

The Chosen People.

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EXCEPT SUMMER MONTHS

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Devoted to Israel

*"But thou, Israel, art my servant. Jacob whom I have chosen, the seed of Abraham my friend—I have chosen thee, and not cast thee away. * * * * **
** Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish."—*
Isa. xli; 8, 9, 10, 11.

Salutation.

"We go to salute the children of the King."
— Kings x: 13.

My Dear Christian Friends:

God, who is able to make all grace abound toward you, be gracious unto you. The Lord who is merciful make you always have all sufficiency in all things, that you may abound to every good work.

A TOKEN FOR GOOD.

From the time the Lord Jesus Christ sent me to preach His glorious Gospel to His own people I have continually craved for tokens of God's goodness. In the words of the Holy Spirit through David I often asked of my Heavenly Father: "Show me a token for good." Blessed be His Name! He is the same yesterday, to-day and forever! I have received so many of these tokens of His grace that time and space will not allow me to record but very few. I tell you now, dear friends, only in part what God has wrought within the month just past.

First of all, I have seen the name of Jesus, my Lord, exalted and glorified by the power of the Holy Ghost. To the ransomed soul there is no other joy so great as this, no other token so sure. Then I have seen that historic race, my brethren in the flesh, called out in Abram four thousand years ago and cherished and nurtured for two full millenniums, but who alas! for the past two thousand years have been stumbling upon Zion, their stumbling stone—I have seen this dear race hastening, with eager, outstretched hands to the Lord Jesus Christ, and I have seen their pleading faces again and again light up with the Spirit's revelation of the Lord which none can describe, but which none can forget who have ever witnessed it.

MANIFESTATIONS.

In further evidence of the Spirit's power among the Jews has been the attendance at the Gospel preaching. Close to our doors political meetings have offered attractions of music and fireworks and the current elo-

quence of the campaign, and to these have been added two or three very stormy evenings. But the Jews have ignored both politics and rain and have pressed in ever augmenting numbers to hear the word of Christ.

The same is true at the Mariners' Temple as in Ewen Street, where the audiences have been larger than ever before.

Our friends will remember when disturbances were frequent from fanatical Jews. These have now almost entirely disappeared, and anything of the sort now, however slight, is at once resented, and, if necessary, disciplined by the audience themselves.

At a recent meeting when I spoke upon The Tabernacle, a familiar subject to every Israelite, all faces were serious and earnest, and many hearts I know were convicted, for they confessed with the mouth the Lord Jesus, that He is risen from the dead. About one of these, other Jews gathered, saying: "How can you know anything about these things?" To which he grandly and reverently responded with the awfully solemn Hebrew vow: "So shall I live, so shall my wife live, so shall my children live! that Jesus, the crucified One is the Messiah of God."

Another man followed me all the way to the bridge asking like the Philipian jailor, "What must I do for?" said he, "I want to cast in my lot with you for Christ."

At another time I closed the meeting as usual at nine o'clock, but not a soul moved from the seats. "Well," I said, "why don't you go home?" But they answered: "We want to hear more about these things," so I preached on until about ten, and not one had left the room.

O dear friends, I have believed in God, and yet I have been surprised at His wonderful outpouring. My faith has been too small. Let us expect greater things for His arm is not shortened.

Yours truly, In His Blessed Cause,
LEOPOLD COHN, 340 Jefferson Ave.,
Brooklyn, N. Y.

The Chosen People.

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COMMUNICATIONS.

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THANKS FOR RENEWALS.

I wish to express my hearty thanks to those friends who have sent in their renewals of subscription for the CHOSEN PEOPLE during the last month. I hope that the other subscribers will do so very soon.

NON-SUBSCRIBERS.

Please also permit me to say a word to all friends who have hitherto been receiving this paper gratuitously. The subscription price is only 50c. per year; and if you are able and will remit this small sum at once, it will not only help to defray the expenses, but you will also show that with Paul, your heart's desire for Israel is that they might be saved. And then, too, it will afford great encouragement to your missionary, who is your substitute in this great duty, surely incumbent upon you, of preaching the Gospel of Christ to the Jews.

BROWNSVILLE MISSION.

Chief meetings at 530 Rockaway Avenue, Brownsville, Thursdays, at 3 P. M., and Saturdays, at 10:30 A. M.

WILLIAMSBURG MISSION.

Chief meetings at 17 Ewen Street, Williamsburg, Friday and Saturday evenings, at 7:30 o'clock.

NEW YORK MISSION.

The meeting at the "Mariners' Temple," No. 1 Henry St., N. Y., Saturday, at 2:30 P. M.

THE ASSISTANT'S SALARY.

Mention was made, in the last number, of the fact that the generous contribution from a Hebrew-Christian brother toward the salary of the assistant (whose picture, see on page 3), would soon be exhausted. So far, nothing has since been received toward his support. Many Jews, indeed, have been converted since the Lord sent me into this field of Mission work, but not one of them is so gifted for usefulness in the Lord's vineyard as this one. Shall we not do our utmost to use the instrument God has thus supplied for His glory?

THE OLD FOX.

You remember the fable of the cunning old fox, who, seeing some ducks swimming on a pond near a bank, rolled down stones into the water until the ducks had become used to them, and then rolled down himself. So Satan gets in his preliminary work with many good Christians where they are least looking for it. First, God says, "Pray for the peace of Jerusalem." Satan says, "That means the Church," and if this is so, then, of course, "Israel" and "Zion" are also made to mean the Church. In this way, one never hears the Jews mentioned in the prayers in the churches; the subject of Jewish missions is never discussed; the dark side of the Jews is often preached, while the light side is covered. Thus, the Christian heart is trained to be indifferent toward the Jews, to scorn, and to despise them. But God says: "I shall have executed judgments upon all those that despise them," (the Jews.) Ezek. 28:26.

WHAT YOU CAN DO.

There is something which you, dear reader, can do with very little trouble to help the cause of this paper, which is intended to awaken Christian people to their neglected duty of preaching the Gospel to the Jews. You can send me a list of Christian names and addresses, as many as you know, and then I will send them this paper.

WHOSE IDEA IS THIS?

When Christians hear Jews insist that the Gospel of Christ is not intended for THEM, they do not hesitate to say that it is the counsel of Satan in the Jewish heart, for the Bible declares that since the cross there is neither Jew nor Greek, and Jesus Himself commanded the Gospel to EVERY CREATURE. And yet societies, churches and individuals are by their conduct thoroughly endorsing this Jewish heresy. They send missionaries to every ethnic family on earth *except*—EXCEPT the Jew. Is it God's idea, or others? Whose is it? "Out of thine own mouth will I judge thee," said Christ.

Announcements.

Mr. Cohn is at liberty on Sundays, and will speak wherever invited on the following subjects:

- Jewish Mission Work, past and present.
- The Passover. Jewish Customs.
- The Tabernacle.
- The Second Coming of Our Lord.
- The Day of Atonement.
- The Account of his own Conversion.
- The names of God and other subjects.

THE CHOSEN PEOPLE is happy in presenting, to its friends, on this page, the portrait of B. M. Gordon, the young Jewish brother who for six months has been the Assistant Missionary in this work, and of whom mention was made in last month's issue. Mr. Gordon was born in Kowna, Russia, in 1875; was carefully trained in Jewish orthodoxy; reads readily the Hebrew Scriptures and is gifted in their exposition; and speaks fluently the Jargon and several of the European languages. He was baptized last spring in the Marcy Ave. Baptist Church, in Brooklyn, and is a devoted disciple of the Lord Jesus Christ. The pecuniary provision which has enabled this valuable service is now entirely exhausted and it is earnestly hoped that the friends of Christ, and of this Gospel mission to the Jews will furnish without delay, the necessary support for this laborer, who is well "worthy of his hire." Appended are contributions from Mr. Gordon's pen.

My Dear Christian Friends: — Words cannot express my joy upon finding my precious Redeemer, in whom I have for givenness of my sins. I had long waited for the consolation of Israel, like Simeon, the just and devout man; but I did not know Jesus was Messiah, for I was brought up in a land where there were no missionaries nor any New Testaments. But God has opened my eyes wonderfully to see Jesus, and has not only saved me in Him, but has also put into my heart a burning desire to tell of his love to my blinded brethren in the flesh.

When I began to speak of Christ to some of my countrymen, telling them that I was saved through faith in the Lord Jesus, they called me an apostate, and my former friends and companions become my bitterest enemies. My mother, a very orthodox Jewess, repeatedly took me to various Rabbis, in

order to get me back; and she has said: "I would rather hear that you were dead than to her you saying that Jesus is your Messiah and your Saviour." Finally I was driven, by my own parents, from home, and from all that I had known and held dear, out into the world alone, without sympathy, relative or friend except my Heavenly Father. His care and love are over me, and He gives me power and courage to suffer for the truth. He keeps me steadfast in the faith of the Lord Jesus, notwithstanding all these persecutions, and has now blessedly brought me to the side of Brother Cohn, through whom God is working so wonderfully among our

Jewish brethren; to whose powerful preaching such multitudes of Jews are gladly listening, and to whom they are warmly drawn in a strong personal affection and esteem. So I prayed God to open the way for me to have a part in this remarkable work, so dear to my heart; and the Lord heard my cry, and last May he put it into Brother Cohn's heart to call me to this field of labor which the Lord has blessed to the salvation of many souls.

WHAT I AM DOING.

My chief work in this Mission with Bro. Cohn is to visit twenty or thirty families a day, to give them tracts and New Testaments, and sometimes a Hebrew Bible, and to have personal talks where opportunity occurs. Frequently I give out cards of invitation to the meetings, and I am also privileged, now and then, to testify of the Lord Jesus Christ to my Jewish brethren, by talking to them from the platform; thus, many of my countrymen are learning that I am become a Christian. When I meet them afterwards, they stop me to talk with them, and I have yet better opportunity to tell them about the Lord Jesus.



MR. B. M. GORDON,
THE ASSISTANT MISSIONARY.

AN ENEMY BECAME A FRIEND.

Not long since, I met one of my countrymen for the first time since I became a Christian, and he expressed himself very contemptuously, and asked me whether it were really true that I believed in the Lord Jesus, and if so, to give him a reason for my belief. When I began to tell him that the Lord Jesus is the true Messiah, quoting the evidence from the Old Testament, he became very bitter, called me an apostate, and refused to listen. As I saw that my efforts to make the Gospel plain to him were of no use, I left him, with the suggestion: "If you will come to the meeting and hear the preaching of the Gospel, you will get a better understanding of these things." The Brother took my advice and came to the meetings, and heard Brother Cohn preach several times. Then the light shone into his darkened soul, and he was won for Christ. Wherefore, when I saw him the second time, he was altogether changed, and I was so glad to hear him say that he loves the Lord Jesus Christ; and he loves his missionaries, too, because they preach the truth. "And," said he, "I believe that my sins are forgiven through His blood, even as the prophet Isaiah wrote: 'The Lord hath laid on him the iniquities of us all.' (Isaiah 53: 6.) I am sorry that I didn't know Christ long ago," he said.

TALKING TO A ROMAN CATHOLIC.

In the course of my missionary visiting, I once found myself in the home of a Roman Catholic family, and upon my frequent allusion to the Bible, they answered: "We do not know anything about the Bible; we are not allowed to read it, neither the New Testament nor the Old; we act in everything as we are directed by the priest, and as our parents and their parents have done before us, and we have the prayer-book of the church."

Thereupon, there rose up a great indignation in my heart that they could be forbidden to read God's Word; and I turned to the Scriptures and read to them these words of the Lord: "Well hath Esaias prophesied of you, hypocrites, as it is written: 'This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. Full well ye reject the commandments of God that ye may keep your own traditions, * * * making

the word of God of none effect through your tradition which ye have delivered.'" (Mark 7: 6-13.)

They were greatly impressed with this Scripture, and when I asked them if they would like to possess a Bible, they answered: "Yes, indeed! if it is possible to get one."

Two days later, I carried a copy to them, taking pains always to speak of it as the very Word of God; and then we sat down and turned its sacred pages together, and talked of its blessed truths. One passage among others that caught their attention, was Matthew 23, 8-9, "Be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth, for one is your Father, which is in heaven." And then I said: "Yet you call your priest, Father. Is not this spoken against the Lord?" Later, we touched upon the second commandment, concerning graven images, and likenesses of things in heaven, and I said: "Where do you understand Jesus to be?" And they said: "In heaven." "Yet," said I, "You have paintings and carvings of Him in the churches. Is this according to His word?"

Well, they were utterly astonished at these things. They said: "We have never heard a single word like this before in all our lives." And must it not astonish Christians, too, that such dense ignorance can exist right here in Brooklyn? Why, the Jews are nearer to God's truth than this! As I came away, they thanked me heartily, repeating that they were very glad to get the Word of God. The light of Christ, I am sure, has broken upon that home; they are feeding daily upon God's Word, and more and more are growing up into the truth.

ISRAEL PREACHING TO THE CHURCH.

Illustrative of the confusion of these present latter days, or yet more strikingly, anticipatory of the condition prophesied for the very last days, when "the law shall go forth from Zion and the word of the Lord from Jerusalem"; and when to Israel is to be committed the aionian Gospel of the millenium, is the above experience of our brother, Mr. Gordon, when he, a Jew, carried the light of scriptural truth, with characteristic skill and divine power, into a home trained in the most ancient and arrogant of the denominational churches. I report the incident practically as he himself relates it.

Incidents in the Work.

BESIDE A SICK BED.

At the close of a meeting in Brownsville, one Saturday morning, a number of Jews and Jewesses came to shake hands with me, and begged me to call upon a sick Jewess right away. They said: "She is in a critical condition, and has expressed, several times, a great wish to see you." I told them that I had to go hurriedly to the meeting in Mariners' Temple, N. Y., which begins at 2:30 P. M., and that I had scarcely time enough to take lunch. But they urged so persistently, being neighbors and relatives of the patient, that I was persuaded to go without lunch on that day, and to apply the time for eating it to visiting the sick woman. When I reached the poor patient, I found her in a very miserable condition, a baby lying beside her and her husband holding another one in his arms. Both man and sick wife began to cry when they saw me come in, and the wife, for joy over my visit and in courteous welcome, tried to sit up in bed, but she had not the strength, and fell backward upon the pillows.

Now there were many Jews and Jewesses in the room, and the Holy Spirit constrained me to offer prayer in the presence of them all. I first explained to them in whose name I was going to pray, and who He was, and that I had the experience that God answers prayer in the blessed name of the Lord Jesus Christ.

THEIR HEARTS WERE TOUCHED.

While praying, the Spirit of God took hold of these Jews present, and troubled their hearts so much that they asked me what they should do in order to obtain a good knowledge about the Messiah in whose name I prayed. I told them to read the New Testament, but they asked me what kind of a book it was, as they had never seen or heard of it. I told them that I would give them copies at the meeting. Four of these Jews were never in a Mission before, and never knew anything about the Lord Jesus. When I told them that I was going to the meeting in N. Y., a number of them followed me; for some wanted to talk to me while riding on the elevated train, and others wanted to hear the preaching of the Gospel at the meeting in New York.

I marvelled at the movement of the power of the Holy Spirit upon the hearts of these men, and said in my heart, "How wonderful are thy works, O Lord!"

Thirst for the Word of God.

While, as a rule, all Jews are able readily to recognize and pronounce the classical Hebrew characters and words, perhaps not one in a hundred is sufficiently well-educated to understand their meaning. The Jews, all over the world, speak a common language, called Jargon, which is a mixture of Hebrew, of colloquial German, and of the language of the nation among whom they are sojourning.

Until the last Summer, very little has been done toward translating the Hebrew Bible into the Jargon, and so, through centuries, the great masses of the Jews have been left practically without the word of God. But Jehovah, who is the keeper of Israel, and who "neither slumbers nor sleeps," has now put it into the heart of his servant, Mr. Bergman, a Jewish Missionary in London, to do this work. This brother, besides the preaching and visiting and Gospel work which he is constantly doing, has not spared time nor care nor strength, until, at last, he has completed the translation of the whole of the Old Testament, from classical Hebrew, into the Jargon dialect, which is adapted to nearly all the Jargon-speaking Jews.

Through the consecrated gifts of some of God's people, this translation was published last Summer; and by the kindness of Mr. Arthur S. Day, the committee have sent me twenty copies, free of charge, except for transportation.

At one of the meetings I read a few passages from this valuable Jargon Bible, showing the importance of the translation, and recommended it very highly. I announced that the limited supply would warrant my giving copies only to believers or earnest inquirers after the truth, and I was surprised at the large number of eager solicitors. I soon saw that there was such an immense thirst in so many hearts after the word of God, that with these comparatively few copies it could not be satisfied.

OF COURSE WE LOVE JESUS!

At first, I thought that I knew all those who are in sympathy with the Gospel, as such ones usually tell me something along that line and invite me to visit them. But now I discovered a great many more than I dreamed of, classifying themselves under the title, "Sympathisers with Jesus," and who were clamoring for these Bibles. I therefore explained that I would give a copy to those whom I know personally to be in full sympathy with the preaching of the Gospel.

To this, many whom I considered to be opposed or indifferent to Christ, by many varied expressions, endeavored to convince me of their sincerity. One said, "Why, don't you know that I love you?" Another said, "I am here at every meeting; you know me well that I am your true friend." Again, another said, "Don't you remember when I got slapped over my face for taking your side in the midst of a crowd?" I then said that I did not mean by "sympathisers" those that loved *me*, but those who love the Lord Jesus Christ. Then there came a chorus of many voices, "Of course we love 'Jeshua Hamoosheeach!' which is to say, Jesus Christ, "for if we did not love him, how could we love you?"

Dear reader, do you not think that you, too, have a responsibility for these precious souls who wish to have the word of God, and cannot obtain it?

A MIRACLE.

It was a thrilling incident which came to me last week, and I dare not esteem it as at all short of a direct, miraculous interposition of God's good hand.

A Jewish brother who had been brought to accept the Lord Jesus Christ had endured a great deal from his fanatical wife, who was bitterly opposed to his new found faith. The husband had asked me a considerable time ago to call and talk with his wife, but the Lord hindered me somehow from paying the visit. But on Friday, October 21st, when I awoke in the morning, I heard a voice speaking in my heart saying: "Go, and go at once to Mr. B—'s house." While I dressed, read a portion from God's Word, and had my family worship as usual, the voice kept urging me: "Go at once! go at once!" I hurried away. Yet only after repeated knocking was the door opened to me—then by the woman herself; but, as I entered, I saw that she was laboring under great excitement. I at once told her that God's voice in my heart that morning had sent me to her house, and then I spoke to her about the Lord Jesus, explaining to her the glorious future in Him, for all who believe, and the present comfort we have from so true a Friend; appealing to her for the well-being of her soul.

Imagine my astonishment when the woman suddenly arose and going to the bedroom brought out a bottle of poison, and handing it to me, in tones of deep emotion said: "This was at my lips when you knocked at the door. At first I was determined not to

let you in, but when you persisted in knocking some power that I could not resist compelled me. You have rescued me from a horrible suicide and I see now very plainly that God sent you to me. I will listen to your instructions and I will join my husband in his faith in Jesus our Messiah.

These people had quarreled on the ground of the husband's faith in Christ, and this had grown daily worse and worse until she had felt that life was not worth living. On this day after the husband had gone to work and the children to school she had planned to end her life. I had often prayed for her conversion, largely for her husband's sake, but God is good, and kind and true, and now in his own chosen time, by my hand, He struck the water of Satan from her lips, and substituted in its place the Water of Life which is through Jesus Christ.

A LETTER FROM A CITIZEN.

*To the Rev. Rabbi, Mr. Doctor Cohen,
17 Ewen Street.*

Dear Gentleman and Sir:—Ven I come hone to-night I sais, Ach, mine Got, dat is tru! Yesus Kristus is in dhat fers from Mozees 5, 30:14. "The Vord is very nih in dih mouth an in dih heart." I begin to thing, and thing an I see it is riht what you preecht. I go to bet and I dont cant sleep. I rose from mine bet, I vahk in mine room, and sais I dont can keep Got's lawhs, becose it is much and hevy, but 'it is not hevy, I shell bileeve in Yesus Kristus. Oh poor Yesus Kristus! hee makes it not hevy, hee died fur mee, hes blot was sprinkelt fur mee. hee is slabbed fur mee, hee is kruczifiet fur mee. Oh, Yesum Kristus, mine Messias vat I shell do, tell me? An I vahk and vahk in mine room, and tahk and tahk mit mine Yesum Kristus, and mine vife rise fom her bet and givs a big cri, and sais are you graszy? And I sais, mine vife, vee muss beleef Yesum Kristus, becose Mozes speeks so an Mister Cohn preecht so to-niht, and I told to her vat you peecht, all, all! And shee spring fom the bet and catches de poker to mine hat, and sais dere you hef a Yesus Kristus, and puff to mine hat go de poker! But I don feehl any pane, de poker don open mine brane, 't is a vunder to mine vife dat mine hat was not fraktured, and I sais Yesus Kristus gets a holt ov de poker an hee soffers fur mee and de poker dont can hurt me! Pleease Mister doctor Cohn, com to mine house and preech mine vife dat ferse: "Dhe Vord is nih unto dhee." Also tell mee were

s Yesus Kristus? Mine hart criese and I want to no were he is. I dont can ride English very vell, I is heer von yeer alone, but my hart is in fire mit Yesum Kristum. Oh mine Messias! Oh how I shell see hym dat givs hees live fur mee! Dat soffert fur mine sins, iv I do only von looke to his good fase! I vill vaite fur yoo. Also please brink mee dat buck vich ride on Yesum Kristum, yoo onounced dat yoo gif dat buck to evri von in Hebrew, in German, in Jargon and also in English, vel, brink me von in Hebrew and von in Jargon fur mine vife, please! Dat is a teribil night. I vunder dat I done sin an hev to di, but I no di, but Yesus di stad mee. Ach, mine Got! An mor vunder dat I no notin of dees vunder til I heer fom yur lips! If mine vife heers it fon yur lips, vy the vill not catch de poker. Sheea sleeps an I ride. I promist her a cilk dress iv shee is a good geril, I sais I fergib her de poker becose Yesus fergibs mine sins, and ven I promist de dress she kwieted don an I priset Yesus name. Please com an tell all yer no fon Yesus.

Mitt hih respect yurs troohly, a citizen of America.
M. L.

Fatal Comparisons.

BY MR. W. D. SPELMAN.

In all the history of the Church, scriptural or ecclesiastical, there is no other so monumental a figure as Paul. He is God's chosen trustee, and expositor of our own peculiar, dispensational inheritance; he is the avenue of God's specific covenant to us, as distinguished from others; he is the custodian of the Third-Heaven-Mystery.

And God has said, concerning this same, our own Paul: "He is a chosen vessel unto me, to bear my name before * * * the children of Israel." (Acts 9: 15.) Accordingly, Paul never failed to go in every town, first into the synagogue (consult the Acts) at Antioch in Pisidia (13: 14-43); at Iconium (14: 1); at Thessalonica (17: 1-4); at Berea (17: 10-12); at Athens (17: 16-17); at Corinth (18: 1 and 4); at Ephesus (18, 19: 8 and 10.)

And now comes Paul's ringing exhortation that we emulate him in this great ministry to Israel. For I speak to you Gentiles if by any means I may provoke to emulation my flesh, and might save some of them. * * * Boast not against the branches (Israel). Be not high-minded, but fear; for if God spared not the natural branches, take heed, lest he also spare not thee. * * * For as ye in times past have obtained mercy

through their unbelief, EVEN SO NOW, THROUGH YOUR MERCY THEY ALSO MAY OBTAIN MERCY. (Rom. 11: 11-31).

It may be observed and contended by some, and we freely confess the truth of it, that Paul was repeatedly driven out from the synagogues. But we strongly answer that those conditions are to-day almost exactly reversed. It is the Gentile now, alas! in too great measure, who is rejecting the Pauline teaching; while on the other hand, the Jew is at many points, peculiarly prepared for Paul's great truths—strange as these statements may seem. The world is overrun to-day with the Rationalist, who, through fermented (that is to say, diseased) science and philosophy, is staggering like a drunken man; but the Jew believes in God (the God of Israel), nor has he wavered in this a hairsbreadth since the return from Babylon. In the world, and in the Church, too, is the Agnostic. He does not know whether Paul is true or false, and he declares his ignorance with a rollicking, sardonic laugh, because, alas! he does not care; but the Jew—every man of the race—believes the Old Testament Scriptures are God's infallible word, and, according to his education, he knows them, too, from Genesis to Malachi. Within the Church is the Materialist, the man who is given over to business or to luxury, and in whose heart there is not the slightest apprehension of the standing in heavenly places with the risen Christ, but instead, every sentiment is transient and frivolous. To the Jew, on the other hand, God's covenants to him, utterly distorted and vague though they may be, are yet real and sure; and he, therefore, is earnest and serious, not frivolous, and is forever looking onward and Godward. O, can we doubt that this man is all ready to receive Jesus, the Christ?

Nay, he is receiving Him, is confessing Him; scores are coming to Him; and here stands forth another striking contrast. By the pen of John, God has described as a characteristic of the Church in these last days its "lukewarmness, being neither cold nor hot," "having the form of godliness, but denying the power thereof," that abhorrent condition which God spues out of his mouth. But the Christian Jew cannot be lukewarm; he must be heroic in the last degree, and he is so in every instance. His call is to suffer, as the martyrs of the second and third centuries suffered, not by beast and stake, indeed, but by the more refined cruelty of ostracism and starvation and the like. In convincing sup-

port of this, we do but need to refer to the testimony in another column of this paper of our dear Brother Gordon.

THANKSGIVING DAY.

It is a distinctively American festival; and as we look backward upon its history a thousand tender memories rise up and dear faces, once familiar, again throng the old homestead. And to every race gathered from all the earth (with one exception); to the Italian from the South and the Scandinavian from the North, to the Indian on the prairies and the Chinaman from the far East, to the Hamite from Africa, the Shemite from Persia, and the Japhethite Saxon—to all (with one exception) America, through society, church, mission or what not, extends a loving greeting to the poor. The exception is the Jew.

But America, barring her prejudice, is not without excuse in this, for it is quite true that the Jew will not eat the turkey sent to him. There are two reasons for this, both commendable. First, he is sensitive to charity, especially from strangers, for he claims God's covenants: "I have not seen the righteous forsaken nor his seed begging bread." No Jewish beggar ever comes to your door or stops you on the street. Second, it is a matter of conscience with him (and free America must honor that) that his meat shall all be killed according to the Mosaic law.

But God has told us how we may include the Jew also in our great, happy festival, this month. In the 41st Psalm, He writes: "Blessed is he that considereth (sakal—dealeth wisely with) the poor." That is the secret. Deal wisely with them.

The girls of the Sewing School and some few others might be gathered to an ordinary Thanksgiving spread at the Mission Room. Another class might be convened to a general collation provided it was prepared according to the law of Moses. A third class would desire to have it at home to share with the family, and in our own spirit of the day; and a fourth would accept it only as a loan; and so through many classes. And yet this festival, exhibiting in striking contrast, Christian love, as against the usual Gentile persecution, will afford a grand opportunity to offer the Gospel, and to win them for Christ. But we must deal wisely.

If then God moves some Christian hearts to send joy into Jewish homes, I will gladly be your almoner if you desire. I have now been four years in this work of the Lord, but have never before thrown out this suggestion.

ARTICLES RECEIVED.

Mrs. Sh., through Mr. DeG., a dress and a petticoat for a child, and 5 yds. of flannel. A. S. D., 20 Jargon Bibles of Bergmann's translation. From J. A. P., three prs. stockings for children.

CONTRIBUTIONS DURING OCTOBER.

Mrs. R. L. C., \$30 to pay rent for 17 Ewen Street Mission; F. B. C., 50 cents for the work; the Junior Society of C. E. New Lots Reformed Church, through the Rev. M. Pearse \$5 for missionary work; Mr. A. D. M., \$10 for the work; Mrs. S. D., from Arlington Ave. Pres. Church, \$5 for the general work. Mrs. J. A. P., 50 cents for the Mission work; S. E. T., and sister, \$1 for Hebrew Bibles; the Woman's Benevolent Society of Marcy Ave. Bap. Church, through Mrs. Fox \$3 for Sewing School material; Mrs. L. S. S., \$1 for the general work; the Shining Light Mission, \$5 for the general work; Mrs. P. McC., \$2 for Hebrew Bibles. I hereby express my hearty thanks to each donor of articles and contributions above acknowledged. God bless these dear souls most abundantly!

SALARY.

Salary for the assistant missionary is almost the greatest need at present. The Lord has done His part wonderfully. He converted the young man, thrust him into the vineyard, and gave him a burning zeal to help the cause. Now He is waiting and calling for responsive activity on the part of his followers in supplying the necessary support, which is only \$300 per year. This is an exceptional and blessed opportunity for some consecrated purse.

HAVE YOU CONSIDERED THE PERIL?

When a man makes investment, he carefully chooses between securities, and impliedly his choice endorses the mortgage which he buys, and condemns the railroad stock which he refuses. In like manner, when a Christian or a church sustains the spreading forth of the Gospel hither and yon, everywhere, but thrusts the Jew away, can we draw other inference than that he is friendly toward the one, and incensed toward the other? in harmony with the one, at strife with the other? Albeit, God has spoken directly on this subject. Listen to Him: "Behold, all they that were incensed against thee (the Jew) shall be ashamed. * * * They that strive with thee shall perish, * * * saith Jehovah, the Holy One of Israel." (Isaiah 41: 10-11.)