

# THE CHOSEN PEOPLE.

APPEARS MONTHLY  
EXCEPT SUMMER MONTHS.

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

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BROOKLYN, FEBRUARY, 1905.

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,*

May the "sure mercies of David" (Isa. 55: 3) our king, even the Lord Jesus Christ, abide with you, as the effect of the Love of God, the Father, Amen!

### OUR FELLOWSHIP.

At one of our Saturday meetings at the Brownsville mission, the Rev. Dr. Case paid us a visit. After his address which we all enjoyed, I asked some of the audience to give a word of testimony. One Jewish brother rose and said that before he believed in the Lord Jesus, he thought that a Christian was a "goy," (an opprobrious name applied to one ignorant of God, especially, the heathen.) but, "since I became a believer in Christ, I see that an unbelieving Jew is a "goy," and the Christians are Israelites indeed." Here the gospel has warmed up this once cold Jewish heart and made it thrum with love for the Christian.

Again, a Christian friend, in a letter expressing appreciation of THE CHOSEN PEOPLE, writes:—"I now love the Jews, God's Chosen People. I have learned through your paper that the Jew is more than a mere peddler." Now, if this were the only tangible result of our ten years' labor—the change of attitude between Jew and Christian—our efforts, time and money have not been in vain. For, students of sociology have spent time and talent in solving the problem of eliminating from the social system the evil of racial prejudices, and so far, no solution has been offered. But from the above mentioned cases, it is evident that the Gospel of the Lord Jesus Christ is the only solution. And these two cases are only instances of many similar ones, which we omit for brevity's sake.

### REVIVALS.

The preaching of the Gospel to the Jews is not only destined to create a loving fellowship between Jew and Christian, but many other and greater benefits are to be derived from it. On all sides we hear the great cry for a revival. Special prayer meetings are being held all over the land, our ministers are beginning to come together for special conferences of prayer, and in some instances, special days have been appointed, for fasting, prayer, and deep humiliation. If these dear people who are praying so fervently for a revival would only study the

word of God, they would soon find out how to bring to pass the most gracious revival that has ever taken place in the history of Christendom. "Revive me according to thy word" (Ps. 119: 154). If we want to be revived, we must act in accordance with the word of God, which says: "To the Jew first." The word revive is in the Hebrew, to make alive, and Paul says: "What shall the receiving of them (the Jews) be, but life from the dead?" (Romans 11: 15). The Jews hold in the bud, the conversion of the world. Bring the Gospel to the Jew first, and you have transformed the whole world, as it is written, "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. 27: 6).

### A PROOF.

My testimony among the Jews on comparatively a small scale, and very limited has proved already the significance of the divine order "To the Jew first," for notwithstanding the fact of our being handicapped on all sides, the Lord has blessed us with fifty-six bold converts, who have confessed the Lord Jesus by baptism, and over five hundred have confessed their belief in Christ, who being entirely dependent upon their own people for employment to support their large families, must remain secret believers. Some of these converts have been used of God to convert Catholics and other gentiles, and to bring new life to the hearts of luke-warm Christians. Had we the means to put up a building which would accommodate more people, to establish an industrial plant to give employment to those thrown out of work because of their faith, to have a home for destitute children, to carry on the dispensary work on an extended scale, then we would realize the blossoming and budding of Israel and the filling of the earth with fruit: then will we see a real revival sweep over our country, for in referring to the conversion of the Jews, God says: "ten men—shall take hold of the skirt of him who is a Jew, saying, we will go with you: for we have heard that God is with you." (Zech. 8: 23).

Dear friends, make the building a special subject for your earnest prayers. I believe in the effectual prayers of the children of God. We have His promise, "Call unto me and I will answer thee, and show thee great and mighty things." Jer. 33: 3.

Yours 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,  
397 Rockaway Ave.

WILLIAMSBURG,  
626 Broadway.

### WEEKLY CALENDAR.

Sunday—Sunday School, Williamsburg, 2 P. M.  
Sunday School, 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 P. M.  
Girls' Club, Williamsburg, 7 P. M.  
Friday—Gospel meeting, Williamsburg, 8 P. M.  
Saturday—Gospel meeting, Brownsville, 3.30 P. M.  
Gospel meeting, Williamsburg, 8 P. M.

### Dr. Kelley's Prize Offer.

Our readers will no doubt remember that there was printed in the December number of THE CHOSEN PEOPLE, an offer by Dr. Kelley, of a prize of \$20 to be awarded to a Hebrew Christian for the best paper on the subject of the Talmudic references to the Messiah. Since then a number of letters have been received concerning the matter, one of which we quote below.

"Dear Bro. Cohn:—

Enclosed please find a letter to Dr. Kelley. The doctor has no idea of the Herculean task such a work as he suggests would impose. I do not know anything about the learning of your converts, but I do know that the prize offered would not be a sufficient inducement to go to work in earnest. My suggestions are more practical. As to the time, I believe it would be better to extend it to a year. Then some reliable scholars ought to be appointed as judges and we ought to know of the disposition of the papers not taking the prize."

The letter enclosed was as follows:—

"Dear Dr. Kelley:—

I read your prize offer of \$20 made in "THE CHOSEN PEOPLE" of this month. Would you kindly allow me a few suggestions.

1. Could you not extend your offer to all Hebrew Christians instead of a few converts of Bro. Cohn's?

2. Would you not change the subject to read: 'The Messiah of the Talmudic Literature and our Messiah of the Scriptures.' The best treatise could be used in the interest of missionary work among the Jews.

3. Could you not find some one to join you in enlarging the prize so as to make it a real inducement to spend much time in doing real and lasting service in the literary field of Jewish mission activity. Hoping to hear from you,

I remain yours in Christ,

—A. R. Kuldell."

After having forwarded the letter to Dr. Kelley, it was agreed upon to accept all of Mr. Kuldell's suggestions, to extend the time limit to the end of this year, to open the subject to all Hebrew Christians, and to make the prize \$50.

### Extract of a Letter

The following extract will show the spirit of some dear Christian people who are awake now to the fact that Mission work among the Jews is not only most imperative but lies heavily on every Christian as an unpaid debt.

"My Dear Brother,

I was about to call the enclosed a Christmas gift in the name of the Babe of Bethlehem to those of His own people, but Paul (Rom. 15: 27) reminds me that it is a small payment to apply on a long-standing debt. With it, my wife and I send our hearty prayers for abundant success in your work, looking forward to the time when "all Israel shall be saved."

### An Example.

A friend of this Mission sent a contribution for the work, in which was included ten cents from her little child who had earned the money by picking huckleberries and through many trials and difficulties had persevered until the amount was completed.

### Some Fruits.

From the article written by Miss Marston on page 5. You will learn what the girls in the Brownsville Sewing School have contributed to missions in the past year. Considering the poor condition of the Jews in that section of the city and their inborn enmity towards the Gospel and its spread, this is remarkable and we thank God for the fruit of our labors which has gone beyond my own people, even to the uttermost parts of the earth.

### SOME MORE FRUIT.

While these Sewing School collections have been small, coming from small girls, of course, our friends will be glad to see among the contributions on the last page, a donation of fifty dollars, opposite the name of Adolph Wexler, who is a convert of this mission. This is not his first contribution for this work, but it is the first time that this mission has received such a donation from one of its converts. The reason is well known. It is that most of them are very poor, but the Lord has blessed Brother Wexler very much in business. Our next number will contain the story of the conversion of Mr. Wexler and a group picture of his interesting family.

## Incidents in the Work.

### Another Baptism

A Jewish brother of about thirty-five years has been attending the meetings in the Williamsburgh Mission for some time. He became convinced of the truth as it is in the Lord Jesus Christ, by listening to the preaching of His Word.

One evening, at the close of a meeting, he told me of his belief in the Lord Jesus as the true Messiah. Then the regular instructions which the other converts received before baptism, were also given to this brother. It was told him that if he should have to suffer persecutions on account of his faith, he could not expect any material help from the missionary. He agreed to this, adding that if any persecution should come to him, he would bear it patiently, because his joy over the forgiveness of his sins through the blood of the Lord Jesus Christ, would sustain him. Consequently, on the first day of the New Year, the first Sunday of January, he was baptized in the Marcy Avenue Baptist Church, by the Pastor, Rev. W. C. P. Rhoades, D. D. Now this man has a wife and children. He told them of his belief in the Lord Jesus Christ, but he did not tell them of the baptism which is so misunderstood and hated by the Jews. But his wife, it seems, suspected that he was going to be baptized, although she does not know what baptism really is. The night this brother was buried with Christ by baptism, his wife dreamt that she saw that a cross was branded on her husband's arm where he used to lay the phylacteries. In the morning she told him her dream, and asked him to let her see his arm, which he readily did, to convince her that there is no truth in that old Jewish fable. There is something promising in the fact, that, at the close of the old year, on Christmas Sunday evening, we had the privilege of seeing one convert confess the Lord Jesus Christ publicly, by baptism, and at the very beginning of the New Year, this one made public confession of the Lord Jesus by baptism. This we may take as an indication that God is peculiarly owning this my ministry to my people, as it is written, "The eyes of the Lord are upon it from the beginning of the year even to the end of the year."

### An Aged Candidate

With a few exceptions—a very few indeed—all those Jews who listen to the preaching of the Gospel of Jesus Christ, change their ideas and attitude towards Him. Nothing else can work such wonders as the simple preaching of the cross. Our Lord Himself said, "Preach the Gospel." Now when I notice some one over whom this change has come, (for, as a shepherd knows his sheep individually, so the preacher must watch every auditor severally), I deal personally with him, trying to persuade him to a

decision. As a rule, in their wavering position, they try to excuse themselves for not having the boldness to confess their faith in the Lord Jesus Christ. The younger ones will invariably say, "I am too young for that. When I see older Jews confessing Jesus, then I too will acknowledge Him." The older ones say, "I am too old to change my faith. I see that Jesus was a great prophet, and perhaps He was the greatest of all, but I have been a Jew for many years. I cannot throw it aside in my old age." But a few weeks ago, an aged Jew of about sixty years, with a long, gray beard, came to me at the close of the meeting, and said that he believed in the Lord Jesus as the Saviour, and that he wished to rid himself of his sins by accepting Him. He had read the New Testament which says, "He that believeth, and is baptized, shall be saved," so he wanted me to baptize him. On subsequent investigation, through my assistant, I found out that this brother would immediately be thrown out of his home by his wife, who entirely controls him, and that he would be greatly persecuted by others, and probably become utterly helpless. He was too old to work and I could not assume any liability as to his support. His suffering after baptism would bring much vexation to the workers, triumph to the enemies of Christ and disgrace upon Christianity. After prayerful consideration, I had regretfully to refuse baptism to this aged brother.

### Jews Coming to America

Since the beginning of the Russo-Japanese war, thousands of Jews have escaped from Russia under great difficulties, and sought shelter in this land of liberty.

At all times the Jew is hated, despised and bitterly persecuted under the tyrannical rule of the Czar. But he suffers especially in time of war through his religion. If he goes to the battle-field, he is compelled to eat "traife" which means "unclean"—i. e., meat which was not killed by the Shochet. In his home, the Jew has two different sets of dishes, one for milk foods and one for flesh. These can never be mixed, or used one instead of the other. This he cannot have in the army, and above all, there is the pork question. Now these things touch the very core of the Jewish heart. At the thought of breaking these chief principles of his religion, he is ready to leave everything behind him. But, alas, when he reaches America, they ask him if he has any money, and if not, he is mercilessly sent back and thrown in again into that fiery furnace of Russia, which is now, because of his attempt to escape from his military duties, heated seven times hotter than before. It is very rarely that one finds a Jew begging, and they do not often become a burden on the public. Yet the immigration authorities must exclude these poor, persecuted, and suffering ones, because the law of the United States cannot be broken by making exceptions.



## MY VISIT TO ELLIS ISLAND.

In order to have some idea of the horrible tortures the Jew has to suffer in Russia, one only needs to look into the face of the one that is about to be sent back, and that of his relative who is anxious to procure his release. Several times, I have been asked to help in such cases during the past month. Two weeks ago, a Jewish brother came to me with such a request. The man is strong, robust, healthy and of ruddy complexion, but when he began to tell me that his brother-in-law, a young man was being detained at Ellis Island, and that the authorities were going to send him back, tears came into his eyes, and his cheeks became pale, with trembling voice, he cried, "For God's sake come and rescue my brother-in-law, from the cruel claws of the Russian bear." So I went over with him to the Island. I went through the whole list of officials, and saw large numbers of these poor Jewish immigrants from Russia held there until the steamer should take them back again to their tyrant and to their slavery. My heart was bleeding for them all, and I could not help wishing that this country could admit all these Jews and tell them that for Jesus' sake, they are let in. The Lord blessed my efforts and the man was released on condition that fifty dollars in cash should be deposited in their treasury to be given to him as a present. This was done with great difficulty by his friends, and he was released. What a marvelous change came over his pallid, deep-aching face a few minutes later, when we were able to tell him the glad tidings that he was set free! I used that change as an illustration of the bondage of Satan and the freedom which the Son of God gives to them that believe in Him, when I talked to those two about the Lord Jesus Christ.

## SOME RECOGNIZED ME.

Other Jews from New York and Brooklyn were there trying to get their immigrant friends and relatives out, but without success. Some of them could not understand the interpreters who spoke German, while they spoke only Yiddish. I pleaded with the officials after they had talked with some and dismissed them, telling them that the Jews did not understand pure German, and knowing me, the poor Jews begged me pitifully to help them. In one room, as I passed by, a string of Jews followed me, but were kept back by the officials at the door. I had to go separately with each one to the office for a ticket, and go through all the red-tape required there, in order to be able to accomplish anything. I told each one of the applicants that I did this in the name of the Lord Jesus Christ, and that before I believed in Him, I would hardly have given time and strength to such a purpose. One incident touched me very much while there. One of the Jews who took a ticket of admission into the detention room, was locked up in a small room with iron bars. When he passed through

the different offices and halls, he had to show the ticket and get it back, and somehow the ticket was not returned to him, and so on his way back, he was kept as a prisoner. He is a citizen of the United States, yet he was a captive. As I passed by that cage, the Jew called to me by name and appealed to me with frantic gesticulations and with wild motions of his hands and feet, and in fact of his whole body. He did not understand English, and he tried in this way to express himself to the officials, who were much amused by it. He appeared by these strange actions to be an insane man, but when he told me his troubles, I soon understood the case, and was very much in sympathy with the terrified man. I pleaded with the officials in vain. Then I went to the information bureau and they sent a man with me to investigate. But that man got no satisfaction. Then I managed to get to the Inspector, but he did not pay much attention to the matter, so I had to leave that poor Jew there. I could only assure him that he will be released some time later.

## The Social Gathering

Our friends will no doubt remember that we have been accustomed for the past six years to entertain the converts once a year. It originated with the Young People's Society of Christian Endeavor of the Lewis Avenue Congregational Church, who have shown us much Christian kindness from year to year with unabated zeal and energy. They have always brought with them some good singers, and have given us instrumental music, recitations and refreshments, and also a contribution in money toward the remaining expenses. While this is not an elaborate affair, it is enjoyed immensely by the converts.

These dear young people who have been there at every one of these yearly entertainments, expressed their opinion that this was the best of all, the audience being larger and better mannered than any of the previous ones.

The entertainment took place on the 11th of January at 8 p. m. Free tickets of admission were issued with a coupon attached, upon which the holder had to put his name and address. When this was done, the coupon was detached and the ticket was not given to the party, but he was told that it would be sent to him and delivered at his house personally by one of the workers. We do this because of the fact that many of those who believe in Christ secretly, refuse to identify themselves with the mission in any way, because of persecution which would follow in such a case. They do not want the missionary to come to their house for fear of their neighbors. Some of them, to my knowledge, have suffered very much after the fanatic neighbors had seen me enter their apartments.

Now, I am anxious to teach such disciples to bear persecution for Christ's sake, and spoke of it from the pulpit, urging them not to mind the

neighbors' comments. This method has already resulted well.

This year we did not confine the entertainment to converts only, as before, but admitted all regular attendants and sympathizers of the mission.

The mission hall was comfortably filled and all except two or three of the audience were converts. Those who have no confidence in the missionary and therefore no sympathy with the Gospel, would not sign their name and hand it to the missionary for any consideration, and so they stayed away rather than make that concession. Even those two or three present who were unconverted are in full sympathy with the work.

At the close of the entertainment, I told the audience (in Yiddish, as very few of them understand English), that I thought it would be very proper for them, after such a fine entertainment, to show their appreciation to the young people. At this their faces sobered up, and all nodded their heads in approval. I then suggested, as the best way for them to show their gratitude, that they should stand up at a signal from me. Then I turned to the young people and began to explain to them that the people had enjoyed the evening very much. As I began to speak in English, the audience all held their breath, so as not to miss the signal by which they were to thank their entertainers; and as they did not understand what I was saying, the attention was as close as can be imagined. I had not finished my first sentence to the young people, when one brother, sitting near the front, priding himself on a larger knowledge of English than his fellows, jumped to his feet. Seeing this brother stand up, and thinking that the signal had been given, the rest immediately arose as one man, every face smiling broadly. This premature demonstration took me slightly aback, but I made the best of it, and explained the matter to the young people.

### Here and There

The last month's work of our Sewing School girls in Brownsville has been going on in the new quarters of the Mission on Rockaway Avenue. The change of location has not decreased the attendance however, but instead, a number of new scholars have joined us and at present our classes are full and we are very much in need of more teachers. Anyone who could help us in this direction would be most gladly welcomed and would have a good opportunity to teach sewing and preach Christ.

Recently, a number of our friends have been most kind in sending the school donations of material, also cutting and basting work for us so that we have a good supply on hand and can go forward with much greater ease.

It may be remembered that the children of the school have for a number of years contributed

to a Missionary Box which is passed around each week. Some days the pennies amount to quite a sum but often the number is small. Last June it was found that four dollars had been collected during the year and we decided to use the money to buy Gospel Hymn Books to be given to the Sea Side Home where we have been entertained so many summers at our picnics.

During the present year we have received only about a dollar and a half. But conditions of the children who donate this money must be remembered and also that the offering is entirely a free will one.

The idea of doing something for nothing is one which is grasped with difficulty by the Jewish mind and quite recently a new girl in my class asked how much the teachers were paid for attending the school. When I told her "nothing" but that instead they paid out money she was most astonished. I referred to the subject a little later before the whole school and reminded them that all the privileges of the place came because of Jesus Christ who had put the desire to tell of His love into the hearts of His followers and that the girls could show *their* appreciation of what they received by contributing to the Missionary Box and thus enabling some one else to learn of Jesus.

—ELLA T. MARSTON.

Since writing the above Miss Marston has left Brooklyn for a trip to the Orient, including the Holy Land and will be away for a few months during which time we shall hope to hear from her occasionally giving us brief accounts of her journey.

Miss Marston, having godly parents, learned from her childhood to love the Lord Jesus Christ. About four years ago, having completed her education, she volunteered her services for this cause. The Brownsville sewing school and THE CHOSEN PEOPLE have had the benefit of her valuable services. Although she is doing other Christian work, the greater part of her time and talent has been applied to this mission in a quiet unostentatious manner, always putting herself in the rear, ever placing Jesus in the front. She has distinguished herself as one of the Lord's jewels. We shall miss her greatly until the Lord brings her back. We wish we had at least a dozen of other Miss Marstons in this mission, as we find no difficulty greater than that of finding the right worker.

### The New Tract

On going to press, we have not a single copy left of the new tract, and I have just received a dozen letters from the people in different states asking for these tracts. Also we have heard again of several instances of good results from the past distribution. We need at least 20,000 copies. Each thousand costs \$20 to be reprinted from the plates. Anyone having the means cannot make a better investment along the line of Christian literature or Jews than to have this tract reprinted and freely distributed among my people.

## TENTH ANNUAL AUDITED FINANCIAL STATEMENT.

Receipts which have been acknowledged from month to month, and expenditures for the year beginning February 1st, 1904, and ending with January 31st, 1905.

RECEIPTS.		EXPENSES.	
General Fund:		Rent of Williamsburg Mission.....	\$590.00
Balance on hand, Feb. 1, 1904... \$72.57		"THE CHOSEN PEOPLE:"	
Received during the year..... 1,371.88	\$1,444.45	Publication .....	\$207.72
		Special Letters and Mailing....	121.61
			329.33
For Rent:		Literature:	
Williamsburg Mission .....	590.00	Bibles in Hebrew, German,	
"THE CHOSEN PEOPLE"		German, Russian, English and	
Subscriptions and extra copies.....	240.10	Yiddish .....	152.52
Bibles, Tracts and Testaments.....	520.50	Tracts, cards and circulars.....	387.70
Sewing School:		Expressage and freight.....	4.90
Material .....	15.00		545.12
Excursion .....	98.00	Sewing School:	
Christmas .....	39.50	Material, Excursion, Christmas and	
	152.50	extra Bibles .....	116.45
Assistant .....	440.00	Assistants:	
Poor Fund .....	407.64	Salary of 1 assistant.....	440.00
Brownsville Mission:		Organist .....	57.00
Appropriation from the Brooklyn		Hired Preaching .....	14.00
Baptist Church Extension			511.00
Society .....	605.35	Industrial Plant .....	41.00
American Baptist Home Mission Society,		Dispensary:	
toward salary of the Superintendent.....	1,000.00	Medicine and Doctors .....	78.73
Education .....	23.00	Poor Fund:	
Building and Industrial Plant Funds:		General Relief .....	402.25
Balance, Feb. 1, 1904.....	607.02	General:	
Received during this year .....	144.25	Supplies, sundries, repairs, car fares,	
Interest .....	13.58	telephone, stationery, postage, office	
	764.85	expenses, social gathering, etc.....	575.88
Dispensary .....	12.67	Gas, Fuel, etc.....	82.11
		Salary of Superintendent.....	1,250.00
		Education .....	62.75
		Janitor Work .....	86.91
		Expenses of Brownsville Mission, as per	
		detailed report to the Brooklyn Baptist	
		Church Extension Society .....	605.35
		Balance:	
		General Fund .....	158.89
		Industrial Building Fund.....	723.85
		Sewing School .....	36.05
		Poor Fund .....	5.39
			924.18
Total.....	\$6,201.06	Total.....	\$6,201.06

We have examined the above account, with vouchers therefor, and have found it to be a correct statement.

February 9, 1905.

(REV.) CHAS. R. McNALLY,

(REV.) T. J. WHITTAKER,

(REV.) C. D. CASE, Chairman.

Committee for Hebrew Missions.



### Remarks and Explanations

From the beginning of this work, it was my desire to have a duly appointed committee, not only in name, but in deed, who should study and acquaint itself with the nature of the work, by visiting the meetings, by talking to the converts, and by examining the receipts and expenses with the vouchers therefor. My purpose is not merely to issue my own statements as an individual, but that, "by the mouth of two or three witnesses shall everything be established." Thus we present to our friends the annual statement examined and signed by the three ministers of the Gospel who are our regular committee. I have asked my committee and several other friends, to take charge of the treasurer's work, as it would relieve me very much, but during the last year we could not find the right one to do this. Please pray that some one may be found.

A few months ago an opportunity offered itself to start an industrial plant on a small scale. It promised employment to a number of people without risking much capital. I placed the matter before the committee and it was agreed to give it a trial. Consequently we rented rooms, bought a machine and material, and the work was soon started. But it was found wanting, after all, and so we had to discontinue it. The outlay cost a total of \$41. This sum was not lost altogether, for it gave employment to a man who supported his family of six for two months from the money earned.

The physician who attends our dispensary three times a week, does not receive remuneration for his local services. But when he has to go to the patient's home, he receives fifty cents for each visit. Then we have frequently such cases which cannot be treated by our physician, and so we must send them to outside physicians. For these we have to pay extra. Hence the item of "Doctors."

The demands upon our poor fund during the past year have been great, specially so during the past few months. While we have helped a number of families whose heads have been out of employment for a long time, we had to refuse relief to many applicants. The more workers we have, the more relief we need, for each one meets with much distress and misery which draws out our sympathy. There is still much suffering among our poor, whose pitiable condition has been intensified by the spell of bitter cold.

It would require to have two janitors—one in each field of labor, in order that this branch of the work be carried on properly. For instance, the Sunday school in the Williamsburgh mission closes at 3:30 p. m., and the one in

Brownsville begins at 4:30 p. m. The janitor that is in attendance at the Williamsburgh mission, cannot possibly be at the other school in time to make a fire and put things in order for the meeting, so we must have extra help on that occasion. We have the same difficulty on Saturdays, when the Brownsville meeting closes sometimes at 5 p. m., while that in Williamsburgh begins at 8 p. m. We try to do the best we can under the circumstances.

To give the reader an idea of what is included in the item called "Repairs and Sundries," I mention some of them, as follows: The lock breaks, the clock stops, the key fails to work, the coal bin is broken, the carpet on the platform tears, brooms and brushes wear out, towels must be bought and washed, the windows must have blinds, improvised book cases must be made, chairs must be repaired, incandescent lights, mantels and globes must be frequently replaced, stoves get out of order, pipes wear out, pails and shovels wax old prematurely, and so on.

The Building Fund item includes contributions for the industrial plant, a home for destitute children, and a suitable building for the mission. Only when we have secured the building, will we be able to have all the required departments in the work, namely, an industrial plant, and a home for orphans and destitute children.

Only a few years ago, we could not have found a Jewish mother who would be willing to trust her darling baby in the hands of a missionary whom they hated and abhorred, but now scarcely a month passes without application from some parents to take their children under our care. During the past month we had two such cases. One of them was a poor widow who asked us to take her baby of two years and a boy of four years. She was worn out, thin and very poorly clad. Her husband died about a year ago. She has nobody to care for her, or help her in anyway. Her eyes are sunken. Her face is emaciated, and every feature is full of sorrow. Her troubles have been so heavy upon her that her back is bent, and altogether she presents a pitiable sight. Here is a sister of the Lord Jesus Christ (and many others like her), in whose children's veins runs the same blood that flowed on Calvary's cross, and those that have been bought with that precious blood, do not seem to feel for these poor relatives of our Saviour. Had we the necessary means we could have had over a hundred Jewish children by this time, trained and brought up under the Spirit of the Lord Jesus Christ. Strange, that we have succeeded through the power of the Gospel, in winning the confidence of Jewish, but not of Christian mothers. If a Jewish woman can entrust to us her child, why should not Christians entrust to us a building which is only brick and clay.

**Articles Received.**

Mrs. Bailey, 20 yards outing flannel and 10 yards lawn.

Mrs. Roberts, lawn, gingham, thread and needles.

Benevolent Society, Marcy Avenue Baptist Church, \$5.00 worth of material.

Miss Isabel Selkirk, one hat.

Needlework Guild of Rhinebeck, 25 articles of clothing.

F. J. H., a package of mittens.

Mr. R., a package of clothing.

**Receipts during January.****FOR RENT.**

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