

# THE CHOSEN PEOPLE.

APPEARS MID-MONTHLY  
EXCEPT SUMMER MONTHS.

LEOPOLD COHN, Editor.  
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## Salutation

"We go to Salute the children of the King."  
II Kings, 10, 13.

My Dear Friends:

The burden of my prayers to God for you is that the Lord, the King of Kings, "whose kingdom ruleth over all," shall "satisfy thy mouth with good things, that thy youth may be renewed like the eagles!"—Amen.

### THE MEETINGS.

The manifest interest of our Jewish brethren in the preaching of the Gospel of the Lord Jesus Christ, has been a source of joy to the laborers in this most difficult field.

All our meetings have been well attended by thoughtful and orderly men of the house of Israel.

The effect of the preaching of the Word of God was noticeable at nearly every meeting, the faces of those whose hearts were touched by the Holy Spirit, beaming with new light and peace.

Some who were present for the first time declared, on leaving, that the things they had heard were certainly true.

We had also the joy of hearing six more Jewish brethren testify to their faith in the Lord Jesus, in evidence of their conversion.

These encouraging tokens of God's presence among us we interpreted as additional proofs that it was His will that we continue the good work begun, consecrating all our powers of mind and heart, with our means, to the furtherance of the preaching of Christ among the Jews, persuading this long-neglected people to accept their Savior.

As surely as the rays of the sun bring light to this dark earth, so surely will the light of the Sun of Righteousness shine upon this benighted people, to dispel their darkness and bring them to recognize, in the Crucified One, the Light of the World, the Savior of Israel and of the world, foretold by the prophets.

When Jehosaphat had no water for the host and for the cattle, the Word of God was given, through Elisha, that they make the "valley full of ditches." As soon as the ditches were dug in that dry desert of Edom, God sent water in abundance to fill them. (2 Kings, 3: 20.)

So, dear friends, let us not cease to dig in the "dry bones of Israel," that God may send the "living water," the "clean water," which shall wash away their sins and ignorance, hatred and superstition of centuries and "shall turn away ungodliness from Jacob!"

### FAITHFUL FRIENDS.

We further give thanks, daily, to God for the loyal and steadfast Christian friends whom He has

set upon the walls of this little corner of his vineyard for so many years, to watch over its interests, to pray for its prosperity and to assist in its support. This they have done with a persistency and perseverance which Divine wisdom alone could inspire, never growing "weary in well-doing."

### KIND WORDS OF SYMPATHY APPRECIATED.

Encouraging words of sympathy and assurances of remembrance in prayer are frequently received, both orally and by letter, from friends who have stood by the work for the past eight or ten years and such expressions of interest are deeply appreciated.

We know that "we shall reap if we faint not," and we believe that the Name of the Lord Jesus will yet be glorified among the Jews, though, alas, too often has that holy Name been dishonored by those bearing the name of "Christian," by unchristian conduct towards the despised race of Israel!

But not of such are those whom we rejoice to call faithful "friends" among Christians of all denominations and creeds, who have stood by the work so indefatigably; who are controlled by a passion for that dear Name "whereby we must be saved" and who seek to advance the interests of Christ's kingdom among His own people, that there may be "one fold and one Shepherd."

We no longer hear among evangelical Christians the trite remark, in reference to work among the Jews, "This is not our work;" "this is not our missionary."

Neither do they look for gigantic results in this little pioneer work, although the American spirit is to run after *big* things.

No, the aim of the church, loyal to Christ, is to help clear away from the Jewish mind the accumulated rubbish of superstition, false doctrine and prejudice, which for nineteen centuries has obscured the light of Truth in its simplicity and purity, for which a corrupt Christianity is largely responsible.

David, when going to meet Goliath "in the Name of the God of Israel," was not only willing to lay down his life in behalf of his people, but there was burning in his bosom a passion for the glory of the Lord and an expressed hope that by his manifest faith in Jehovah, God of Israel, he might convince the Philistines that the God of Israel was the only true God.

Oh, Lord, send many Davids into Thy battlefield—men and women of like stalwart faith and courage!

Yours in His Gospel,

LEOPOLD COHN.

# THE CHOSEN PEOPLE

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

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MISSIONS	
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## WEEKLY CALENDAR.

Sunday—Sunday School, Williamsburg, 2 P. M.  
Testimony meeting, 8 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.  
Friday—Gospel meeting, Williamsburg, 8 P. M.  
Saturday—Gospel meeting, Brownsville, 3.30 P. M.  
Gospel meeting, Williamsburg, 8 P. M.

## Encouraging Letters

We are very thankful to our dear friends for the many letters of encouragement and cheer which have served to strengthen the hands of the laborers in the Lord.

Among these letters was one from Miss Holme and Mary Wood missionaries in China, who also sent a contribution for the Gospel work among the Jews. Coming from these dear saints, laboring at great self-sacrifice among the heathen, it was especially appreciated and we give thanks to God upon every remembrance of them.

### "He being Dead, yet Speaketh." (Heb. 11: 4.)

The following brief letter will explain the above heading:—

*Dear Brother,*

My husband has been much interested in your work for God's people and it was his dying request I should send you the enclosed five dollars. (\$5.00).

Yours, Etc.,  
MRS. M. L. DRIGGS.

This is the first legacy that we have received during the past twelve years of labor in the Gospel.

Many dear friends, who expressed interest in this work, have fallen asleep, but at the threshold of the gate of heaven they have forgotten the object of their professed interest.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our friend, Mr. Driggs, who has lately passed away, has, we doubt not, received this sweet recognition from the Lord Jesus for his loving remembrance of us in our needs, and our hearts are truly grateful.

## God's Reward for Good Treatment of the Jews

Mrs. Cohn, speaking to a Christian friend about showing kindness to the Jews, cited a

somewhat peculiar Talmudic comment on Ex. 22: 31 "Neither shall ye eat any flesh that is torn of beasts in the fields, ye shall cast it to the dogs." The lesson from the verse which the Talmudic writer draws is that God does not fail to reward the least of his creatures.

Because the dogs did not bark at the Children of Israel, on that dread night when the Angel of death passed through the land to slay the first-born of every Egyptian household, (Ex. 11: 7) therefore God made this provision for them. If kindness is requited to the dogs, how much more to man, who shows kindness to the Jews, God's Chosen People. "I will bless them that bless thee," is often reiterated in the Scriptures.

## A Building

The progress of the building fund is very slow. Two years ago we stated that fifty thousand dollars would be sufficient to meet the expenses of erecting such a building as we need. But property has, since then, greatly advanced in value, as the following incident will illustrate. About five years ago a friend wished me to find a cheap building in the Williamsburg Mission-field which he would buy for the Mission. We found one for five thousand dollars, but the friend thought it was too dear. Now eighteen thousand dollars has been offered for the same property and the owner asks twenty thousand.

Another instance of the great increase of value may be cited. For the store on Manhattan avenue, which for six years was used for the Mission, we paid thirty dollars a month rent; now the same store rents for two hundred dollars a month!

## Your Remittance

In some of our previous issues, special items were published asking our friends not to enclose money in letters, but to send money orders. It was reported through the columns of THE CHOSEN PEOPLE, that we have experienced many losses of money contributions enclosed in letters. Although the Post Office authorities have been notified and have promised to investigate the matter, yet it seems that they are helpless in locating the culprit. Many letters have reached me lately, stating that money had been sent in previous letters, and no reply received. In most of the cases neither letter nor money reached me. Please, therefore, do not enclose money in a letter, but buy a *money order*, the only reliable way of remitting money by mail.

## Results of the Tract

The new tract, "The Voice of Him That Crieth," which discusses the massacres in Russia, and points out their reason and remedy, has been greatly blessed of God, to the salvation of many Jewish souls. Not only have we seen good results in our own field, where the tract has been carefully distributed, but also outside of this city. We have received six letters from Christian friends, to whom copies of the tract had been sent for distribution among their Jewish friends, in which the respective writers reported conversions of Jews to whom they gave the tract.

## Incidents in the Work

### An All Day Meeting

This article will, perhaps, be better appreciated by our readers if prefaced by the following introduction. The Jews were commanded by God to observe a number of holidays, not one of which, however, was to be commemorated with such great solemnity as the great Day of Atonement. The whole chapter of Leviticus 16, and chapter 23, from verse 26 to verse 33, treats of the observance of that day exclusively. In those passages of Scripture is plainly taught the most momentous truth of the imputation of sin to the suffering victim. The full description of that ordinance demonstrates the holiness of God and the polluting influence of sin, and was fitted to overawe the people with a sense of their unfitness to come into the presence of a God of perfect holiness and purity. On that day the high priest had to lay aside his rich and costly vestments, which God commanded to be made "for glory and for beauty" and to be clothed with simple, but holy garments of white linen. First he had to offer a bullock to make atonement for himself and for his house. Next, the high priest had to take of the congregation of Israel two kids of the goats for a sin-offering; one had to be slain and its blood sprinkled upon the mercy-seat, while the other had to be brought alive before the Lord. The high priest then laid both his hands upon the head of the live goat, confessing over him all the sins of the congregation and, in a symbol, putting them upon the head of the goat. Thus, by the sprinkling of the blood by the high priest and by his putting all the sins upon the head of the goat an atonement was made on that appointed day once every year for all the sins of Israel. Hence, the great Day of Atonement. In connection with this ordinance, they were commanded (Lev. 23: 32) to keep this day as a sabbath of rest and to afflict their souls from even to even. Since the destruction of the temple the Jews have had neither sacrifice, altar, nor high priest. However, they have always most scrupulously observed the Day of Atonement by praying and fasting, the latter according to the rabbis of old being implied in the word "afflict." The day is reckoned from sunset to the appearing of stars on the following evening. The arrival of that day, which occurs sometimes at the end of September and sometimes at the beginning of October, strikes terror to the heart of the loyal Jew and he devoutly closes up his business to attend the Synagogue for twenty-four hours, vaguely hoping thereby to obtain pardon for his sins on that day. Although the Jews in America are much less religious than their brethren in Europe, still they all, with the exception of a comparatively few Socialists and Anarchists, keep that day quite faithfully. On account of lack of room in their Synagogues, they hire for that day, public halls, Christian

churches, work-shops and stores, turning them into temporary Synagogues, where they perform their long and heart-rending prayers, from even to even. No matter how wrong his life may have been all the year round, the Jew tries on that great and fearful day to be like an angel. No eating, no drinking are indulged in, simply resting, praying and praising God all the day long, just like the holy angels. To enter a Mission on that day would be one of the greatest sins to the mind of a Jew. Until three years ago, therefore, we thought it useless to attempt holding a meeting on the Day of Atonement, believing the people would not come. At that time, however, we began to hold meetings on the Day of Atonement, and a number of Jews came to listen to the Gospel, instead of going to the Synagogue. This encouraged us greatly and we repeated the experiment the following year. The most remarkable meetings in the history of this mission work have been those held on the Day of Atonement of this season. We had an all day service, beginning with Friday evening, when the Day of Atonement began and ending Saturday evening at its close.

#### A CROWDED HALL.

Large numbers of Jews came in to every meeting during the twenty-four hours, some of the meetings being so crowded there was not an unoccupied seat left.

Friday evening, the beginning of the Day of Atonement, witnessed the largest concourse, many standing in the aisles and a number of late arrivals being obliged to return home for lack of room.

Of course, none other than a Jewish Christian can realize what a triumph on the part of the Gospel of the Lord Jesus Christ such a meeting on the Day of Atonement signifies. On that most sacred of days, for a Jew to forsake the Synagogue to attend a Christian Mission, is scarcely less than a crime and abhorrent to the mind of the loyal Jew.

A young Jewess, being informed by Miss Susdorff, the teacher in the Williamsburg Mission, of these crowded meetings in the Christian Mission, on the Day of Atonement, was amazed, and for a moment speechless, then exclaimed with horror: "On the Day of Atonement Jews crowded the Mission!" "Well then, they must be as bad as Christians!"

To the Jewish mind, the term Christian is not one of respect. To express his contempt for the Christian, the Jew uses the colloquial word, "Goy," meaning non-Jew, and strongly conveying a sense of obloquy, nor could he utter anything more damaging of a fellow-Jew who has incurred his enmity, and whose reputation he wishes to injure, than to say, "He is a Goy."

Hence, the young Jewess voiced the common sentiments when she declared that those Jews who entered the Mission on the Day of Atonement, were "as bad as Christians."



## MOST STRIKING FEATURE.

Had the crowds come simply from curiosity, there would have resulted great gain for the cause of the Gospel proclaimed in their hearing; but nearly all of those present had been to the Mission many times before and their presence on this occasion bore witness to an interest deeper than curiosity and to the fact that the Sun of Righteousness had dissipated the dark clouds of tradition and superstition that prevented their spiritual eyes from beholding "the Lamb of God which taketh away the sin of the world."

By their attendance at the Mission, in preference to the Synagogue, they signified their trust in the Lord Jesus Christ as their Atonement.

There were a number of temporary synagogues in the neighborhood on the Day of Atonement, but there is one permanent synagogue around the block from our Mission, whose rear windows face the same yard to which our back windows open, so that we could hear the pleading voices of the petitioners for pardon in the Synagogue and those grand old Jewish melodies, so dear to every Jewish heart, which tradition claims have been handed down from the time of Moses. Here were over a hundred Jews sitting at the feet of one who preached to them that only the blood of Jesus can cleanse them from all sin.

The most striking feature of the evening meeting was the closing part, in which all joined in a series of earnest prayers, led by a number of Hebrew Christians successively, the burden of which was the speedy conversion of their blinded Jewish brethren.

### Yom Kippur and Jewish Christians

The following are extracts from the evening preaching:—

"Our brethren, the Jews, are gathered this evening into synagogues, some of them crying, praying and fasting to obtain pardon for their sins, and that is why we call this day Yom Kippur, literally the day to forgive; but are they sure that to-day re-mission for their sins will be granted them? Let us see, my brethren, what the Word of God says concerning this Yom Kippur. In Leviticus, 16: 32, we have the summary of the whole chapter which deals with the day of Atonement, which is as follows: 'And the priest whom he shall anoint, and whom He shall consecrate to minister in the priest's office in his father's stead, shall make atonement.' Now, when there is no priest, how can there be an atonement? There is no temple, there is no altar, there is no sacrifice, and there is no blood to sprinkle; there can certainly be no Kippur (atonement). But we, who believe in the Lord Jesus Christ our Messiah, have a Yom Kippur every day, for it is written, (Isa. 53: 6). 'And Jehovah hath laid on Him the iniquity of us all.' (A voice came from the crowded audience 'that is correct.')

"Until fourteen years ago, I used to fast and pray on Yom Kippur and give much alms a few days prior to the Day of Atonement, in order to secure forgiveness for my sins. Suddenly there came a change; the little book, called the New Testament, came into my hands and caused me to see that I had been very blind. I discovered that what I used to call the Yom Kippur was the greatest misnomer. I, a Jew, thought within myself, 'how could I have been so foolishly deceived as to call the day a "Day of Atonement," and to expect atonement when the divine ordinance in the way of making atonement have not been carried out for nearly nineteen centuries?' It dawned upon me that I, a member of a race which has held unchallenged, for so many centuries, the reputation of being the shrewdest people on earth, and wise enough not to be outdone in a business deal—that I, a member of so distinguished a race, should have been caught in such a bad bargain, as to give my fasting and praying and alms in exchange for a supposed atonement when, in reality, I obtained no atonement. Then I made up my mind to go to the counter of God instead of to men's factory. There I found the genuine goods. The Lord Jesus, our Messiah, is the God-given atonement upon whom God has laid all my sins. You, my dear brethren, who see the things in the same light of God's word, will rejoice with me and give thanks to God for His gift in the Holy One of Israel, the Lord Jesus Christ, who gave Himself a ransom for us, the just for the unjust, the Righteous Redeemer for sin-ruined man, whose righteousness is as a filthy garment. We feel sorry for our brethren who do not know the way of salvation. Let us earnestly pray that the God of Israel will open their eyes this day of atonement, that they may see Jesus, our Messiah, the Son of God, the Redeemer of Israel and of all mankind."

### Dissatisfied, Denounces Judaism

One Wednesday evening, when the whole time was given to questions, a Jew spoke up very boldly, denouncing Judaism in its present form and advising all Jews to become Christians.

This came about in the following way. The Socialists and Anarchists, instead of going to the Synagogue on the eve of the Day of Atonement gathered into a restaurant near a Synagogue. While the Orthodox Jews inside the Synagogue were praying, these Socialist Jews inside the restaurant, were debauching.

The praying Jews became indignant at this spiteful mockery and took it upon themselves to punish the offenders by giving them a good and sound thrashing. They broke the windows of the restaurant by firing a volley of bricks and stones which hit some of the ungodly Jews, so called. The latter, enraged like wounded bears, fell upon those zealots, some, with clubs and some with revolvers, requiting their injuries with

like force. The clothing of one of the Anarchist-women was torn to shreds and many men were bruised and wounded. The result would have been much more serious, but for the arrival of several policemen who dispersed the crowds and arrested some of the combatants.

#### ONE FIGHTER IN THE MEETING.

One of these fighters, a Socialist, happened to be in the meeting that Wednesday evening. He asked a question, concluding with a violent speech against religion in general, calling it intolerant and cruel, ready to kill its opponents. Here he cited that incident above given, of the pious Jews fighting the Socialists, his comrades and giving a graphic description of the battle, in which he himself, participated. In reply to this, I read to them, Matt. 26; 52, "Then said Jesus unto him, Put up thy sword into his place; for all they that take the sword shall perish with the sword."

From this, as well as from other passages of Scripture, I showed them that the Lord Jesus has a different way of conquering enemies that is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6. If the Jews, I continued, would accept the Lord Jesus Christ they would then be directed by His Spirit; they would not fight, but would try to convert these anarchists in a loving and peaceful way, just as I, a missionary, come to you, speaking to you from the Word of God with friendliness and gentleness.

#### THEY APPLAUDED.

As I tried to show them that many Christians practice that new testament teaching, "Live peaceably with all men" and again "Avenge not yourselves," they applauded, showing their appreciation. Then one Jew asked for permission to say a word. He said that he was not a Socialist, but a true Jew; that he saw, now, that the right way is that taught by Christ. God could never be pleased with religious men who fight and thus bring disgrace upon all the other Jews. He said further that he would, from that evening, follow Christ, giving up the Jewish spirit which is intolerant and receiving the Spirit of Jesus the Messiah. Then he turned to the Jews behind him and urged them to become Christians.

#### A Jewess Accepted Christ

One day I called upon a Jewish mother who had been at our dispensary the day before, with one of her children, who, her neighbors said, had diphtheria. Upon entering the house I explained that my prayerful interest in all the patients of our dispensary brought me there to know how her child was getting on, adding that I had been praying to God in the name of the Messiah Jesus for her little daughter's recovery. She gazed at me in utter astonishment and then

related to me the following: "When your doctor gave me the medicine yesterday my sick child asked to let her carry it home. When I arrived home I learned that the child had dropped the medicine, a few tablets, on our way home. I worried over it for some time and then I thought there was no use for me to worry as I could not do anything else than wait until the dispensary was open again. This morning I noticed that the child was better and I wondered what and how that could be. Now that you told me that you prayed I can see it all in that light.

Surely Jesus must be true and I too believe in Him." She was full of joy, seeing plainly God's wonderful leadings.

#### Jewesses in the Dispensary

Most of our dispensary patients are women. As a rule, the Jewish women are very ignorant of the Bible. They observe all the traditions and ceremonies which they have been taught from childhood; they repeat their prayers every morning and evening, not from a prayer-book, which most of them cannot read, but they rattle them off by heart, or rather with their lips, without understanding. They do not know what the prophets are, when they lived, nor even when Moses existed! But they have a hope of the coming of the Messiah. Now and then I have occasion to speak to them while they are waiting for the doctor. "Do you want to hear something about Messiah?" I ask. "Oh, would to God he would come speedily!" comes the reply from many.

One said, that if Messiah would come now, he would first kill all the Russians. Another Jewess said that he would first secure for her husband a good job and remove their poverty. Still another thought that Messiah would first of all have pity upon her and heal her terrible back-ache. I listened patiently to these and several other opinions and then told them about the Lord Jesus, the true Messiah, waiting for them to accept Him and then He would come again to rule as the King of God "upon His holy hill of Zion." When I told them that they must believe in Him in order to be saved from their sins, some of them laughed and said that they had no time to commit sin. They gave various reasons, one said she had six children to care for, another said she had nine little ones. However, one Jewess said: "If this Jew believes in Jesus, the Messiah, I can safely follow his example, for he knows more than the whole lot of us."

Those among them who can read, always take tracts and New Testaments with them, promising to read them prayerfully. What a splendid field of Christian work opens to devoted Christian women, among these blind sisters of Martha and Mary and the other heroines of the cross! The door is open, who will come in?

### The Dedication of the Farm

As promised in the last issue, we give here a picture of the dedication service which was held the 31st of last August, when the farm was consecrated to the Lord for the work of the mission. On the previous Sunday the service was announced from the pulpit of the Easton Baptist Church, which is at present without a pastor and a number of the good people came to the meeting. We were glad to have the dear Christian friends join with us in thanking God for His goodness and they in turn enjoyed the service, which proved most interesting. We also invited the Rev. Robert Duncan from Stepney, about 5 miles from Easton and the Rev. Bernard Angel and his daughter—Jewish Christians.

Mr. Angel is doing good mission work in New York. The Rev. P. Shaufeld, my assistant, was

crowded districts. Hence a rest in the country home for a brief space in the summer, where he can breathe the pure, untainted air, will prove a special boon.

The Rev. Mr. Duncan, pastor of the Stepney Baptist Church next remarked that he much preferred a stiff-necked people to an indifferent one, for when converted, a stiff-necked man will stand in the faith unmoved. Paul was a stiff-necked man, and therefore could stand all the hardships for Christ's sake. He stated further, that he had never known of Jewish mission work until he came in contact with Mr. Cohn, and felt now a great interest in this work. He urged the people to take an interest in the Jewish mission. "We cannot tell what the outcome of this little gathering may be. It may be a memorable occasion, far-reaching in its results."

Following Mr. Duncan, the Rev. Mr. Shaufeld,



with us, taking a few days' vacation on the farm. Miss Susdorff and Miss Bigelow, who have been our faithful co-workers for more than ten years, were there for a two weeks' vacation. The service opened by a hymn, followed by prayer; the writer then read the 66th Psalm, expounding it verse by verse, also, the 67th Psalm, showing that through the conversion of the Jews all the people of the earth will be brought to know God. Special emphasis was laid upon the 16th verse giving briefly the history of this mission which God has so signally blessed.

Then followed other addresses from which we briefly summarize:—

The Rev. Mr. Angel stated that he was very glad we have now a home for our workers, as perhaps no mission-field presents greater problems than those which confront these faithful laborers among a hostile and stiff-necked people, in densely crowded neighborhoods. A Jewish missionary must have a consecrated nose to go about among the foul odors of these over-

crowded neighborhoods. He remarked that while the work among the Jews is very difficult, he has been surprised, while assisting in this mission during the summer, to see the stronghold the mission has gained among the Jews, winning their love and respect. He urged Christians to put forth greater efforts to win the Jews for Christ, through kindness and love.

Miss Ruth Angel next spoke of her interest in Jewish mission work, declaring she would henceforth consecrate her life to the Jewish work, and that this Fall she would enter the mission work of her father.

Miss Susdorff next followed, in an encouraging note from the work among the children.

Miss Bigelow sang a solo accompanied by Miss Angel on the violin, the service closing by a series of prayers. The audience was then invited to the front of the house looking East, where a table was spread for the invited guests, who enjoyed some refreshments. The picture was taken when the friends were seated around the table.



### Williamsburg Sunday School

The promise, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," has been realized in our dear school during the past year.

Last year when the time came for closing our school during the month of August, the children were delighted. They wouldn't then hear so much about Jesus, whom they knew only to hate as the cause of their sufferings.

But the Holy Spirit is striving with many of our girls. One girl said, "when I do not go to the mission, I do not think so much about Jesus, whether He is the Messiah, or not." But one year has wrought a great change. We could not close the school this summer as the children begged to have it open all summer.

So the teachers divided the time, and the work went on through the summer. But great is the work and how few the laborers! One of our girls, the second that has been bold enough to confess Christ before her classmates, has asked if she could take a class in the Brownsville Mission Sunday School, hesitating to take a class in her Home School—the Williamsburg School—for fear of persecution by the girls. This girl has nine brothers and sisters, and a father and mother whom she is trying to lead to Christ the Light of the World, and she has done some mission work, by giving a Bible to one of the girls with whom she works, and has spoken to both Jewish and Catholic girls of Christ. Other blessings are manifest in our work among the children.

We do not have any trouble now, getting the children to sing of Jesus.

It is our custom to stand while singing the doxology, "Praise God from whom all blessings flow," and at the closing line, "Praise Father Son and Holy Ghost," many side-glances would be cast, to see if the girl next closed her lips, which example would be followed by others; but that feeling has now passed and it was certainly an inspiration to hear the same ascription of praise sung by the children, as from the heart, on Rally Day, October twenty-first. We had a large attendance although it rained in torrents most of the day. The "Special Service" we had prepared for that day was enjoyed by all.

We are in great need of teachers. Come in and help in this part of the Master's vineyard. The opportunity will soon be gone. The night cometh when no man can work.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Daniel 12: 3.

G. E. SUSSDORFF.

### A Jewish Girl Converted

Another of our girls has confessed that Christ is the Messiah. She made this confession one

Sunday before the whole class, and also told of an aged Jew who said that he believed. In less than five minutes after this statement, two scholars only were left in the class, both believers.

But the next Sunday all were back again and now each Sunday they have some new question to ask. Another Sunday they were very eager to ask questions and after all had been answered, one of the girls—Fanny—said, "Miss Bigelow you can talk all you please to me about Christ, but I will never believe." I replied, "As long as you come and as long as I am able, I will teach the Jewish children not only because my heart is in the work, but because I believe God wants me to do it." She looked surprised. She thought I would be discouraged and give up, but she added: "Oh, if you were a Jewish girl you would not believe either. You do not know what we have to put up with." I do *know* only too well the trials they all have to go through when they are converted. She went on talking and telling how religious she was and that Christ came only for the gentiles. One of the girls who believe said, "Well Fanny, if you are religious, why do you come here?" "Oh," she replied, "I don't know, I just can't keep away, I must come." Then she added, "Miss Bigelow, you have said that the Jews are persecuted because they have disobeyed God, but let me tell you why they are being persecuted because Jews have turned from their religion and become Christians and that is why God is punishing the Jewish People." It is plain to see this girl is under conviction and is trying to make excuses, but we believe she will yet be converted. Will you not pray earnestly for her? There is another girl in the class who is very anxious to know if Christ is really the true Messiah and has been bringing questions from her father, to whom she tells the Sunday School lesson each Sunday and who is a Rabbi. Oh, I wish you would especially pray for our older scholars! It is so hard to keep them when they get to be thirteen or fourteen of age and when they do come they exert an influence for good over the younger scholars.

MISS GRACE M. BIGELOW.

### Miss MacDonald's Report

The charge of the Milk Station was assumed in June, with little realization of the greatness of the undertaking. Three hours each day were given to the distribution of the milk; the rest of the day was devoted to visiting the families taking the milk.

As these visits were at irregular intervals and unannounced, opportunity was afforded to see the home in its every day phases.

Some homes were models of neatness, others were dirty and ill-kept.

To correct the disorderly habit, required tact. Helpful advice and an encouraging word would often win the mother's heart and open an oppor-

tunity to drop some seeds of truth, which it is hoped may spring up and bear fruit.

Scores of lives have been saved through the distribution of milk from the Station, for which the gratitude of the mothers is unbounded.

During the summer one hundred and fifteen families were visited and two hundred and fifty-two babies were daily supplied with milk from our Mission.

Patience was often sorely tried, but for Christ's sake the service was rendered and by His grace the work was carried forward to the season's close.

May the coming year witness still greater facilities for advancing the good work on behalf of these little ones!

E. MACDONALD.

### Receipts from October 1st to October 30th, 1906

#### FOR RENT.

R. L. C.....	\$25.00
J. T. P.....	25.00

#### ASSISTANTS' SALARIES.

J. T. P.....	40.00
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#### "THE CHOSEN PEOPLE."

Subscriptions and Extra copies.....	7.00
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#### BIBLES, TRACTS AND LITERATURE.

Mrs. E. Van Buren.....	5.00
Mrs. G. L. A. De Votie.....	.50

#### POOR FUND.

Mrs. E. Van Buren.....	5.50
"To the Jew First".....	1.00
Sadie A. Houser.....	10.00
Mrs. Wm. MacDonald.....	.50
Mrs. Ann MacDonald.....	2.00
M. A. M.....	4.31

#### GENERAL FUND.

Mrs. G. Gabrielson.....	20.00
Miss Soc. Gospel Miss. Ch., per L. J. Colby, Treas.....	15.00
Blue Point Baptist Ch., per J. C.....	25.50
Albert Damon.....	5.00
E. C. Stanchfield.....	2.00
Jas. G. Ditmars, M. D.....	1.00
Mrs. E. G. Sylvester.....	5.00
Mrs. Margaret Pechin.....	5.00
Mrs. Flora A. Benner.....	.50
Mrs. Martha C. Roberts.....	20.00
Mr. C. H. Wright.....	1.00
Mr. and Mrs. J. P. Pesnell.....	1.00
The late Mr. M. L. Driggs.....	5.00
Mrs. J. A. P.....	.50
Mrs. Ann MacDonald.....	2.00
V. M. Carpenter.....	4.50
Geo. Ramsey.....	5.00
Mrs. M. J. Jackson.....	10.00

Miss Margaret M. Wilson.....	1.00
"From a friend".....	24.50
"A friend of Israel".....	2.00

#### BUILDING FUND.

Miss Huldah Allen.....	10.00
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#### FOR EQUIPMENT OF THE FARM.

A Friend.....	1400.00
Rev. W. H. Brown.....	4.50
Mrs. M. E. Finch, R. E. Finch, Cedric and baby Eugene Finch.....	1.35
Mr. D. A. Waller.....	.25

### About the Farm

We praise God for another evidence of His approval of our efforts in behalf of the farm, in that another dear friend has been constrained to contribute fourteen hundred dollars for the present needs of the farm. This generous gift will enable us to build a shed and barns, and to buy a few more cows. Building material as well as carpenter's work is very high and new milk cows are expensive at this season.

We must build a cottage for the farmer who is to work and manage the farm. He lives in the farm-house at present, but about spring-time he should have a cottage.

As intimated in the last issue, we are planning to build a large house for the children's accommodation during the summer. According to rough estimates, given us by several different builders, such a house will cost about \$2,000.

We also need a good Christian lady as house-keeper there. If we had one immediately, we could send out a little girl of eight years, whom the poor mother begs us to receive and bring up under Christian teaching.

Dear friends, will you not remember these needs before the throne of grace that our heavenly Father may move upon the hearts of some of His children to supply all these wants.

The possibilities of this farm and the buildings are great. We are confident that if the dear friends will "come to the help of the Lord"—Judges 5: 23—in this matter, as well as in the matter of our needed building for the mission, we shall have a large Jewish Christian community such as never before since the day when 3,000 souls were added unto the Lord in one day.

### Thanksgiving Day

The friends will remember how, through their generous contributions, we helped about twenty Jewish families, last Thanksgiving Day. We will gladly do the same again this season, if they will send us the means. One can have little idea of the poverty and misery from which the mass of Jews suffer in these crowded neighborhoods. They are strangers in a strange country, hungry and naked and sick. If you do good unto one of these, His brethren, you do it unto Him.