

THE CHOSEN PEOPLE.

APPEARS MID-MONTHLY
EXCEPT SUMMER MONTHS.

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

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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 Dear Friends:—

My sincere wish for you for the New Year is that our King whose government is upon His shoulders shall, amid all the changes in life, stand fast by you, guiding your steps, renewing your life, strength and energy and give you peace. Amen.

THE JOY IN HIS SERVICE.

It is not all the year round that the representative of Christianity among the Jews is troubled and perplexed. All the workers in this field were privileged to rejoice on the occasion of the Christmas celebration by our school children. Their Scripture recitations, their sweet songs, their repetition of Messianic passages such as, "unto us a child is born" with a clear voice and an enthusiastic spirit and the fact that some of their parents were standing in the back of the room listening with an expression of delight in their faces, raised us to ecstatic joy and stirred our hearts to thank Him for permitting us to see and hear such things which only a few years ago were, to our human minds, impossible. The only thing that marred our happiness was the lack of room to accommodate all the dear children and their parents for many of them had to stand in the aisles, on the chairs and in the corners. This again reminded us of the crying need of the proposed building.

THE RESPONSE.

It has been gratifying to have a number of our dear friends respond to the need spoken of in the last issue of THE CHOSEN PEOPLE by sending cash or pledges as you will see from the account given on the eighth page. Most of them denied themselves to send their contributions toward the purchasing of the property. One of the donors, a poor widow, earning a livelihood by doing washing, in her great desire to help the cause sent her mite accompanied by a letter which touched my heart to the very core. Another friend enclosing his contribution in a letter writes: "I send you all the money I have."

These dear children of God deserve great credit for their self-sacrifice; for they have given evidence of their genuine sympathy for the evangelization of God's ancient people.

Now we shall wait patiently for the time when those among our dear friends who have the

silver and the gold shall give liberally, following the example of the others in their self-denials. God grant that the time may come speedily. Amen.

IMITATING HIS EXAMPLE.

In my prayerful endeavors, for years, of enlisting the sympathy of the dear Christian friends for the erection of this absolutely needed building which seems so hard to realize, my mind has been turned to the example of the Lord Jesus Christ as set forth in the 49th chapter of Isaiah.

In it is found a wonderful representation of a dialogue between the Messiah and the Father who sent Him. The Messiah there declares the extent of His commission, viz., to redeem Jacob, the Jews, who as He foretells would reject Him.

In talking over the matter with His Father, He suggests His discouragement by saying, "I have laboured in vain," verse 4. But the blessed Son of God turns quickly and comforts Himself, "yet surely my judgment, (or my right) is with the Lord, and my work with my God." The failure to convert Israel, a thing which was and still is so dear to His heart, discouraged Him humanly for a moment, yea, it pained Him so much that when "He beheld the city, He wept over it," Luke 19: 41. But He strengthened Himself with the thought that He was right in God's sight, that it was not because it was God's will that the Jews refused Him, but only their own determination He did His part, but they caused Him as it were to labor in vain. This has helped me a great deal in all my trials connected with this work. Seeing what a great work could be accomplished if we had the building and considering the fact that the present conditions simply cripple the Gospel among the Jews, my heart frequently bleeds and my spirit groans within me beyond expression. However, the words of the Lord, "my right is with the Lord, and my work with my God" are my comfort and my strength. I am doing my part and rest my case with Him.

The blessing of God upon this Gospel work which has been standing for the past twelve years as a testimony against those who gave up the Jewish field as a hopeless one is bespeaking the sympathy and co-operation of those who have His cause on their hearts. Will not those who have the means step in before it is too late and put up the needed building for the Gospel's sake?

Yours most sincerely,

—LEOPOLD COHN.

THE CHOSEN PEOPLE.

Published Monthly, except during the Summer, by Leopold Cohn, as the organ of the Brownsville and Williamsburg Christian Missions to the Jews, Brooklyn, N. Y. Designed to arouse an interest in and love for, Israel, God's Covenant People.

Subscription, fifty cents yearly. Contributors to the mission funds are entitled to the paper free, but, on account of the postal regulations, it is very desirable that as far as possible, they designate fifty cents of their contributions to THE CHOSEN PEOPLE fund, thus making them, practically, *subscribers*. The expenses of THE CHOSEN PEOPLE must be met from the mission funds, if the subscriptions are insufficient.

Sample Copies, gladly sent to your friends. Efficient agents wanted in every church.

Failure to receive the paper, should be promptly reported.

Remittances; all subscriptions and contributions should be made payable to Leopold Cohn, Treasurer; send funds by New York draft, express order, money order or personal check (add 10c for collection charges); *cash should be sent in registered letter*.

Address all communications to Leopold Cohn, 620a Quincy Street, Brooklyn, New York.

Giving at Self-Sacrifice

The following letter comes from a minister's wife. Her husband has been for several years without a church, but tried to work a little farm for a living. Owing to lack of means he could not keep it and consequently lost all and they are now in great straits. However, even amidst sufferings they managed to send their liberal contribution for this Gospel work. This is part of her letter:—

"My Dear Brother:— How sorry I am that we stayed on the farm at Pottstown. It has cost us the loss of most everything and all. . . . I have been much weaker this year than last, can hardly keep on my feet. . . . We got nothing but what our garden had, a few potatoes and beans, so that is our living now. I hope it will last till garden grows again, or I am transplanted where bread and beans will not be wanted. . . . My husband has a check for you. . . . We want to give to the Lord's work even at a sacrifice of our own wants. . . . I think of you and your work and pray for you."

Sincerely yours in the work,

MARY N. OGDEN.

An Interesting Letter

"DEAR BRO. COHN:—

"I have been receiving THE CHOSEN PEOPLE and it certainly does me good to hear what you by God's grace are doing, preaching Jesus Christ and Him crucified to the Jewish people.

"I would like you to send me all you can spare of Christian literature, as I will gladly and prayerfully use it in trying to win the Jew to the Lord Jesus. I sent the November issue of THE CHOSEN PEOPLE to an elderly man, a Jew, who deliberately came to me one day last summer whilst I was sitting on a bench in Fairmount Park, and it sounds very much to me like the same man, in view of what he told me, that has written you a letter which I have just been read-

ing in the December issue, under the caption, 'Our Farm.' I notice you say, 'a Jewish Christian, if I am right in so calling him.' If it does refer to the man that I have in mind, you are right in qualifying that term to him, because we conversed together for about two hours and I found that he had never received the evidence that he was born again and seemed to be in a perplexed state of mind. It was an experience I shall never forget, as I was sitting alone quite a distance from the walk and he approached and sat down along side of me. My mind at the time was very much in a spiritual frame as I had just come from a Gospel tent meeting, not very far distant. He afterwards told me that he noticed me sitting there and said to himself, 'there is a man that I must go and speak with for he looks like a Christian gentleman whom I can talk with, rather than a Jew, for he would not have anything much to say.' It only took a glance and I saw immediately that he was a Jew, and upon every and all occasions, I endeavor to speak to all men about salvation, so it was no time until Jesus Christ was the subject and personal salvation the theme. The circumstance and the man I shall never forget and I pray for his salvation, if he is not yet saved. It was early last September when I met him and I never have seen him since, although I have sent him papers several times. * * * * *

Yours in Christ,

IRA E. PHILLIPPI."

The Widow's Mite

The reason that the Lord approved of the widow's mite is because she showed her trust in Him and not in means to live on. He who gives much for the Lord's cause and leaves for himself little or nothing, is the one who trusts the Lord and is one of the Lord's children, and does not belong to that class who think or say:

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I His or am I not?"

Incidents in the Work

Three Jews Confess Christ

At the close of a recent meeting three Jews, one after another, humbly and penitently acknowledged that they now saw plainly that Jesus is the one of whom Moses and the prophets did write. There was unusual attention during the preaching. All the mental faculties of every one in the large audience were absorbed in the simple presentation of the word of God, many favorable expressions were uttered concerning what they had heard and these three among them manifested in a better way the work which the Spirit wrought in them.

One of them said: "If I had not known the Psalm from which you spoke I would not have believed that such things could be written in our Scriptures. I see now how blind I was. I will never from this hour have any doubts about Jesus the Messiah."

Another said: "I have always been wondering why a learned Jew like you should accept Jesus, now I wonder why all the Jews do not believe in Him. As for me, I assure you that I belong to Jesus as well as yourself."

A third one said: "If you would tell this to our rabbis, I think they too would join you and become Christians. The words you spoke to us hit me and they would hit them too."

THE DISCOURSE.

Thinking it will interest our readers to know the nature of the talk that was delivered at that meeting, I give the following which is the substance of it.

The 22nd Psa. was read and analysed, calling their attention to the fact that the expressions used in this Psalm as for instance, "Pierced my hands and my feet," "I am poured out like water," "All my bones are out of joint," "Cast lots upon my vesture," are hardly applicable, even in a figurative sense, to the case of any ordinary sufferer. "Whom did David have in mind when the Holy Spirit uttered these words through his lips? Many of you wonder why I became a Christian, yes indeed, why have I, once so set against Christians, because of the grievous wrongs done to my people by so called Christian nations, now cast my lot with the Christians? Why do I, once so much removed as I was by all the differences of race, history and religious doctrine from this great Christian body, now advocate their dogmas? Why have I, once like many of you in the habit of stopping my ears at the mere mention of the name of Jesus, now accepted Him as the true Messiah, as my personal Saviour and my Lord, whom I have learned to love, worship and adore?

Thank God, faith in Jesus the Messiah is not a blind belief, but the most reasonable one. It

is not a tribal or national religion, as our Jewish religion is, for the real Christian is such, not because his parents happened to be Christians, and inserted their opinions in the mind of their child, but because he chose that faith, which he investigated and found to be based upon reason, though it assures of things not seen.

Now, if anyone of all mankind has a reason for being a Christian, I, who am a Jew, must have reasons more peculiar than those of all Gentile peoples. There is not a fundamental principle underlying the salvation of Christ, but is taught in my Jewish Old Testament.

In that imperishable, ever-sacred and my God-given book, in that most wonderful book which is my inalienable heritage, I find myself condemned as a sinner before God whose holy laws I transgressed. That same book of mine teaches me also of the necessity of vicarious atonement. 'It is the blood that maketh atonement for the soul.' Mark you, the blood, and not giving of alms, fasting, praying or observing the golden rule, can make atonement.

To show the blood's satisfaction for sin, the offerer had to put his hands upon the victims head, which represented the actual transfer of sin to the victim. Likewise, on the day of atonement, the high priest transferred the sins of the people to the scapegoat, which was then sent to the wilderness bearing upon its head their iniquities. However, on account of being insufficient, those animal sacrifices, prefiguring the real atonement by the Messiah, had to cease. Thus, later on, came Isaiah, the great Jewish prophet, proclaiming: 'And Jehovah hath laid upon Him the iniquity of us all,' 'Through His stripes we are healed,' 'When thou shalt make His soul a sin offering,' etc. Here is the suffering Christ of the Christians, my Jewish Messiah.

The Jewish prophet proclaims to me that since the animal sacrifice has ceased, I, as an honest Jew, am shut up to accept Him, the Messiah Jesus, for my sin offering!

But you ask, how do I know that it refers to Jesus? Well, I can identify Him most positively. Many centuries before the advent of Jesus, I find that the God of my fathers foretold that the Messiah must be God and man together, born of a virgin, in a certain town, at a certain time, his birth must be signalized by a star, that He should do wonderful works, be poor, meek, suffering, be lifted up, crucified, as the serpent was lifted up in the wilderness, be mocked and scorned at, poured out like water, all the bones be out of joint, yet not one of His bones broken, must have vinegar and gall offered Him to drink, His garments must be cast lots for, His side, His hands and feet must be pierced, should die with wicked ones, and be buried in a grave of the rich, that He should rise from the dead on the third day and finally ascend into heaven and sit down at the right hand of God. These and

many other details having been minutely verified in Jesus of Nazareth, the Christ of the Christians, they identify Him and confirm my belief in Him beyond any question or doubt. These are the reasons why I, being a Jew, true to the God of Israel, true to the Jewish lawgiver Moses, true to my Jewish prophets, must believe in the Lord Jesus Christ, the promised Messiah, my Saviour and my Redeemer.

AN ILLUSTRATION.

The following incident will illustrate my point of identification. Some time ago, passing by one of the little parks in this city, a friend in my company remarked that he remembered when that park was nothing but a swampy, lonely and dreary-looking place. One morning a dead body with a cut throat was found there and the detectives at once went to work. They found not far from the victim a glove which was cut across the palm. Immediately watching all means of egress from the city they noticed on an out-going steamer a rough looking man, with his bandaged hand tied to his neck, hurrying to the ship. They stopped him, bared his hand, slipped the cut glove on it and lo! the cut of the glove fitted exactly with the cut on the man's hand. The man was taken to his well deserved place for there was not a shadow of doubt that he was the criminal for whom the detectives were looking.

The Messiah glove of the Bible fits the person of the Lord Jesus Christ exactly and so there are no stronger reasons possible for believing in Him than those given above.

Rationalistic Jew Favors Christianity For His Children

A Jew of about thirty five years of age asked me to place his children in Christian families or in a Christian institution where they would be taught the Christian religion. "Do you believe in Christ," asked I. "No!" was his firm reply. "I do not believe in any religion. I have been in America for over twenty years, long enough to see and learn of American ways.

The Jews in America have no religion and cannot have it. I was brought up in the most orthodox Jewish religion in the old country, but when I came to this country I was laughed at by other Jews when I tried to stick to the religious principles my pious parents taught me. This caused me to gradually fall from the old paths until I became a socialist. I have become so hardened that nothing can convert me now.

I married a Jewish girl who was very religious, but she soon learned my ways and ideas. At last we could not agree and we had to separate.

My four children are now without a mother and I am not able to take care of them. I do acknowledge now that had we been religious, we would not have had to separate. People who

believe in some religion live together and have no quarrels or fights. However, I know this much that if there is any truth in the Bible and religion it must be in the Christian religion, and so I ask you to help me in the matter of bringing up my children in the Christian religion. I do not want them to live such an unhappy life when they grow up, as I do now." I was sorry not to be able to place his children in a Christian home.

"Of Whose God Did He Speak?"

A Jewish young lady asked the above question. She is about twenty years of age, raised in this city, educated in the public schools and has become Americanized. She visited one of the settlements for a long time, but when I talked to her about the Lord Jesus Christ she was as ignorant as a Jew who was brought up in a country where nothing is told about Him or the New Testament.

I tried to present to her the hope of Israel, the Messiah, from a Jewish standpoint, for every Jew has that hope, viz., that Messiah will come and redeem Israel from their captivity and restore them to their promised land. The Jew having that hope is easily drawn into a conversation about Christ. But this Jewish girl, like all other Jews brought up in this country has not that hope as she has been kept in ignorance with regard to her own religious tenets.

So you cannot approach such persons from the regular Jewish side by the way of the hope for a Messiah, neither are they accessible in the way the Gentile is, by showing them the need of a Saviour, for this idea they have in derision saying: "You know we Jews do not need a Saviour, it is all right for the Gentiles who are drunkards, robbers and murderers, but the Jews are a sober, temperate and moral people." However, I tried the best I could in presenting to this American Jewish girl the claims of the Lord Jesus Christ and in making clear to her the fact that she needed to be saved through His blood. In addition to my talks I thought it would be well for her to listen to a good American preacher, so I invited her one Sunday to Church. The pastor's subject was David and Saul, pointing out in a beautiful manner the contrast between the two, David, though having erred, always put God first, while Saul did quite the opposite.

On leaving Church the girl remarked: "I wish our rabbis would talk as much about God as this Christian minister did. By the way, of whose God did he speak? Did he speak of the Jewish God or of their own Christian God?" She was much impressed by the solemnity of the worship and with the plainness of the Church, having no crosses, pictures or such things, but how ignorant she was of all that is good and noble!

This is the kind of Jews America is producing. If the Gospel is not given them right now as they

reach the shores of this country there will be a problem for Christians to solve harder than any man can think of. Work while it is day, for the night cometh when no man can work.

Tore the New Testament

While visiting a Jewish family one day, my assistant found the father reading the Bible in English. He did not know Hebrew as he was only a little boy when his parents emigrated from Russia and settled here and the little he had learned he soon forgot.

All the forty years of his life he had to work very hard for a living and had no time to read the Bible. But recently one of his children belonging to our mission schools, brought home an English Bible which he began to read now and then.

When he found out that the New Testament was a part of it he at once tore that out and burned it. He explained to my assistant that he had noticed there the name Jesus, the Gentiles' God who brought so much trouble upon the Jews and he could not suffer that name to be in his house.

Then it was made plain to him that the name Jesus is a Jewish one, viz., Joshua which occurs many times in the Bible and he ought not to hate that name simply because it is in the English language. He was told further that through the entire Old Testament, reference is made to the person of the Lord Jesus Christ. He was shown that Abraham, with the eye of faith looked down the ages and saw "His day," Jacob rejoiced and expressed his hope in this Jesus, when on his dying bed, he exclaimed: "I have waited for thy salvation O Lord." Moses, David, Isaiah and many others looked forward to that day when Jesus would come, and foretold great things of Him and His wonderful doings. The Jew at last changed his prejudiced mind, showing signs of spiritual life and promised to read the New Testament if a copy of it would be given him. Please remember him in your prayers.

A Convert Seriously Hurt

One Jew of thirty years who used to give me much trouble at the meetings by his numberless questions was converted at last and became a changed man altogether. He studied the Bible carefully in order to be able to ask hard questions so as to confuse the missionary and the Lord opened his eyes and he saw the truth as it is in Jesus. In the mission he now has become as calm and quiet as a lamb. But as soon as the meeting comes to a close this man can be seen in the midst of a group of Jews arguing with and preaching Christ to them. He now applies all the zeal he once had in opposing the preaching of the Crucified One to the defence and spread

of the Gospel among his blind brethren. He has become known among a large circle of Jews as an apostate. Frequently, Jews surround him in the corners of the streets, some out of curiosity, starting a conversation with him. One day there came along a big strong Jewish brother, stopped at the group listening to this converted Jew, asked a few questions as to what that fellow was talking about, and when he was told that the man said that Jesus the Crucified One is the Messiah of God, he took hold of the convert, took him in his arms, and turning around, with all his might dashed his head against the soda stand on the corner. The poor brother was unconscious for a time, but when he came to himself, went to a physician. He has been suffering great pain ever since. The doctors have advised him to undergo an operation as the pressure of part of his skull upon the brain ought to be relieved, and he has been incapacitated from doing any work. The physicians say that the operation is rather dangerous, so this brother needs our earnest prayers.

Observing the Sabbath

As in the days of the Lord Jesus Christ, the Jews objected to His healing the sick on the Sabbath, so the Orthodox Jews at present are very scrupulous with regard to desecrating the seventh day by such deeds. A poor Jewish child took ill suddenly one Friday evening about the time when the Jewish Sabbath commences. According to the Bible, "and the evening and the morning were one day" (or the first day) the preceding evening is part of the following day, hence, the beginning of the Sabbath on Friday evening. The poor frightened parents wished to save their child by calling a physician, but had no means to pay a doctor. A neighbor advised them to apply to a certain Jew who is the head of a small society called "Bikur Cholim," meaning, to care for the sick, whose object is to send a doctor to the poor sick. By the way, there are a number of such benevolent societies among these poor Jews, but their means are very limited and often when the would-be recipient applies to them for aid, they refuse, by saying: "we have no money in the treasury now." The father of this sick child called upon the president of the "Bikur Cholim Society," beseeching him for a physician, but was very much disappointed. He was told that the doctor would not go without a written statement from the head of the society, and as it was Friday evening, the Sabbath, the president would not write a single word, for desecration of the Sabbath would be a great sin. One can imagine the grief of the poor man. In his distress, he went home and wept. Another neighbor advised the parents to go to the missionary, who sends a doctor to the poor in the name of Jesus the Messiah, at any time. The man rose at once and came to me. A doctor was

sent immediately, the child was relieved, and the poor father and mother were made glad and thankful. Later on, upon visiting them and talking to the mother, who had been much prejudiced, she now remarked: "How can the Jews say that Jesus was a bad man, when good has come to me through Him? A blessing shall be upon His head." This is a Jewish idiom, used whenever one wants to express great respect and adoration for a person.

Advice Instead of Money

A poor Jew who has supported his family of six by cleaning and dyeing, came to desperate straits a few weeks ago, when he could not obtain any work. Things went on from bad to worse, until there was no money to pay rent. He soon was dispossessed and found himself with his family in the open air. It was a cold morning. The little children, thinly clad and some without shoes, began to shiver and cry. A neighbor having two rooms for his family of eight had compassion and took them in. In the meantime, the poor man was told to bestir himself and get some money to pay the rent for other rooms and a certain benevolent society was suggested, where he might apply for help. It was very hard for him to do so, as he never in his life had taken charity. However, under the circumstances there was nothing else left for him to do, so he went. Upon seeing the head of the society, a poor Jewess, with great shame in his face, he told his story. She pitied him very much and wished she could help, but told him that her society is able to do very little, as they do not get much money, and that at this time she could not do even a very little as they had no money in the treasury for a few days ago they gave away the last fifty cents to a poor family with which to get coal. The poor man sighed and despaired. The president of the society again pitied him and this time advised him to go to the landlord who had dispossessed them and tell him in her name that he, being a rich Jew ought to be ashamed to put out little children in such cold weather. The poor man was then told to go to another benevolent society, but here too, he was told that there was no money in the treasury, and was advised to go to the landlord, who is known to have much real estate, and tell him to let him have the rooms again. Finally, the man accompanied by another Jew who has attended our meetings for a long time and is a believer, found his way to my house. I went to the two rooms and saw about a dozen inmates there. The children were in everybody's way, the mother that was dispossessed had swollen eyes from much crying, and the little furniture that she had was thrown outside. The thought of all of them sleeping in those two rooms was dreadful. I gave them money to rent rooms, telling them that

it was through Jesus the Messiah, whom our blind brethren despise, that this help has come to them. There was great joy and gladness in both families and they gave thanks to God.

Other Families Helped

Some other poor families I have been privileged to help are the following. A poor mother with ten children all depending upon her care. Her husband earns a little when he works, but now he cannot get employment. She had no shoes on her feet and there was no coal in the house, so I gave her money for both of these. A poor sick woman with a sick child, both lying helpless and needing some nutritious food. The husband has been without work for a long time and the most pitiful part was to see their boy of eleven, pale, thin and emaciated, doing the washing, for his father had to nurse the two patients and also go out looking around for work. I gave them a few dollars, which brought cheer and comfort in the blessed name of the Lord Jesus. Another sick woman with three little children, and a widow with four small children, have been relieved by each being given a few dollars, and they all seemed very grateful.

Christmas at Our Schools

We certainly had a Merry Christmas in the Williamsburg Mission. Our children have looked forward to this time with great expectation, and they were not disappointed. It meant a great deal of hard work, but we were rewarded by seeing the children so happy. We did not have the prejudice against the name of Jesus in the recitations to overcome this year. The children took their parts willingly, and thus we impressed the Message of Christ's birth, as we could not have done last year and it was preached again by the children to those listening, many of the fathers and mothers being present. Another encouragement is that the scholars have caught the spirit of giving on this glad day and gave gifts to their teachers, and even gave toward gifts the teachers and scholars gave Mr. Cohn and Miss Sussdorff. When we remember that we teachers are considered enemies to their faith, it is a great step for them to take.

On the Sunday following Christmas, though very stormy, we had a full house and even boys that were not allowed in just a Sunday or so before Christmas, came to have their names enrolled. Just think of a fine class of fourteen boys and no teacher for them. Oh, how we need teachers that will come steadily. Think, dear reader of the spiritual darkness these children are in. Many come to our school whose parents are so bitter, but in many homes we can see that bitterness fading away, because the Christ has been lifted up, who said: "I, if I be lifted up will draw ALL MEN unto me." "Cry aloud, spare not, lift

up thy voice like a trumpet and show my people their transgressions, and the house of Jacob their sins." Isa. 58:1.

AUGUSTA E. SUSSDORFF.

* * *

In Brownsville this year, our usual custom was somewhat changed and the entertainment held in the evening instead of the afternoon, to accommodate our friends from the Williamsburg School who, most kindly came over and repeated part of their own program for the benefit of our girls. All the teachers and about ten of the scholars undertook the long journey, but I hope that the interest and enthusiasm of their audience fully repaid them. Some of the well known Christmas carols were joined in by all, while special ones were given by our visitors. Then a number of recitations, all of an appropriate character and most of them referring directly to Christ and His coming with verses especially fitting for Jews, were given by different groups of girls.

One number which was most delightedly applauded by all the school, was a doll drill, which, with its songs and motions was very effective and entertaining.

Knowing that these friends from the other Mission were coming to give us this entertainment we tried to think of some way of pleasing them. So for a couple of weeks before Christmas, all the Brownsville girls were busily engaged during Sewing School hours, making little ribbon book marks, on which they pasted texts and which were sent over and given out at the Williamsburg School on Christmas evening, when their entertainment was held, ours being the following night.

Our celebration closed with the long waited for presents, candy and oranges for all, while the younger girls received dolls, and the older ones, pocket-books.

With the New Year, we are hoping to commence our regular work again, for which we are greatly in need of teachers. Are there not just a few who will volunteer to be with us on Tuesday afternoons?

—ELLA T. MARSTON.

Our Boys' Work

Last Spring we began a special work for Jewish boys in Brownsville. About thirty boys attend the meeting on Saturdays when the Gospel is being explained to them in a way fitted for their young minds. Each one is given an English copy of the New Testament a portion of which is read and explained to them. They have learned to behave well and to receive Christian instruction. Owing to the fact that we cannot secure teachers, I have to teach them myself in the best way the Lord enables me. A far better

work would be accomplished for these dear boys if they were divided into classes, each class having its teacher. We gave the boys too, a Christmas entertainment a week after Christmas. Miss Esther Cohn taught a number of the girls of the Sewing School to sing and recite for the boys, who were delighted with the performance. Then each boy was called by name and given a box of candy which was enjoyed and greatly appreciated. We wish some young people would take up this work.

MISSIONS	
BROWNSVILLE, 397 Rockaway Ave.	WILLIAMSBURG, 626 Broadway.
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.	

Receipts From December 1st to 31st, 1906

FOR RENT OF WILLIAMSBURG MISSION.	
R. L. C.....	\$25.00
J. T. P.....	25.00
ASSISTANTS' SALARIES.	
J. T. P.....	40.00
"THE CHOSEN PEOPLE."	
Subscriptions	32.75
HEBREW BIBLES AND TRACTS.	
Mrs. Herd50
Miss Maggie Sue Herd.....	.50
Mrs. Corie Chambers.....	.50
Friends of Israel, per Mrs. Hewlett....	.50
Mrs. S. Roxana Wince.....	2.00
Mr. and Mrs. Townend.....	1.00
POOR FUND.	
A Sister	2.00
F. J. H.....	75.00
Mr. and Mrs. Townend.....	1.00
Mrs. J. D. Taapkin (Special).....	2.00
A Friend	8.00
C. Sumy.....	5.00
J. C. Davis.....	6.00
From Young Ladies in Mr. Davis' Sunday School Class	4.00
Miss Ella MacDonald.....	2.00
J. A. D. Boone.....	.50
FARM.	
Mr. and Mrs. Townend.....	1.00

FOR THE CHILDREN'S CHRISTMAS
ENTERTAINMENTS.

F. J. H.	50.00
A Friend, per Miss Sussdorff	.50
Per Miss Bessie Betts	24.00
Mrs. Baker's Sunday School Class	1.00
Friends at No. 10	5.00
Mrs. Wm. B. Fox	1.00

EDUCATION.

Mrs. M. E. Banks	6.00
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GENERAL FUND.

Mrs. H. M. Andrews	2.00
Rev. W. L. Brown	2.50
J. W. Bradley	.50
Mr. Gared C. Landes, per J. C.	5.00
Mr. John Elliot	2.43
By J. C.—	
Rev. P. H. Clifford's Bible Class	13.00
Miss Minnie Limmer	1.00
Mrs. William Carll	1.00
Other Friends	.60
Rev. B. L. Whitman, D. D.	5.00
A Sister	2.00
Miss H. E. Forbes	4.50
Mrs. Mary N. Ogden	5.00
J. P. P.	2.00
Mr. Thos. Roberts	.50
E. J. C.	5.00
Miss Carrie B. Lane	2.00
Per Mrs. M. E. Finch	1.75
Mrs. S. A. Stokes	10.00
Mr. and Mrs. W. H. Lyon	.50
Mrs. L. C. Gillespie	5.00
Rev. and Mrs. J. A. Musson	1.50
Miss Ida E. Chapel	1.00
Mrs. B. E. Lockwood	.50
Interest	32.95
Jas. H. Smith	2.00
Per Rev. F. A. Case	2.00
Hightstown Baptist Sunday School, per Rev. O. P. Eaches	4.00
N. E. Barrett	5.00
Mrs. C. L. Hunt and Son, Alfred	4.50
A Friend	1.00
Orra A. Angell	.50
Miss B. Cash	2.00
Mrs. G. Gabrielson	20.00
C. A. Marshall	4.50
C. Sumy	5.00
Mr. E. L. McDaniel, Jr.	5.00
Miss Mary Patterson	10.00
Mr. D. M. Sturges	1.00
J. A. James	1.00
J. D. Renner	.50
Rev. W. T. Bunt	.50
Mrs. Samuel Adams	.50
Dr. L. W. Hendershott	5.00
Miss C. E. Fleming	1.00
Mr. Geo. McMillan	2.00
Miss Birdie Judy	1.00

Rev. A. W. Goodnow	1.00
Mrs. L. L. Ray	4.50
Rev. and Mrs. A. F. Countryman	2.50
Miss Grace Edwards	1.00
Mrs. Wm. Edwards	1.00
Mrs. J. S. Dinwoodie	2.00
Rev. D. E. Brower	2.00
Miss Sadie Bradford	.50
Mr. Wm. L. Carroll	2.00
Third Church of Christ, by J. C.	5.58
Miss H. S. W.	1.00
Miss S. G. Crandell	.50
Mr. and Mrs. O. Brumfield	1.00
"To the Jew First"	1.00
Mrs. A. C. Dutton	2.00
Miss Mary A. Tefft	.50
W. B. Woodruff	2.00
R. V. Wilcox	1.00
Rev. W. D. Stambaugh	1.00
E. C. Pinchon	.25
Mr. A. Bowman Weaver	4.00

THE BUILDING FUND.

Cash Contributions.

Mrs. L. E. Gurley	5.00
Mrs. A. E. Kimball	10.00
Mr. A. Thompson	20.00
A Friend	250.00
Mrs. J. A. P.	5.00
"For His Cause"	.50
Mrs. S. B. Smith	5.00
Mrs. A. E. Hastie	5.00
Miss Emma B. Keese	5.00
Mrs. Elnathan Sweet	75.00
Miss Helen M. Sweet	25.00
Mrs. T. A. Shaw	5.00
E. A. Thompson	2.00
Mrs. E. G. Boyd	5.00
Normal Class, Morgantown	.50
Mrs. W. Hutchins	5.00
Mrs. J. P. Forbes	10.00
Mrs. Huldah Allen	5.00

Pledges.

Mr. Wm. Kelly Brown	50.00
Mr. A. E. Burnside	20.00
Mr. E. M. Hungerford	100.00
Mrs. S. P. Fuller	500.00

Gifts of Clothing, Etc.

Mrs. Spencer Fisher, one box of women's clothing; King's Daughters, Baptist Church of the Redeemer, one hundred bags of candy for the children's Christmas entertainment; Ladies' Aid Society, Gilbertsville, Mrs. A. L. Flakes, President, a box of clothing; Mrs. R. A. Given, 2 boxes women's clothing; Mrs. A. G. Ropes and band of young ladies, a box of children's clothing, dolls and books; Mrs. Geo. Hayne, a dozen knitted hoods, for Miss Marston's Sewing School children.