My heart was torn between duty to my mother and to my God, but I decided that my first duty was to God's truth, no matter how I suffered for it. A couple of weeks passed and I received more heart-rending epistles and offers of money; in fact anything if I would only give up Christ. But to no avail. I had found the truth and I was going to stick to it or die.

DEBATE WITH A RABBI.

A few weeks ago my sister in New York asked me to go to the chief rabbi, saying that if I was really a lover of the truth I should go to him and he would prove to me that I was wrong and that if he could not do this they would become Christians. I gladly accepted the proposition and the following Sunday my brother-in-law and myself accompanied by Mr. Cohn went to the rabbi. I asked Mr. Cohn to go so that I should get fair play as I am not well enough versed in Hebrew to refute any statements the rabbi might make.

As we entered the study, I noticed the rabbi's agitation as he recognized Mr. Cohn and he instantly pulled a cigar out of his pocket and started puffing at it in a vehement manner. He began to inquire as to my age, etc., like a patient, I suppose

to gain time to gather his thoughts. My brother-in-law then told him that I was born a Jew, brought up by good orthodox parents but that I had done a terrible thing in becoming a Christian and that he wanted him to prove that I was in the wrong, that Jesus is not the Messiah. The rabbi asked what made me believe and I answered, "By studying the 53rd chapter of Isaiah and the 12th chapter of Zechariah, and numerous other proofs in the Old Testament." He started in to refute, by saying that Zechariah meant himself when he said, "And they will look on Him whom they have pierced," but Mr. Cohn promptly proved to him that this was impossible as he was not killed and Zechariah son of Jehoiada was stoned. The rabbi had to agree.

Mr. Cohn then asked him if it wasn't strange that Isaiah should devote a whole chapter to the foretelling of the Messiah but he would not allow that the 53rd chapter did mean the Messiah and when Mr. Cohn proved to him by the Talmud that it did, he cried, "What if it does! Do I have to believe?" Then he went on to say that the Jewish religion is only to believe in God and to treat your fellowmen honestly and that we are not to believe in anything that man has written, especially the Bible.

Mr. Cohn enquired how we could believe in God if we did not believe His word spoken through the prophets who were *men*. From the debate following I came to the conclusion that it is true that our rabbis are blind leaders of a blind people and I for one wanted my eyes wide open. My faith was much strengthened through this debate.

My brother-in-law, however, did not keep his word and become a Christian at the rabbi's failure but persecuted me further by trying to separate me from my wife, to whom I have been married only ten months, by manufacturing a story about my cruel treatment of her. I had had a good deal of trouble with my wife since I believed in Christ and when she heard I had been baptized it nearly broke her heart and she did not want to remain with me any longer. So she went to a lawyer whom my brother-in-law procured, but upon being questioned as to my mistreating her, she answered in the negative and said I treated her well but that she could not be happy with me since I had changed my faith. The lawyer then told her that he could make no case under such circumstances. My brother-in-law was much discomfited that my wife would not corroborate his falsehood. She has now decided to stay with me, with the understanding that I am not to talk religion with her. But I am in hopes that she also will become a believer in Christ in the near future.

I wish to thank all the Christian friends for the interest they are taking in us Jews by sending missionaries to give us the truth and also to thank Mr. Cohn for his love and sincerity by which he brought me to the way of salvation.

The Argument with the Chief Rabbi.

No doubt our friends will enjoy hearing a brief account of what transpired during the hour of argument with the rabbi and so we add it here.

After the rabbi had questioned Mr. Heend about his age and education he remarked jokingly, "How do you happen to believe since you are educated? It is in the atmosphere for educated people not to believe especially the Christian doctrine which is diametrically opposed to human comprehension, as for instance the idea of the Trinity. What makes you believe in such things?" He was seated opposite Mr. Heend and his brother-in-law while I and my son sat at his right hand on the side of a long table in his study.

He threw a glance at me only now and then, Mr. Heend answered as stated above in his own account, and when the rabbi attempted to disprove Zech. 12: 10, I took part in the discussion and showed that he was wrong. The rabbi answered that this verse could not refer to Jesus because He was not pierced, but was crucified. Then I quoted John 19: 35, showing that Jesus was pierced with a spear, the very same expression being used as is found in Zech. 12: 10.

The rabbi kept silence for a moment looking amazed and confounded and then said, "Because of one verse that refers to Jesus should you leave out all the Jewish Bible and believe in Him?" I replied, "In the first place, even one verse which comes from God is sufficient to establish a truth. If a man came to ask you whether he could steal a little in case of need, you would promptly tell him, no. And if he asked you where is it written in the Bible, what would you say?" "Well, well," said he, "of course, 'Thou shalt not steal,'" quoting the Hebrew expression from the Decalogue. "Yes, but the man would say, 'That's only *one* verse in the Bible.'"

DISCUSSION OF ISAIAH 53.

"In the second place, there are whole chapters speaking about this Jesus our Messiah. For instance, turn to the 53rd of Isaiah." Here he rose and went to his book-case and got some commentaries in which he looked for a few minutes. "Here," he said, "I find even Christian commentaries apply it to the Jews. They have been despised and rejected of men, etc., etc." To this I said, "They are greatly mistaken as verse 9 shows; for 'They made his grave with the wicked' cannot mean the Jews. This would infer that the whole nation as an individual had been put in the grave and the 10,000,000 Jews now living disprove that."

"Again, verse 10 says, 'When thou shalt make his soul a sin offering' and you cannot say that the Jews have been made a sin offering for anybody. Rashee, who is the greatest Jewish commentary, in his notes on Isaiah applied the 53rd chapter to the Jews repenting however in his Notes on the Talmud Folio Senhedrin, page 98, explaining that it applies to the Messiah who is to suffer for the sins of the world. You also remarked, Rabbi, to

Mr. Heend that the Christian doctrine is opposed to human understanding. Now how can you understand the division of the Red Sea or the manna from Heaven?"

A HOPELESS POSITION.

It was a pity to look at the rabbi at this time. He puffed nervously at his cigar, moved his brow up and down and did not know what to answer. He is a man of about sixty-five years of age and the patience and the gentlemanliness that he showed us were admirable. Struggling with his thoughts he finally burst out saying, "Don't believe the division of the Red Sea, don't believe anything except God." I showed him again the unreasonableness of his utterances as a Jewish rabbi and quoted John 5: 46, and said, "Well did the Lord Jesus say to the Jews at Jerusalem, 'For had ye believed Moses ye would have believed me, for he wrote of me.' I see more and more that the same thought exists among my people here in America. I believe in Moses and the prophets and therefore I believe in the Lord Jesus Christ."

To this the rabbi said, "What if the whole of the 53rd chapter refers to Jesus why shall I believe in Him? Why, why? Even if there is a chapter." Then I showed and explained that we need a Saviour for our sins and that is why we ought to believe and that if he did not believe in Jesus he is under the burden of his sins. He then asked, "Where is it written that we should believe in the prophets? All we Jews have to believe is in One God and dealing honestly in our business." I quoted 2 Chrn. 20: 20, "Believe in the Lord your God, so shall ye be established: believe His prophets so shall ye prosper." He again became dumbfounded but still behaved like a perfect gentleman. At this point Mr. Heend, having been greatly surprised to hear the rabbi's utterances of unbelief, said in a sad tone, "I see, Rabbi, your religion in only money and business." It was rather daring of him so to speak to the chief rabbi who is the Jewish pope.

Mr. Heend's brother-in-law raised his voice in utter despair seeing the rabbi's confusion. Almost crying, he said appealingly, "Because of that Crucified One (mentioning the approbrious name) he is almost-killing his mother." At this point I said that we did not come to quarrel but to make friends and so we rose, shook hands and left.

Social Gathering of Converts.

As briefly intimated on page 7 of the last number the social gathering took place on the 10th of February. About five years ago the Young People's Society of the Lewis Avenue Congregational Church, kindly offered to entertain the converted Jews of this Mission by singing, recitations, refreshments, etc. This entertainment has proved to the advantage of the Gospel in different ways.

As the young Christian friends have been giving us this entertainment every year, we have had occasion to observe more and more of the good of such a gathering. We used to issue tickets of

admission with a coupon attached, upon which the holder had to sign his name, saying that he is a believer in the Lord Jesus Christ.

We noticed that this helped to destroy superstition; for they used to be afraid of giving their names to a missionary, thinking that in this way he had some magic power to do them harm. That superstition is now dead and buried in our Jewish field, for many hundreds have signed their names during the last five years and no harm has come to them from the missionary.

ANOTHER GOOD RESULT.

Again, the Jews who are convinced of the truth as it is in Jesus, as a rule are afraid to talk about it in the presence of another Jew, because of persecution, boycotting and ostracism. But these gatherings from year to year have brought large numbers of converts together. Each individual could see for himself that there are others who believe in Jesus, and so they have learned gradually to talk to one another freely about Christ.

I meet frequently true inquirers at the close of the meetings and to help them, I offer to introduce them to a neighbor of theirs who would be glad to instruct them in their difficulties concerning Christ. But they shake their heads with expressions of great fear in their faces. "God forbid that my name shall be made known in connection with the mission," each one would deprecate. Sometimes two Jews sitting together in the meetings would threaten one another not to make him known among the Jews as an attendant of the mission. So the readers will see how necessary it was to try every means to break down this fear of man. Thank God the Social Gathering has been blessed in encouraging the poor man-fearing brethren to such an extent at least as not to be afraid to talk with and be introduced to other converts.

THE LATEST THOUGHT.

Like as a godly mother studies carefully and prayerfully how to bring up her child in the fear of God, so the missionary does with the converts. As I have experienced that most of them come to the mission without the knowledge of their wives and relatives a new thought came to me. I asked all those who wished to attend the social gathering to give me their addresses and the tickets of admission would be sent to their houses. The consequence was that their wives and relatives had to learn at least of their connection with the mission. This caused them much trouble, but they were strengthened in the faith by the fact that they had to confess their belief in Jesus in their homes. Thus a number of them had to stay away in order to appease their wives' bitterness. Tickets were sent to about eighty who made the application, but only fifty were present. The main feature of the entertainment was a hymn written in Jewish, composed and sung by Mr. Heend, whose picture is given on page 3, accompanied by his mandolin. The chorus of each stanza is, "How long will you Jews be so blind and not see Jesus the Saviour of mankind." It touched and stirred every heart in the audience.

Notes by the Lady Workers

The following articles are by the two missionaries who have been sent to assist us in both Brownsville and Williamsburg. Miss Fleischmann is a Hebrew Christian, while Miss Darrow is a Gentile Christian, but we are all one in Christ Jesus, having one aim and one object in view, namely: to bring some of poor scattered Israel to a saving knowledge of the Lord Jesus Christ, their Messiah. Miss Fleischmann began work here about six weeks before Miss Darrow. Their assistance has been a very great help but we are still in need of more workers.

* * *

Matt. 25: 35-40.—“For I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Then shall the righteous answer Him saying, Lord, when saw we thee and hungred and fed thee? etc.”

Rev. Johnston Meyers in his address to the graduating class of the Baptist Missionary Training School, Chicago gave this illustration:

“A man died and being washed in the blood of the Lamb was carried to heaven. There he was met by many who welcomed him with great joy. They praised him for bringing the gospel to them. They thanked him for being the instrument in God’s hand by which they were brought into the light. The man was very much astonished. “You are mistaken. I never saw you. I never told you of Christ.” “Yes you did. You supported the missionary who brought the glad tidings to us.” The giver, the missionary and the redeemed all rejoiced together in the salvation of these.”

Out of the class of seventeen, one went to China, one to Burmah, one to Central America, one to Cuba, one to the Philippine Islands, some to work as church missionaries, others to be helpmeets to pastors, and two were sent to Brooklyn to represent the Woman’s Baptist Home Missionary Society among the 100,000 Jews living here.

I must confess I had a little fear of being connected with a Jewish mission like some I had seen, unclean and disorderly. Therefore I rejoiced greatly when I saw clean, attractive rooms, no smoking, no cursing and a congregation which had been trained to be respectful listeners to the Word. A man at the head of the work well able to be a workman who needed not to be ashamed, rightly dividing the word of truth.

This problem presented itself to us—how reach the women and children? How bring the gospel into these homes of darkness? To these women who think God gave them three means of grace, three ceremonies and that is all they have to do to be saved! Their ignorance of the Scriptures is appalling. Few of them know why they keep the Passover even. You quote God’s promises from the prophets concerning Christ and they will answer you: “These are not in our Bible.

The missionaries have put them into their Bible because it is good for their business.” They do not mind Miss Darrow’s being a Christian, she was born that way, they say, but how could I do such a thing? How could I dare to ensnare Jewish women and children? Dare to estrange them from God! Was I too lazy to work for a living? Could I not teach and get almost as much pay as the missionaries give me for this dreadful work? Or, “Why are you not married? Has no one ever asked you to marry? A Jewish woman must be a good wife, a good mother, a good daughter. You are committing a great sin.” Abuse and questions are hurled at you but through it all you must feel your way to present the gospel tactfully and forcefully. To show them that “the soul that sinneth” whether man or woman, “must die!” That there is no other name given in heaven or earth whereby man can be saved but the name of Christ.”

You would think the work discouraging but it is not. We have found many who are willing to be taught. They are coming to us with all their small and great troubles and finding help and consolation are led to see that it is given in His name and for His sake.

Would time permit I could relate to you many little touching incidents but have to save them for next month. Just one to close with. Near us lives a consumptive woman who had been sent to us by her neighbor. These ladies do much good, they will help you,” she was told. I have been to her house at all hours but have found her either studying the New Testament or having it near her showing she must have used it. Pray that before her clay returns to dust she may accept Him, whom to receive is life eternal.

—GISELA FLEISCHMANN.

* * *

Miss Fleischmann and I moved into our new home more than two months ago. We live among the Jewish people, feeling that this gives us a better opportunity to reach them. Although, I had anticipated this for some weeks before coming here, I could not help having queer sensations on my arrival. I found our home located only a few blocks from the “push-cart district.” Five families occupied the other apartments in the house, the one across the hall consisting of father, mother and six children. These facts and the general appearance of the street and house were not very reassuring to the heart, and the first afternoon I spent alone in the house, was in some fear and trembling.

But now after two months have passed, those first impressions have entirely changed. Although the streets and the hall-ways look much the same, they are not depressing, for they are familiar objects now. And then our rooms, cosy and comfortable inside, having been furnished by the ladies of the Long Island Branch of the Woman’s Home Mission Society, are always awaiting us after a few hours contact with the outside world.

Truly, "there is no place like home" to a missionary. Last, but not least, we know the people better, and this much we can say for the Jewish people, that we feel perfectly safe in living among them. There are very few saloons in this district, and hence the many evils resulting from these places, are absent. We had thought, at first, that we might be persecuted and asked to move into other quarters, as there is no warm place in the heart of an orthodox Jew for a Christian. But on the contrary, our neighbors are quite friendly. We have called on a few families in our own block and every one knows that we are "the missionaries." Some look askance at us, and the children sometimes call after us. One little elfish looking boy seems to delight especially in this, and scarcely ever fails to let an opportunity pass by without grinning and calling, "Hello, teacher."

Saturday is kept instead of Sunday, and this we must remember, if we do not wish to fast, for the stores near us are closed from sun-down Friday evening, till sun-down Saturday evening. We have found out a secret, however, and I will tell it to you. One can gain an entrance to the store by going to the back door. This I did one evening, for our supply of coal was low, (we have fallen into the general custom of buying small quantities at a time.) I humbly asked the man to open his coal-bin, saying that we found it hard to remember that the stores would be closed, as we kept Sunday. "O, you keep Sunday, do you," he said, "Well, I don't close my store on account of religion, but simply because the people don't buy on the Sabbath."

We encourage the people to come to our home, so that it may be an object lesson to them. They do not need this, however, as much as many other nationalities. In all the homes we enter, there is an attempt at making them home-like and attractive. The mantles and shelves are draped with white muslin, lace-trimmed, and are covered with vases, cups and ornaments. There are curtains at the windows and many of the accessories, which we like to have in our own homes. Many of them are dirty, it is true, but we must make some allowance, when we remember that families of eight or ten live in three or four rooms.

I have called several times this week on a woman who is quite ill. She is threatened with pneumonia. Her husband came to the Saturday night meeting, asking Mr. Cohn to send a doctor for the wife. Mr. Cohn did so, but the woman will probably get no better, because she cannot have the proper care and surroundings at home. We wished to have her taken to a hospital, but she refused to go. We offered to keep her child, a boy of seven years, in our home, and this seemed to please her, and yet she would not go. When her little boy was asked if he would live with us for a few days, he said, "O, yes, it would be clean there." There is something in him which responds to a better environment.

And so we believe there is something in the hearts of many of these chosen people of God, which will respond to the great love which He has revealed in sending His only begotten Son into the world.

MAUDE DARROW.

Our Brownsville Sewing School

Another month and another issue of THE CHOSEN PEOPLE gives us another opportunity to remind our friends of the work among the Jewish girls in Brownsville. For the past weeks the Sewing School has continued in its usual quiet way reaching from about forty to sixty girls each Tuesday. The attendance has been very fair through this extremely cold weather and though some of the old girls have dropped out, new ones have taken their places so that the average has continued about the same.

Sewing, which occupies the first part of one afternoon is always greatly enjoyed, girls being rather too eager than too loath to put in the stitches. The proud possessor of a finished piece of work goes off with it in great glee, delighted to have something "to take home." We have found that a number of the girls are left-handed, so one teacher told such a scholar in her class, that if she'd learn to sew with her right hand before the close of school, she would give her a silver thimble. The child is getting along finely and evidently means to earn that thimble.

The Bible lesson at the close of the sewing continues to be most interesting and we hope helpful to the girls. We are taking up the story of the Bible from the beginning and are now studying about Moses. Through additional donations we have been able to buy more Bibles, for which there has been a constant demand, so that now nearly every girl who can read has been supplied with a copy. When I asked my girls if they ever read their Bibles, two replied earnestly, "Oh, yes. I always read mine while I'm eating my breakfast." This of course pleased me very much but one just like a child, spoiled the effect of her first words by adding, "My brother likes to read it too, and we usually have a fight to see who can get it," while the other girl confessed that she had read a novel instead that morning. A child in another class said she had given her Bible away to some one else who wanted it very much as she thought she could do good in that way.

Although some of the girls seem to respond to the teaching, the old ideas and prejudices are very strong, and we find it hard to get the truth even into their *minds*. When asked how we could please God, one child replied, "By sticking to our own religion." Thus we find it is necessary to keep on repeating and repeating, believing that the Word will bear its own fruit some day. Will not our friends pray that these girls may be convicted of their need of a Saviour and see Jesus Christ as their True Messiah?

ELLA T. MARSTON.

Articles Received.

Miss Sarah J. Pirie, a package of work for the Sewing School.

Receipt During February**FOR RENT.**

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

FOR GENERAL FUND.

W. M. Ingersoll50
Mrs. K. J. Gray 1.00
W. P. Fiske 1.50
"K. H. D." 10.00
Mrs. D. M. Miller 5.00
J. W. Merritt 1.00
C. Suny 5.00
Mrs. George Voorhees 5.00
A. W. Cutting 5.00
Mrs. H. E. Coolidge 5.00
S. B. Dyckman50
Mrs. Samuel Adams50
Miss A. T. Arnold 4.50
Mrs. L. D. Atwood 4.50
W. T. Blessing50
Mrs. M. J. Jackson 2.00
"A Friend" 1.00
Mrs. L. A. Sherman50
M. Ogden 2.00
T. A. Mooring50
W. F. M. So. Union St. M. E. Church, per Mrs. Grimm 3.00
S. V. Argabright 5.00
Mrs. Anna Argabright 5.00
L. W. Kinney 4.00
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R. E. Cumbie 5.00
A. J. Wright 5.00
K. Buland 25.00
Mrs. C. M. Kingsbury 1.50
Bergen St. Baptist Church, by Mr. Jones.. 1.00
Mrs. E. F. Brown 1.00
Mrs. E. D. Cogswell 4.50
Mrs. G. Gabrielson 29.50
Mr. William Lindsay 7.29
C. F. Vandewater 15.00
G. B. Forrester 2.50
W. A. Barber 4.50
D. W. Alderman 4.50
Mr. C. E. F. Hayward50
Mrs. H. W. Knapp50
G. W. Patterson50
Mrs. E. R. Gould 1.00
Miss J. Elliot 1.50
Rev. H. B. Hall50
Miss C. L. Dugan50
E. St. J. L. 5.00
K. E. Zimmerman 1.00
H. E. Hussey50
Rev. C. T. Kincannon50

FOR THE POOR FUND.

F. J. H. 100.00
A. H. B. 5.00
"For His Cause"50
"A Friend" 5.00

Mrs. J. W. Henson 1.00
E. A. C., "for some poor convert" 2.00
Mrs. McDonald 1.00
Mrs. Schaffer 3.00

FOR BIBLES.

Mrs. S. R. Wince 2.00
Mrs. M. L. Clark 1.00
Mrs. John Hilton 3.00
A. H. B. 10.00

FOR TRACTS.

G. E. S. to print circulars and poems 25.50

FOR SEWING SCHOOL.

N. J. H. to Miss Marston 2.00

FOR GIRL AT NORTHFIELD.

"M." to Miss Schutt 5.00

FOR "THE CHOSEN PEOPLE."

Subscriptions and single copies 46.00

FOR ASSISTANT.

J. T. P. 40.00

Physician's Report.

The following report of the physician was written for the last issue of THE CHOSEN PEOPLE but on account of lack of space was crowded out, by the time our friends read this the doctor, whose services have been voluntary will have left the dispensary as he is unable to spare so much of his time from his large practice. We have no prospect of any other physician. Please pray that we may find one speedily.

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THE ANNUAL REPORT OF THE WILLIAMSBURG
MISSION FREE DISPENSARY.

BY M. B. PEARLSTIEN, M. D.

Since I took charge of the above institution, April 27th 1903, to January 1st, 1904, we have treated 668 patients—or about 20 patients weekly. The dispensary as most of the readers of this journal know, is situated at 626 Broadway, Brooklyn, and is open to patients Mondays, Wednesdays and Fridays from 3 to 4 p. m., except holidays. This Dispensary like all others of its kind gives free treatment to patients charging only the nominal fee of ten cents for medicine. It has not been instituted for the purpose of adding money to the coffers of the mission, but rather for the vast amount of good it is doing and can do for the poor sick in this congested neighborhood.

As to the money made, most medicines dispensed cost much more than the small fee received from the patients. This shows the monetary side of the question, while the constantly increasing number of patients attests to the usefulness and helpfulness of the institution.

The many tales of sufferings relieved through the medium of the treatment are particularly gratifying to those connected with the institution. Though the Dispensary does not accept contagious diseases for treatment, the field for clinical observation in acute and chronic diseases is very large.

I hope that we will have the success in the future that we have had in the past.