

# The Chosen People.

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"O ye seed of Abraham, His servant; ye children of Jacob, His chosen."—1 Chr. xvi: 13.

"For thou art a holy people unto the Lord thy God; the Lord thy God has CHOSEN thee to be a special people unto Himself, above all people that are upon the face of the earth."—Deut. vii: 6.

"And the Lord hath CHOSEN thee to be a peculiar people unto Himself."—Deut. xiv: 2.

"For the Lord hath CHOSEN Jacob unto Himself, and Israel for His peculiar treasure."—Ps. cxxxv: 4.

"For the Lord's portion is His people, Jacob is the lot of His inheritance."—Deut. xxxii: 9.

## Salutation.

To "salute every Saint in Christ Jesus."

MY DEAR BRETHREN:

For so I may address all believers whose principles are faith, hope, and love. All true followers of Christ are brethren, one to another. For the glory of my Lord Jesus, I judge it right to tell you that the power of the Holy Ghost is working mightily among my Jewish brethren here. The Lord put me here a year and four months ago to preach His glorious Gospel to His chosen people. This place made me sow in tears, and now He makes me reap in joy. Besides a number of Jews that have embraced Christ Jesus as their personal Saviour long ago, there are always some new ones who confess the Lord Jesus. The former are planning and preparing to organize a Jewish-Christian Society for themselves, while the latter are either single men, who are not permanent residents, or refuse to think of such a public organization. These good results of my labors has made my heart leap with praise to the Lord for His blessing upon the poor and humble efforts of His servant. I therefore invite you, dear friends, to share the joy of "bringing in the sheaves."

THANKS TO NEW SUBSCRIBERS.

We cannot send out this monthly without expressing our gratitude to the new subscribers added to our list during the last month. It enabled us to pay part of the debt we owe to the printer. May we hope to gain every reader's co-operation in securing subscribers. The Lord bless you all. Yours truly, in the service of our Lord Jesus,

LEOPOLD COHN,

*Missionary-in-charge.*

HAVE YOU SUBSCRIBED TO THIS PAPER?

## The Jewish Festival.

### II

#### THE DAY OF ATONEMENT.

(CONTINUED.)

After that peculiar ceremony is performed the fowls are killed by the lawful butcher, and then dressed and eaten in the afternoon, before sunset. According to the Talmud the money value of these expiating fowls must be set apart for the purpose of distributing it to the poor; this is also carefully observed by the majority of the people on the very day of the eve of the Atonement.

This day of the eve of the Atonement, which is the ninth day of the seventh month Tishri, is a very peculiar one with the children of Abraham, for that day every Jewish heart is filled with sadness and anxiety. God said, "And this shall be a statute forever unto you: That in the seventh month, on the tenth day of the month, ye shall afflict your souls, etc.; or on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Leviticus xvi., 29, 30. These gracious words of God, who vouchsafed to Israel a proof of His mercy in this pledge to forgive their sins once a year, ought to gladden their hearts all the time, and especially on the eve of the Atonement, when they are near that period of God's grace and favor. "Why do they not feel easy?" is often the question I remember I used to ask myself when that day arrived and brought with it a terror to my soul. "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God." Ps. xliii.: 5.

#### NO PRIEST, NO VICTIM.

"Hope in God" was my argument to disperse that dark and thick cloud which used to surround me and make me shiver on that day; for did not God say that ye shall be clean from all your sins on that day? "Why, then, fear and tremble? Why not be glad?" But some strange voice used to whisper into my ears, saying, "It is written on that day shall the priest make an atonement;" and there was a sacrifice too, but now there is no priest and no victim. How then can you be sure to obtain pardon?

Now I have sufficient reason to believe that this thought suggests itself to every learned Israelite, and that is the secret of the awful dread that terrifies the Jewish hearts and makes their blood run cold on that day. There is a sort of a feeling in

their hearts, like to that of one who stands on the day before his trial is to be decided upon, and who is doubting if his life will be granted unto him.

#### EATING IS COUNTED AS FEASTING.

The wise men of the Talmud having been aware of this fact sought for some remedy to assuage such painful thoughts and associations. Thus they advised to eat and drink on the day before the day of Atonement. They forbid to fast on that day, nay, they said it is a sin to abstain from food on that day. A Talmudic maxim concerning this subject is as follows: "One who eats and drinks on the eve of the day of Atonement is as accepted before God as if he did fast the whole day." This the Talmud infers from Leviticus xxiii.: 32: "And ye shall afflict your souls in the ninth day of the month;" and the argument runs this way: "Does not the Scripture say that in the seventh month, on the tenth day of the month, ye shall afflict your souls." Leviticus xvi.: 29. Why then is the ninth day mentioned here? The answer is, "that here by these words God indicates that He would count eating and drinking in the ninth day as fasting; and after the children of Israel have fasted the tenth day, when they are commanded to do so, and have eaten and drunken in the day before, God gives them the credit or ascribes to them the merit of two successive days of fasting." It is therefore a general custom among the Jews all over the world to prepare rich and hearty meals two or three times in that day. But these repasts do not seem to remove the graveness from their faces. If the rabbis of old had the intention in giving out such a decree that it might make them happy, I am sorry to say that their labor was in vain and of none effect.

#### A WHIPPING.

About two hours before sunset all forsake their business or anything they may be occupied with, and go to the baths. According to my knowledge there is not one Jew that should neglect lathing and dipping three times under the water on the eve of the Atonement. After that purification they go directly to the Synagogues to perform the afternoon prayers. It is about the same prayer which they repeat on every other afternoon, only an additional long confession is used. After this prayer many pious Jews proceed to rather a curious scene. According to Deut. xxv.: 2, 3: "If the wicked be worthy to be beaten, the judge shall cause him to lie down and forty stripes he may give him, and not exceed." They

IF NOT, PLEASE DO SO AT ONCE.

lie down to the floor of the Synagogue and undergo this punishment. The sexton is often the man that inflicts the forty stripes save one upon those penitents who voluntarily take upon themselves this flagellation, consisting of thirty-nine stripes upon the back. Although it has not caused them any pain at all, yet they believe that through such stripes they are healed, and secure their pardon for such a wickedness, which if committed makes them worthy of receiving this prescribed whipping.

#### FORTY STRIPES OF PAUL.

By the way, I am reminded of the fact, that a number of Christian friends on different occasions asked me what Paul meant by speaking of "forty stripes save one." II Cor. ii.: 24, and some readers of THE CHOSEN PEOPLE, when they see the forty stripes save one mentioned, will naturally ask the same question; I therefore think it reasonable to explain it here. The law of God is "forty stripes," whilst if exceeded the commandment was broken, for it says expressly "and not exceed;" therefore is the law of the Talmud not to give fully forty, lest a miscount should happen, and they would give forty-one stripes, then they would break the law of God; but rather to abate one of that number and give only thirty-nine. Now Paul tells here of his sad experience both among the Jews and Gentiles. From the former he received a favor, for they according to their law gave him only forty save one, whilst the Gentiles not being under the law were not restricted to that moderation, and they gave him freely without restriction. "Thrice was I beaten with rods, once was I stoned." As favorably as the Jews gave Paul the stripes, still he felt it far more painful than they feel it when receiving in the Synagogue on the eve of the day of Atonement. During these flagellations they silently confess their sins to God. Then they hastily leave the house of worship and go to their houses, where they find the tables set. Immediately they sit down at the table and take the last meal of the day. This is the preparation for tomorrow's fast, which is more strict and more difficult than all the other fasts they have during the year. I hope if God will to give an account of all the fasts of the year some time in this paper. They must stop eating at sunset and are forbidden to take any kind of food until the stars appear in the evening of the tenth day. They are not allowed to take a drink of water, no matter how thirsty one may be.

I recollect once about ten o'clock in the evening, I was so thirsty that like that rich man in hell I could wish that Lazarus might dip his finger and cool my tongue. But the Talmud forbids even one drop of water, under the penalty of being "cut off from among His people;" and so being afraid of this I suffered very much until my thirst was relieved. Now this fast is also the longest of all; it lasts between twenty-six and twenty-eight hours. After this last meal they have very little time, for they must go to the Synagogue again. There is one hard task which they have yet to do before doing so, and this is that if anyone has offended his neighbor during the past year, or injured some one, he must go to him now and do all he can to become reconciled; for the Talmud says that the day of Atonement atones only for such sins as are committed against God, but offences against men cannot be forgiven until the injured party be appeased. It is evident that this custom, or rather this Talmudic law, harmonizes with the teaching of our Lord Jesus: "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother." Matt. xxv.: 5. Love is so much better than all offerings and sacrifices, that God wishes us to make reconciliation with an offended brother before the gift is offered. Then they go to the Synagogue while it is yet day, but they are already fasting.

*To be Continued.*

#### Oh! Weep for Those.

Oh! weep for those that wept by Babel's stream  
Whose shrines are desolate, whose land a dream;  
Weep for the harp of Judah's broken shell;  
Mourn—where their God hath dwelt the Godless  
dwell!

And where shall Israel lave her bleeding feet?  
And when shall Zion's songs again seem sweet?  
And Judah melody once more rejoice  
The hearts that leap'd before its heavenly voice?  
Tribes of the wandering foot and weary breast,  
How shall ye flee away and be at rest!  
The wild dove hath her nest, the fox his cave,  
Mankind their country—Israel but the grave.  
—Byron.

If we bravely resolve to do our part,  
And bear our griefs with a patient heart,  
And free from all repining,  
We shall be led to a higher way,  
To a better work than we do to day,  
And find love's sunlight shining;  
For truth of spirit and strength of soul  
Will make the darkest cloud unroll  
And show its silver lining.

—Helen Keith.

## The Christian's Duty to the Jews.

No. V.

A WITNESS MUST TESTIFY.

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end be."—Matt. xxiv:14. Every disciple of Christ who listens to the voice of the Holy one of Israel will soon ascertain his sacred duty. We are enjoined to witness to all nations; that is, to faithfully declare the mind and will of God concerning men. A Christian's duty, therefore, is to witness that those who believe shall be saved, and those who persist in unbelief shall be condemned. Now, if you, dear Christian, have had the privilege to be called by the Son of God to bear testimony, think of God's holy law concerning a witness, "If he do not utter it, then he shall bear his iniquity."—Leviticus x:1. If a witness refuses to give evidence, or gives it but in part, he shall bear his iniquity. It is a heavy burden, which, unless some course be taken to have it removed, will sink a man to hell. And yet, such a system of partial witnessing has been, and is still, to a great extent, carried on by Christians. They send the Gospel for a witness to "all," but not to the Jews, contrary to the Divine command, "for a witness unto all nations," which certainly includes the Jews as well.

IT IS A QUESTION OF LIFE.

In Austria there lived a young man who, when his father was under sentence of death, went to the house of a man who could give evidence in the case which would save the accused one's life, but who refused to do so on account of some enmity between them, and, drawing a pistol from his pocket and pointing it at the head of the prevaricator, said, "This is a question of my father's life, and it depends upon your true testimony. I'll kill you if you forbear to give it."

There is a question concerning the like of the whole Jewish people's life, for it is written "He that hath the Son hath life, and he that hath not the Son of God hath not life." Their eternal life depends wholly upon "the words that are life," which have been granted to the disciples of Christ, "that through your mercy they also may obtain mercy." How then, O Christians, can you hesitate to save the life of the people? It is the will of the Holy Spirit that the Gospel should be preached unto the Jews. Who is he that will undertake to subvert the Divine and

holy word of God? Who would seek to grieve the Holy Spirit? Who dares to strive with His maker? Shall the clay say to Him that fashioneth it, "What doest thou?"

EXCUSES.

Some people who, when asked why not preach the Gospel to the Jews, seek to excuse the church by saying, "Why, Christ came first to His own, and His own received Him not. They rejected him and thus lost their opportunity." I would call their attention to the words of our Lord after the crucifixion, Luke xxiv:47, "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." These words were spoken after the Jews rejected Him, and yet He commanded the disciples to preach first to the Jews. The apostles were so much impressed by this reiterated injunction that they refused to think of going into the Gentiles at all before they first had given their testimony to all the Jews. It was necessary that Peter should see a vision, thrice, to teach him not to neglect the Gentiles. But God never opened heaven to show anybody in a vision to cease preaching the good tidings to the Jews.

ANOTHER EXCUSE.

Others again commend the indifference of the Church toward the Jews by referring to Acts xviii:6, where Paul says, "Your blood be upon your own heads, I am clean. From henceforth I will go unto the Gentiles." They say "Paul here put a final end to the preaching of the Gospel to the Jews." I would ask such dear brethren to follow Paul in his next journeys. Right after he departed thence, he entered again into the house of a Jew, named Justus. Again verse nineteen informs us that when Paul came to Ephesus, "he himself entered into the Synagogue, and reasoned with the Jews." Follow him further and you will see him, wherever he went, if there were a Synagogue, he entered into it. "Your blood be upon your own heads" was proclaimed by Paul to those blaspheming Jews only, but not to all the Jewish People.

ONE SOURCE OF ERROR.

This is the trouble with so many people: They select up a verse or two from the Bible which suits their own idea, and therefore cling to it, saying "The Bible tells me so." They forget the Lord's rule, "Whoso readeth, let him understand." There is no profit in making the Bible correspond with man's im-

EVERY NEW NAME IS AN ENCOURAGEMENT.

agination, but there is much blessing in bringing the carnal mind into harmony with the word of God. "Let us hear the conclusion of the whole matter; fear God and keep His commandments; for this is the whole duty of man." The duty of a Christian is to preach the Gospel, for a witness unto all nations, whether Jew or Gentile. But if a Christian carefully reads and thoroughly understands the word of God, he will find that their duty is to the Jew. May the Lord give you, dear readers, the Holy Spirit. Amen.

### Our Mission Hall.

The place in which the work of the "Brownsville Jewish Mission" is carried on is a low, small, unpretentious building, formerly occupied by an Italian shoemaker and his family.

The location is admirably adapted to the work, as the hall is situated on Rockaway Ave., the principal thoroughfare of Brownsville; and while the hall is not in the centre of the Jewish quarters, it is easily accessible to all the Hebrew residents. The Nassau electric cars, which run from the Broadway ferries to Carnarsie, pass its doors. This enables our friends at a distance to visit us more frequently than before, when they were obliged to walk from Fulton Ave. These visits are a source of great pleasure and encouragement to the missionary, the teacher, and the children.

The appointments of our hall are of the most primitive character, the beauty of simplicity being fully exemplified, as will appear from the following description:

We were unable to purchase shades for the large windows in front, so the painter's brush was called into requisition in order to provide a screen to protect us from the curious glance of the passers by, for the building is on a level with the street.

As to carpets or matting, there is none, save a small piece provided for the teacher's use by a kind friend, a much needed provision, as there is no cellar, and consequently, the floor is very cold.

A movable partition of the plainest kind is used to divide the hall into two rooms, when necessary. There are two windows in the rear. These are shaded with light calico curtains, scant in width, short in length. The papering on the walls of this room is an artistic wonder. Several different patterns are displayed, all arranged somewhat after the order of the "crazy patch-work," so fashionable a few years ago.

Dado are usually placed horizontally, but these are perpendicular, and oblique as well.

Now as to furniture, we have one hundred and sixty chairs, quite an increase over the forty-eight, with which the work was started. But even with this number we are greatly crowded on Thursday afternoons and evenings. We need at least fifty more chairs—for lack of these we seat the children in the window-seats, or on one of our school-tables, of which we have two.

There is a clock, the gift of a lady interested in the work, and a piano. The latter is very old-fashioned, quite small, and can hardly be heard at the end of the room. We are very grateful to the owner, who kindly loaned it to us, but we need a more powerful instrument. We are indebted to the thoughtful kindness of a Christian lady who is greatly interested in the religious welfare of God's ancient people, for a good stove and a supply of fuel, which have greatly added to our comfort this winter.

Gifts of mottoes and pictures for the walls have given a cheerful look to the rooms. We greatly need a book-case. We have had books given us by two Sunday Schools sufficient to form the nucleus of a lending-library. As we have only one closet, so small it can hardly contain our Bibles, Testaments, school books, hymn books, and the work of the Sewing School, we have no place for our books.

A library would be of great service to us. As soon as the men who attend the evening school can read English with any degree of pleasure, they ask for books to read at home. Such books could be also loaned to the larger girls at the sewing school.

Now in spite of our lack of the proper surroundings to make our hall cheery and comfortable, with all its disadvantages, it has become very dear to our hearts, and when on Thursday afternoons it is literally packed with bright-eyed, happy-faced girls, or in the evening with girls, boys, men and women, young and old, all singing together of a Saviour's love, it seems to us the most beautiful place in the world.

Our great need is a suitable building in which to carry on our work. When we look back on the past year and recount all the blessings we have received, we are confident that in His own time this need will also be supplied.

M. C. S.

God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

## The Chosen People.

Entered at Post Office at Brooklyn, N. Y., as second-class matter, January 10th, 1896.

All communications are to be addressed Mr. Leopold Cohn, 340 Jefferson Avenue, Brooklyn, N. Y., missionary in charge.

All contributions are to be sent to the treasurer of the work, Mr. H. W. Avery, 820 Quincy St., Brooklyn, N. Y. They will be acknowledged by a printed and numbered receipt. The number will be given in this paper.

### Our Paper.

Our paper appears monthly, and is devoted to Jewish Mission Work, first in our own special field, located in that portion of the twenty-sixth ward formerly known as "Brownsville," where some fifteen thousand Jews reside.

Our poor in Brownsville are suffering greatly at this time on account of the strike and slack work. We feel for them very much.

When we visit their houses we see their great distress. We are sure that if any true Christian were to see four, five and six children in one house, all ragged and barefooted, the mother sick, the father without employment, the rent overdue, a dispossess warrant expected, sewing machine, bed clothing and furniture, and the wearing apparel having been pawned, he could not rest until he had tried to help such a family. Such scenes break one's heart.

There are four special quarters for Jews in Brooklyn. Each quarter is thickly populated with God's chosen people. Not one of the four has a smaller population than ten thousand souls: some number as high as fifty thousand Jews. Dear reader, did you ever visit one of these localities? Did you ever think what you can do for them? Did it ever occur unto your mind that God had sent them to your very threshold for some special purpose?

### Our Location.

As there are so many asking "Where is Brownsville?" we think it right to inform you how to reach it, and then visit some meeting in our Hall. Take the Fulton St. car or the Kings County "L" to Rockaway Ave. Here is another street car marked Canarsie or Brownsville. Stop at No. 530 Rockaway Ave., corner Sutter. A good walker can reach our Hall from Fulton St. in ten minutes and does not need to take the Canarsie car. The Myrtle Ave., Greene and Gates line, also cross the line of the Nassau cars.

Our most interesting meetings are on Thursday, 3:30 P. M., and at 8 o'clock in the evening. Every Saturday, at 3 o'clock P. M. All are cordially invited to come and see with their own eyes.

We are much encouraged by a number of new subscribers we obtained for THE CHOSEN PEOPLE last month. Everyone will please accept our hearty thanks.

May we ask of every reader to try to secure at least one subscriber from among his friends; in doing so you would help us pay the debt we owe to the printer.

We have quite a number of October's copies of THE CHOSEN PEOPLE. Every new subscriber can obtain one of that number by applying to the editor.

### BROWNSVILLE JEWISH MISSION.

530 Rockaway Ave. cor. Sutter.

#### SERVICES.

Saturday,	2:30	P. M.	Preaching in Jewish
"	7	P. M.	Bible Reading
Monday,	7	P. M.	Evening School
Tuesday,	7	P. M.	Evening School
Wednesday,	7	P. M.	Evening School
Thursday,	3	P. M.	Girls' Sewing School
Thursday,	7	P. M.	Praise Service

L. COHN, *Missionary.*

### Announcement.

Mr. Leopold Cohn is at liberty on Sundays and Fridays, and will gladly speak wherever invited on the following subjects;

Jewish Mission Work.

The Passover

The Tabernacle.

The Second Coming of Christ.

The Christian's Duty to the Jews.

Jewish Manners and Customs.

No collections will be taken.

Mr. Cohn can also be engaged for a mid-week evening.

## Incidents in Our Work.

### JEWISH GIRLS HELP THE MISSION.

Thanks to our Heavenly Father that our labors among the Jewish girls is not in vain. When we reflect upon the past, we are surprised at the marvelous progress of this branch of work.

When we started our Sewing School last Spring, there gathered, at first, thirteen girls, who came into our Hall with an air of fear and trembling; for, when we announced it in the Saturday's meeting, our opposers tried to frighten the girls from coming. They spread a rumor among them that as soon as they came into the Mission Hall we would engrave a cross upon their arms. And as children are apt to believe a story, especially when told by their own kindred, consequently there was a *panic in the meeting* soon after. We had asked them to join us in prayer by closing their eyes. One girl exclaimed, "Now, while our eyes are closed they will put the cross on our arms." Immediately all the girls rushed to the door, throwing down the chairs in their haste, the little ones being crushed under foot. There was such a scream and a shrill outcry that a large crowd, among which some of the girl's mothers, were soon gathered in front of the hall. One can imagine what a scene there was and how we felt at that time. So we have had hard work to win these little superstitious girls' confidence.

We used to announce the Sewing School at every meeting on Saturdays, and go from house to house to talk to the mothers concerning this Sewing School. The Lord was with us always, and now, not only their attitude toward going into our hall is changed, so that quite a number of girls have been sent away, owing to lack of room for so many, but also a good many of these Jewish girls have given their young hearts to the Lord Jesus.

There are a number of girls who have brought us several times an offering of one penny each. At first we were surprised, and asked them, "What do you give us money for?" "To help your Mission," they cheerfully answered. "Does your mother know about it," we asked. Then their reply was, "Yes, sir; mamma gave it to hand it over to you to help the Mission." We are much encouraged, and give thanks to our Lord and Master, to whom be glory, honor and praise, for ever and ever! Amen.

### STORMS OF BLESSING.

On Thursday afternoon, Feb. 6, our Sewing School could not be carried on as usual:

the reason was because, as you may remember, the great storm on that day, which made it impossible for the dear ladies, who are so kind in coming over to help us, to come that afternoon. There came, however, one lady, Miss R., but we could not give out sewing as at other times. There were between forty and fifty girls in spite of the terrible weather. We then turned this sewing school into a Gospel Meeting. We all sang several hymns, "Blessed assurance, Jesus is mine," "Alas, and did my Saviour bleed?" etc. Miss R. was a great help to us in that good service to our Master Jesus. Then we asked the girls to tell us if they knew what "the cross" means. We then explained it all to them, and it was quite a little sermon to them. We then offered a prayer and dismissed them. Before we left the hall a girl of about twelve years of age came to me, looking very earnest and said, "I believe what you said, that Jesus suffered on that cruel cross for me. Am I a child of God?" "Yes, my dear," said I, "if you believe this and follow Him, you are a child of God." Quite a long conversation followed, and among other remarks, she said, "I read that dreadful story how they crucified Him, but the book says that the Roman soldiers did it, but not the Jews." We praised the Lord for His marvelous directions in every thing. He can make a soul bright and happy even on the most stormy and cloudy day, for that fearful storm proved to be a shower of blessing to that dear girl's soul.

### A JEW CONVERTED THROUGH THE TALMUD.

It is remarkable that the Talmud took such a strong hold of the mind of a Jew, that a passage from it made a deeper impression upon his heart than the word of God. In a meeting, when preaching to our Jewish brethren, mention was made of the great and famous Talmudist, Moses Maimon. All the Jews the whole world over esteem him highly, and regard every word of the many books he wrote as very holy and wise. We had quoted a passage from one of his books in which he says as follows: "Let us give thanks unto Jesus of Nazareth, for He prepared the way for the Messiah." Our intention in referring to this was to prove that even he whom the Jews regard as the greatest Talmudist, bids them to give thanks to Jesus, whom they despise, even stopping their ears when His Holy Name is uttered. After the close of the sermon, one Jew said, in the presence of others, "Mr. Cohn, can you tell me where that passage is written? If I can see it with my eyes, then I shall say that all may not shut their mouths

against Jesus of Nazareth." As soon as the reference was given him, he hurried off, and when he found it really true he instantly accepted the Lord Jesus as the promised Messiah, and decided to listen to and obey his voice.

#### THE MESSIAH'S CONGREGATION.

A few months ago, some believing Israelites suggested to me that it were fitting for us to gather all those who believe in the Lord Jesus in one place of worship, as many times a week as they could agree among themselves. They said to me, when I asked them for the reason of this desire, "We cannot enjoy our Synagogue any more; we have the light and they have not, and how could we agree? We would, therefore, find peace in our hearts if we could have a separate gathering and worship the Lord our God and our King David in spirit and in truth." Consequently, notice was given in several Saturday's meetings to the effect that those who want to join such a society should come to us in private, and tell us of their faith in the Lord Jesus, and give their names and addresses as a pledge to join our happy throng. Week after week, names were added unto our number. So far, we have on our list of members quite a number of adult men, all fathers of families, who are ready to unite with us in our true worship of the living God Jehovah, through Jesus Christ, our great and eternal High Priest. It was agreed by all that we should call the name of this congregation (*Kehilath Hamasheach*,) being interpreted "The Messiah's Gathering."

Now, beloved readers, we, like "they who beckoned unto their partners, which were in the other ship, that they should come and help them," beckon unto you and ask you to remember us before the throne of grace, when on your knees.

We believe very much in the prayers of God's children in the name of Jesus, the Holy One of Israel. Pray for these converts that they may be steadfast, and that they may abide in the Lord Jesus forever. Amen. We are patiently waiting on the Lord for a suitable building where to gather these lost sheep of the house of Israel. And Jesus said unto him, "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head."

And this commandment have we from him, "that he who loveth God, love his brother also."

## Jewish Mission Work.

REV. MR. WHITAKER.

The present outlook for evangelizing the Hebrew people surprises many Christians. The Lord's disciples have been idly waiting rather than anxiously watching for the fulfillment of prophecy respecting the Jews. The sun was above the horizon before we saw its coming. But now some are rubbing their eyes and wondering what the conversion of so many Jews portends. Can it be that God really meant what he said? Are the Orient People to be gathered on the old camping ground? Is the Lord about to appear unto them to lead them?

It is high time that we awake out of our sleep, for the day is here. Israel has grown weary of her traditions and cries unto God for light. This cry, like the Macedonia cry of old, is waking up the Church of Jesus Christ, and she is shaking herself from her lethargy and is buckling on the armor for conquest.

The planting of missions in the Hebrew districts of our cities is the order of to-day.

To the ordinary Christian teacher a service at the mission is novel. The asking and answering of questions reminds one of our Lord's boy-hood visit at the temple. Said a visiting pastor, after a service, "I have learned something to-day. This is the way to teach and reach the people."

Such questions as the following are often asked: "If Christians love us, why do they treat us as they did in Russia?" "How may we know that Jesus Christ is the Messiah?" "Are all men Christians that are not Jews?" Answers to such questions are eagerly listened to, and the word of God settles all arguments with the Jew.

There are some difficult and discouraging features about Hebrew mission work that we do not find among other peoples. One is the matter of support for the converts. When a Jew accepts Christ, he is, in the majority of cases, immediately without work. For a Jew will not employ, nor work with, if he can dictate, any Christian Jew. The moment one of them seems interested in a Christian service, he is suspicioned, and often persecuted, and not a few are driven from the missions by the fear of hunger coming to their homes. If some philanthropic and enterprising man or company could be induced to start an industrial plant and give employment to all who are thrown out of work by reason of their change of faith, it would be a mightier factor in solving the question of Hebrew mission work. The work at Brownsville is worthy of all help.

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