

# The Chosen People.

APPEARS MONTHLY  
EXCEPT SUMMER MONTHS

Editor, L. COHN,  
340 Jefferson Ave. Brooklyn.

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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.

DEAR FRIEND IN CHRIST:

Time hastens on to its catastrophe. Christmas Day has come and gone again; the record of the old year is finished and closed; the new year has opened its portals and invites to further opportunity and privilege.

As I marked the great movement throughout Christendom in preparation for and celebration of that most significant hour in Judea, when He came to us who was to become our Saviour, a great wish rose up in my heart and a great cry went up to God that the occasion might turn Christian memories, in heartfelt sympathy, back to the people into the midst of whom was the Lord's angel-heralded advent. It was on Judean soil that the Babe was born; it was to Joseph, of the lineage of David, that His defense and protection was entrusted; it was a Jewish maiden who nourished Him in infancy; it was from her lips that He heard the name of God first in His earthly life; it was she who taught Him to pray. Now "behold gross darkness is covering the people," yet "the people that sat in darkness have seen a great light." O will not God's children everywhere leave no opportunity unimproved to hold up Jesus, their Messiah, before the blinded eyes of Israel.

## A CHRISTMAS BAPTISM.

It is my great encouragement in the work to observe continually that when God's Word is preached to the Jews it rarely returns to Him void, but accomplishes a glorious fruitage. And these Jewish converts vie with one another by every device known to them, or of which they can conceive, for making manifest, as a testimony, their intense, glowing love for Christ. With this desire uppermost in her heart a young Jewish girl came to me recently asking that she might be baptised upon the day when Jesus was born, thus thinking to add emphasis to

her confession of Him. I was glad to accede to her wish and to so arrange for her; and accordingly, on Christmas Day, she was baptised in the Marcy Ave. Baptist Church, by the pastor, Rev. Dr. Rhoades.

## THOSE LONG NEEDED REPRODUCTIONS.

I know that all the Christian friends of Israel will greatly rejoice with me that God has moved upon the heart of one of his stewards to give the one hundred dollars asked for last month for resetting and electro-plating the three important Jargon tracts which had gone out of print. These, with the fourth one, issued last month, are adapted to meet certain specific difficulties of my Jewish brethren and are eagerly sought and read by Jews of every complexion of religious belief. The edition of the fourth tract, 1,000 copies, was exhausted in less than twenty days, and the 1,000 copies of the other three now in press will last but a very short time. But with the electro-plates now in hand, all can now be reprinted at relatively small cost, viz: eleven dollars per thousand. Who will join in continuing the issue? Several friends have been praying with me about this matter and now it is in a fair way to be fully consummated, Blessed be God's dear name.

## LAST MONTH'S ATTENDANCE.

I am also thankful to our Heavenly Father to be able to report good attendances for the whole month of December. Some evenings at Ewen Street the rooms have been crowded, and the Word proclaimed was listened to with marked attention and heartily received. All Gentile Christians visiting the meetings and observing the eager, intelligent, upturned faces of the audiences are deeply moved, and unite in describing the scene as a marvelous thing which they had never thought to witness—Israel turning to Christ. "Praise God from whom all blessings flow."

Yours truly, in His service,

LEOPOLD COHN,  
340 Jefferson Avenue, Brooklyn.

## The Chosen People.

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

### COMMUNICATIONS.

All communications are to be addressed to the editor and superintendent, Mr. Leopold Cohn, 340 Jefferson Ave., Brooklyn, N. Y.

### A TESTIMONIAL.

Within the current month a Christian friend called and said to me: For several years I have been closely watching this Gospel work for the Jews, which is in your hands, and I am fully convinced that it is the Lord's very hand that is directing it and making it fruitful. Here is a contribution, evidencing this conviction. Use it for the glory of the Lord Jesus as He shall direct.

### 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.

### Next Number.

The next number will contain a full account of the receipts and expenditures of this work for the year. This account is rendered in January to the committee named below, and is published in each February issue, so that every reader may see how all money has been spent.

### COMMITTEE.

- Alfred Tilly, Esq.
- Geo. H. Case, Esq.
- Rev. T. J. Whitaker, Chairman.

### By Their Fruits Ye Shall Know Them.

There is a little church with a small number of members. They have to meet their own expenses, to support a pastor, and to share in various missions, by giving collections, just as well as other churches, and yet they have been contributing to this work every month of the last year, in sums varying from six to twelve dollars each month. Even the little children of that moderate little church have been sending their contri-

butions for this Mission. I quote a few words from a letter of one of the S. S. teachers. "The children of my S. S. class have a desire to give some Christmas presents to the Jewish girls of your S. S. in Brownsville. They are very much interested since you gave them a talk."

May God bless the kind people and the dear children of that little Church of Christ.

### A Hebrew Christian.

The following is the writing of a Hebrew Christian: "As I see by the CHOSEN PEOPLE of November, that the continuation of the assistant missionary's salary is wanted, I will willingly undertake giving £5 a month for that purpose for three months, from the 1st March, 1899 (D. V.), and I sincerely hope some American Christian may be found to provide for the salary from now till that date."

I was glad to inform this dear Hebrew Christian that his hope was realized.

### 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.

### Another Month's Salary.

One Sunday morning, after the service in a church where I was asked to occupy the pulpit, a Christian friend pledged one month's salary for June, when the above Hebrew Christian's promise ends. How wonderfully the Lord is working in the hearts of His followers! I did not even mention any need of the work while talking to the people, only the pastor following me simply spoke of how marvelously the Lord had been caring for this work, that although contributions have never been solicited, yet its needs have been met by children of God, who have a mind to work for the Lord Jesus Christ among His chosen people. In this way he made mention of the provision that had been made for six months' salary for an assistant. Now with this new pledge the salary is secured till the first of July, 1899.

## Incidents of the Work.

“IS NOT THIS A BRAND PLUCKED OUT OF THE FIRE?” ZECH. 3:2.

A Jewish brother who has been a regular attendant of the meetings at 17 Ewen Street, became convinced of the truth as it is in the Lord Jesus, and did not conceal the fact of his conversion, but confessed Him to his Jewish brethren whom he met. As usual, the ignorant Jews persecuted him for this reason, and shunned him entirely. Being a single man, he had a room hired from a Jewish family, lived in isolation, and was not counted among the others. On the night of the great blizzard after he came home tired from his day's labor, and lay down on his bed to rest for a while, a few matches in his pocket unfortunately ignited, and the bed, his clothes, and also his whole side on which he lay was burned to the very flesh, but by God's mercy he was delivered from death, like a brand plucked out of the fire. There he groaned in agony for twelve days without any help, for his bigoted neighbors refused to render him any assistance. In some way, however, he succeeded in writing a letter to me, and on Wednesday, 14th instant, in the evening, just when I opened the usual question-meeting the epistle was delivered to my hand.

### THE CONTENTS OF THE LETTER.

I translate here his words from the Jargon, as follows:

“Dear Brother Cohn: This letter will find you in the question-meeting. Tell the brethren that I have here also a question-meeting; for my blind and fanatical neighbors laugh now, and ask me questions, why I lay on one side already twelve days since the blizzard night when I was burned? Why I have no doctor, no medicine, no help and no food. Tell them that although Satan has devoured my skin and a little of my flesh by fire, yet did he not succeed to burn out my faith in my Lord Jesus, the true Messiah. Yea, that fire which Satan applied to my body has entered my soul and my heart and kindled them anew to my Messiah, Jesus. Tell them that although my blind enemies think that I will no more speak to them about the Crucified One, that I will yet arise through the power of the Son of God, and I will yet confess him to many of my brethren of the house of Israel.”

I quickly did all I could to help this brother. A kind physician came to his help,

removed him into the Bedford Dispensary, and there he is being now cared for.

### Bread Upon the Waters.

When the farmer in the springtime casts his precious seed into the earth, he does so with full assurance that, under God's good laws, it will bring forth a multiplied harvest. So also ought it to be with the servant of Christ. When the Word of God is sown, even before it seems to sprout, we should, by faith, see the fruit. Our part is to cast the seed—no more; our part to preach the Gospel to whosoever will receive it—merely that; his part to bring forth the fruit thereof. This great principle finds a happy illustration in the following incident, which had its beginning—the casting of the seed—five years ago.

In a Jewish home, a lad was taken very ill, and under God's providence I called there while the physician, a Jew, as I learned from his language, was attending to the sick child. When he had finished I said to him, “There was once a man who healed the sick without feeling the pulse.” We had a talk together about the Lord Jesus Christ, and when he asked me who I was, I replied, “I am one who can give advice how to heal the soul, as well as you can give advice how to heal the body, only with this difference, that you are doubtful with regard to the remedy you prescribe, while I am as sure as I live that the directions I give concerning the soul are certain to result in success if followed, and that, too, without money and without price.” Half in earnest and wholly curious, he said, “Well, then, let me have that prescription!” I promptly wrote out the following:

### The Prescription.

Take a pound of the Old Testament, a handfull of the New Testament, one grain of Jesus, half a grain of Faith, one dram of Prayer, half a dram of wisdom. Mix them together and fold them up in the limit of your heart; strain it clear of the dross of prejudice, stop it down with the cork of firm belief, and let it stand in the boiling water of warm affection. When getting cool, renew it again and again all the days of your life. This, if rightfully prepared, is the best and most effectual cure in the world. You may obtain this at the Home of Calvary, number three in Humility Street, going up the hill of Self-Denial, County of Light, State of Peace, Isaiah 53.”

He took it, read it with a smile on his face, and then put it in his pocket.

The whole incident seemed a very trifling affair, hardly more than a joke, and thus we separated, each going our several ways—he to minister to sickly bodies and I to sin-sick souls; nor did it then seem to me that I should ever again hear of the moment's little pleasantries.

#### FOUND AFTER MANY DAYS.

Five years, in the meantime, have passed, during which the physician and I have never met. But last week, riding on an elevated train, and redeeming the time by reading, a hand was laid on my shoulder, and I heard the greeting, "Hello, Mr. Cohn!" I looked into the face that bent over me, but I did not know it. "Do you not remember me?" he said. "No, Sir," I replied, "I cannot recall your features." "Look carefully," he urged; but I was fain to repeat the same answer. Then he took from his pocket a piece of paper, worn and soiled, and falling to pieces, but for preservation pasted upon a cardboard back, which also seemed to have been carried and handled a great deal. "Well," he said, "can you remember this?" and instantly the whole scene flashed before me—the room, the furniture, the sick boy, the half laughing, half serious conversation. It was the old prescription that I had written and which the doctor had put into his pocket, and this was the doctor; yes, I remembered him now.

"This little prescription of yours," he said, "set me to thinking, and I decided to get the ingredients. I bought an Old Testament and studied it carefully, as I had leisure, but for many weeks it was all a puzzle to me. Then I looked at the prescription again, and so set about getting a New Testament, but I had no idea what it was like, and when I asked friends, neither could they tell me. Then I inquired at a bookstore, and from there was directed to the Bible House on Fourth Ave. Well, to make a long story short, I tried to compound the prescription. I took the medicine, and I have found the Light in Jesus Christ, my Lord, the Messiah of Israel; and I am gloriously happy in Him." And the doctor's eyes were radiant as he uttered these last words. "I have thought of you many, many times during these years, and have longed to see you, and thank you, and tell you what God has wrought in me through your prescription." Then he handed me a ten dollar note, asking me to take it for my personal use, as a token of his regard.

#### One Convert Helps Another.

A few months ago an exceptionally capable Jew, with steady employment and comfortable income, came to the Ewen Street meeting, discerned the truth of Christ and confessed Him publicly; but forthwith, as is the almost invariable experience, he found himself cut off from all business and under the anathema of his tribe. But another Christian Jew, employed by a Gentile firm, fulfilling Christ's new commandment, "that ye love one another," sought him out, saying: "I will come to you evenings, after my work hours, and teach you my trade, the tinsmith's. It will enable you to do repairing and other work on your own account, and will bridge chasms while you are seeking steady employment."

This was done, and the young business man started out through the country to mend tin ware, earning the first week three dollars. It is a hard, but a constantly recurring experience of Jews confessing Christ; and I make the record here, First: to exhibit the convert's love, and Second: to add further emphasis to my plea in the "Needs" column for that industrial plant or home, where Christian Jews can succor themselves.

#### Reaching Out.

It is an ever recurring experience for our converts to exhibit the most intense desire to "pass the good thing along" (pardon the phrase); to bring another man, as Andrew did Simon, and Philip, Nathaniel. Thus they gather to me continually with suggestions of ways and means and methods to that end.

One man, a hard toiler every day, observed that the attendance at the preaching services were mainly from the sect of Orthodox Jews, while Reformed Jews, (so called), were very seldom present.

#### ORTHODOX AND REFORMED.

The Orthodox Jews hold to the Hebrew Scriptures, carefully observing the feasts, the whole Levitical ceremonial and the traditions of the Rabbis as well; believe that God will yet fulfill His covenant with Abraham and David; and so are still looking for a Messiah to be revealed. The Reformed Jews have given up most of this hope. They believe in God, and in the Mitzvah—the Moral Law. But the Torah—the Ceremonial Law, they esteem as belonging to a condition which has ceased forever, and that Israel's future is to be sought, not in obsolete prophecies, but in present-day socialism,

educational and financial advance, and in political freedom and franchise.

#### OUR ANDREW AND PHILIP.

The man above referred to, after lingering in meditation before the Lord one night with this burden upon his heart and in his prayer, came to me with this proposition—as he said, from the Lord Jesus: “If you will buy some copies of the Hebrew Bible, (apart from the New Testament,) in both English and German, I will sell them to the Reformed Jewish families, from house to house; for they will read their own Bible when they will not touch the Christian Book. Then with this little transaction as an entering wedge I will follow it up with persistent letter writing, directing their attention to passages which point to Jesus, their Messiah, until their interest is engaged and I have got the entrance to their homes and hearts to talk to them of Him and to lead them here to the Gospel preaching. I can do this on such days as I am “laid off” from my work.”

Another of our converted Jewish men suggested—and I shall adopt his plan—that an evening be occasionally set apart for testimonies from Jewish converts. “Gather as many as we can,” he said, “and let them one after another ‘stand up for Jesus,’ and tell how glad they have been made in Him.” And then he urged this argument: “Business men do this: A druggist advertises some proprietary article, with perhaps little merit and much humbug in it, and adds a long string of testimonials. Now we have the best, the very best in the Messiah, and as you preach Him let us all add our testimonies, and not written ones but spoken, and spoken as living witnesses.”

#### A Thrilling Testimony.

Saturday, December 10th, was the Sabbath of the Feast of Dedication, a special high-day with all Jews. Then, and on other great feast-days, in all the synagogues, is chanted the Hallel, viz.: Psalms 114 to 119.

On that day at my meeting in Mariner's Temple, in Manhattan, the power of God was not so visibly manifested in my preaching as in the after meeting which I am accustomed to hold in order to give opportunity for the questions and discussion for which there is eager demand. Then, while an educated Jew, thoroughly versed in all the doctrine of the Jews, was pressing questions upon me, another man arose in the audience and asked permission to reply. I had

observed him very regularly at the meetings for a long time, but had had no opportunity to learn his attitude toward the great subject which I preach,—but I bade him speak freely.

It must be observed that he spoke in Hebrew, using the Hebrew words.

#### THE STRANGER'S ADDRESS.

“I am surprised,” he said, “that so well-read a Jew as this man evidently is, should ask so many and so frivolous questions concerning the Lord Jesus Christ. Has he not to-day, in the synagogue, together with all Israel, chanted the Hallel? and yet he does not see how unmistakably those Psalms of David tell us of Jesus Christ.” And then he proceeded to read from them (118:21): “I will praise thee: for thou hast heard me and art become my salvation.” But it must be remembered that he read the psalm, not in English, but in Hebrew, and that the English word “salvation” is the Hebrew word “Yeshua,” equivalent to the Aramaic Jesus, meaning Saviour; and thus the psalm is made to read; “Thou art become my Jesus.” “Now,” cried the stranger, “to what Jesus do these words of David refer? Can there be doubt in any mind? But if so, read on, for the Hallel grows more and more explicit. In verse 22 this Jesus is described as the stone which the builders refused. Now, brethren were any others than our fathers these builders? and is it not perfectly clear that the Jesus whom David describes as the stone refused was none other than the crucified Man of Nazareth?” Then the speaker read the 25th verse: “Save now, I beseech Thee, O Lord”; only in the Hebrew, again the English text is changed into marvelous strength and beauty. Thus it would be literally translated: “I beseech O Jehovah, O Jesus I pray.” “Now,” said the man, “the Jews would naturally resent such association of these two names—Jehovah, the most sacred and exalted of all names in the estimation of the Jew, and Jesus, the most execrated. But as if to anticipate this very disposition on the part of the Jew, God has hastened, in the very next phrase of the Hallel to caution us against it;” and the speaker's voice rang with a great note of joy and of triumph as he read the 26th verse: “Blessed is he (Jesus) that cometh in the name of Jehovah, (meaning that it is right that the name Jehovah is upon Him.)”

Finally, with a splendid, deadly irony, the speaker referred to the recent visit of the

German Emperor to Jerusalem, when the Jewish colony erected a beautiful arch in his honor, and then, with nothing short of the most devilish perversity, inscribed it with this Messianic text from the Hallel: "Blessed is he that cometh in the name of the Lord." Verily, as Malachi wrote: "Ye have robbed me, even this whole nation."

I cannot describe here how the whole audience were moved with wonder and admiration and delight, manifested in faces and in gesture. When the meeting finally closed, all gathered about this man; and when the janitor finally closed the room, then the throng adjourned to the sidewalk, still questioning and praising and attracting many who had not been to the meeting. It was this man's first confession after a year of thoughtful consideration.

#### A LETTER FROM A JEW.

The following is one of a number of letters received from Jews, who have been brought to the feet of the Lord Jesus Christ through the preaching of His word during the last month:

"DEAR MR. COHN:

I rejoice greatly to write you, that I have found out the truth in Jesus Christ; that He is the true Messiah who died for our sins. I have been attending the Mission for over a year, and have been listening to your preaching with great interest. When I came home from your meetings I always used to think over and study that subject which you spoke until I found out the truth. Yesterday we studied the Bible with Mr. Gordon for a long time, and it proved helpful to me. I am very glad that I see now with open eyes. I feel it in my heart that Jesus is the true Messiah. I long to speak with you if it is possible for you to do so. I am now your best friend. I wish you much good because you show the light of Jesus, the Messiah, to the Jews.

L. P. ROSENFELD."

Translated from Hebrew.

#### A Fragment from My Work.

BY THE ASSISTANT MISSIONARY.

A few days since I sat in the circle of a Jewish home, and the talk was led about to the question of the forgiveness of sin. The father of the family, an elderly and devout Jew, declared that the prayer each morning was equivalent to sacrifice, and ensured the forgiveness of sin. Of course, I instantly had recourse to the Bible. I said: First of all we must settle it that we are indeed sin-

ners, and I read from Ps. 14, "Jehovah looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy: There is none that doth good, no, not one." Then I pointed out the penalty of sin from Ezk. 18:4, "The soul that sinneth it shall die." And now I said: Let us see on what ground God is able to forgive sin; and I read from Lev. 17:11, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Now, in the light of this Word of God, since we have lost our priests and altar and sacrifice, how can we be forgiven for sin and saved from death? The old man thought earnestly upon this question for many minutes; and then I turned to Is. 53, and preached Jesus to him, that He is the Lamb of God slain for our sins. After longer thought he at last looked up, saying: "I think my eyes are opening to the truth. Surely, it was our Messiah who was crucified, and surely He was God's sacrifice for our sin."

#### That New Tract.

Readers of THE CHOSEN PEOPLE have been informed of the Jargon tract, issued last month, based upon Daniel 9:24, wherein Gabriel announces to Daniel the exact period to the Messiah, and to his being "cut off." The truths in this prophecy have hitherto been utterly hidden from the Jews through the irrelevant and intensely mystical interpretations of the Talmudists.

But the manifestation of God's blessing upon this tract has been quicker than our faith—coming before the tract was issued; for "before they call I will answer; and while they are yet speaking I will hear." (Is. 65:24.) When the Jewish printer who set the Jargon type brought to me the first edition of 1,000 copies, he burst forth at once with this testimony: "This little booklet has surprised me and won my heart. While I have been setting it up, I have given my evenings to searching out the whole subject in the Bible, and I am glad to confess that the reckoning of the angel is not at all the mysterious thing which the Talmudists would have us believe, and which it is a sin for us even to think about, but is a clear and simple declaration of the coming of Messiah at the very time when Jesus of Nazareth appeared, and I am fully satisfied that He was, and is to be, our glorious Lord."

Another Jew told me that the very title

of the tract, Yeekares Masheeach—Messiah shall be cut off, had startled him into wondering if there were indeed such a word in his Bible, and which he had never seen. "I have been longing and looking," he said, "for One whose empire should be like Solomon's and Alexander's and Cæsar's, only grander, and expanded over all the earth. This is the national idea of our coming Messiah, but the title of your tract states that Messiah must be killed. I would not have touched the tract but for the name on the front cover. That led me to read it, and it threw me back upon my Bible; and what a new and wonderful book it became to me!

Ah, yes! It is true that the Messiah was to be killed; and as I saw this fact my heart sank down within me, and all my hope was gone. What was the use to wait and hope for Him if He must be "cut off" and not reign gloriously? But I kept on searching the Bible in the new light, and little by little it was revealed to me that the Messiah must be killed, indeed, but that God would not leave his soul in sheol—the grave; that He should rise from among the dead, the firstfruits of resurrection, and, Bless God! will come again in power and victory. O then my heart was so glad! And now I am praising God as never before—In Jesus' Name."

Here let your missionary again make grateful acknowledgment to God for his goodness in securing the publishing of this tract, and for its blessed and multiplying results. The entire edition of 1,000 has already been called out, and is to-day in the hands of perhaps 5,000 readers; but, thanks to the provision for electro-plating, it can now be reproduced at relatively small cost—namely, eleven dollars per thousand.

### Seed Thoughts.

BY GLOVER DEY ERMAND.

God's children have always rallied around every new witness to Christ, and perhaps with special fervor, as they have been particular in color of skin or cast of feature or anomalous native land. Such was their treatment toward Mrs. Layah Barakat from Syria; Pondita Ramabai from Poona, India; Tamil David from Ceylon; Mr. and Mrs. Dubè from Incwade, Zululand; Sammy Francis from the Soudan; Tocami from Japan; Booker T. Washington, and his contingent from the cotton fields; Strong Bow, and his braves from the praries; and Jere McAuley, and his tattered ranks from the slums,—all have had and still have a royal welcome and a loving God speed from Christian hearts.

Now, dear friends, would you like a new sensation once again—perhaps the last before the Lord comes? Go to Ewen Street of a Friday night. There a dear servant of God, our beloved brother Cohn, has gathered a people with a pedigree of 4,000 years. They came out from Ur of the Chaldees before Jonah preached in Ninevah; they were redeemed from Egypt 1,500 years before Cleopatra was born; and Beloved, at Calvary, "through their fall salvation is come unto you." Then "what shall the receiving of them be but life from the dead." Yes! Resurrection! and such is God's process before our eyes to-day. Is there no thrill in your heart to join, heartily and quickly, in this, God's culminating work?

Dr. Herzl's contract with the Sultan for the purchase of the land of Jacob, by the Jews, at a specified price, is in full force; the money is on deposit in the Zionist Bank, and in New York are a score of strong societies whose one article of incorporation is: "On to Zion."

We are interested in these things precisely as we were in the Santiago campaign and our Phillipine expansion. Both alike are the manifestation of God's hand working out a great earthly purpose; for consider whither the Zionist and like movements are tending, viz.: Directly into "the Tribulation, the great one." "Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds;" "and then shall the kings of the earth and the great men and the rich men and the chief captains \* \* \* call upon the mountains and rocks to fall upon them and hide them from the face of Him that sitteth upon the throne." Now in tremendous contrast with this sounds out Brother Cohn's call to escape from the Tribulation absolutely, saying: "To you who are troubled, REST WITH US, when the Lord Jesus shall be revealed from heaven with his mighty angels."

In other words, Zionism is but a mustering to the carnage of Jehoshaphat; but in Ewen Street and Brownsville, God is yet giving out the tender and loving gospel of grace through Jesus Christ, and scores and hundreds of His dear people are coming out from Judaism into His beloved Church of Antioch.

Oh! but the spread eagle, fourth of July, oratory of just a hundred years ago! Then Yankeedom was ready to "lick all creation." Well, we're at the same thing still; only

now its George Dewey, Roosevelt, and the Oregon and the Gloucester. But there is not any more dangerous condition throughout the whole fabric of society than what may be termed "big-head." And now, we submit, whether there is not some evidence of this disease within the great denominational societies. Are we not just a little given to slapping ourselves on the back and calling ourselves good fellows?

But a specific has been discovered. Instead of contemplating our own growth and grasp and greatness, let us go to Ewen Street and look upon another people than ourselves. It will take the conceit out of us, and will melt and inspire our hearts. There is a despised people, a hated people, ostracised, shut in upon themselves, constantly ordered by the world's police to "move on! move on! move on!" discriminated against, conspired against, crushed under the heel of logic, of law, and of license alike,—yet still and always climbing to the altitudes of earth; again and again swept by the torrents of bigotry and caprice—yet always rising buoyantly to the crest of the engulfing waves; a wonderful people, healthful in constitution, keen in intelligence, of unflagging energy, free from the vices revoltingly prevalent about them, with a lofty pride and a miraculous history. Mark their clear complexions, their bright eyes, their lips, red and parted with attentive interest. What are they doing? They are listening with judicial calmness and honesty to the indictment of their fathers and their race. They are studying in the New Testament the gospel of grace. They are inbreathing God's revelation to them of Jesus their Messiah, the ascended Son of God. They are yielding up themselves to Him. They are taking up crosses heavier than yours and mine—taking them up deliberately to follow Him.

#### ARTICLES RECEIVED.

Mrs. F. S., a picture for the Mission room.

Anonymous, a number of Hebrew leaflets, "Life from the Dead."

Mrs. Geo. H. C., a winter coat for a girl.

Anonymous, a number of Hebrew leaflets.

Mr. W. R. A., a suit for a child.

Rev. I. G. S., underclothing for a man.

#### CONTRIBUTIONS DURING DECEMBER.

Mrs. R. L. C., \$30, to pay rent at 17 Ewen St.; Miss M. C. S. M., \$6.25, to use in the work; Union Thanksgiving Service, \$7.57, through Rev. T. J. W. Mr. E. A., \$2, for

Hebrew Bibles; Mrs. W. S. M., 50 cents, for general work; Mrs. S. R. R., \$1, for general work; "From a Friend," \$200, one hundred to reproduce and electro-plate the first three tracts, the other hundred either for current expenses or for the poor; Y. P. S. C. E. of Arlington Avenue Pres. Church, through W. R. Leeds, treasurer, \$2, for the general work; Mr. H. W. Hyer's S. S. class, \$5.40, for Hebrew Bibles; Y. P. A. of Marcy Ave. Bap. Church, \$10.80, for Hebrew Bibles, through Miss Baldwin; M. E. L., \$1, for Jewish Mission Work; Mrs. S. D., from Arl. Ave. Pres. Church, \$6, for the work; Rev. I. G. S., 50 cents, for the work; from a friend, \$9.50, for the general work; collection of Marcy Ave. Bap. Church, \$13.76, through Mr. A. K. De G., treasurer, for general work; from friends, through Mr. E. A., \$1, for general work; Mrs. E. V. B., \$5, for general work; Y. P. S. C. E. of Lew's Ave. Cong. Church, through Mr. Day, \$10, a Xmas offering for general work; H. W. and B., \$1, for general work.

#### The Needs of the Work.

We need another BUILDING for the BROWNSVILLE MISSION WORK. The present room is too small and not suitable.

#### A CHRISTIAN LADY.

We need a Christian lady to hold a night school, to teach the people to speak and write English. There is a great opportunity to preach Christ to such as come to the night school, and also to work among the women.

#### GENERAL EXPENSES.

The necessary amount for the general expenses of 17 Ewen Street mission, viz., rent, janitor, organist, gas, printing, signs, and incidental expenditures, is \$80 monthly.

#### TEACHERS.

There are not enough teachers in the Sewing School. Most any lady can easily do this kind of work. Would not you try to come and help His work!

#### TRACTS.

The four Jargon tracts which God has given me to write, as already announced on the first page, have now been electroplated, and editions of 1,000 each sent forth. There is now need of money to continue the issue of these at the rate of eleven dollars per thousand. The value of these tracts has been demonstrated by many rich returns of precious souls. Shall we not keep the Jewish quarter hot with their distribution?