

# 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.

*“A servant of Christ saluteth you.”*

MY DEAR BRETHREN IN THE LORD :

Thanks be to our Heavenly Father for enabling me again to speak to you through these columns. I do heartily greet you and wish in the words of St. Paul, that “The peace of God, which passeth all understanding may keep your hearts and minds through Christ Jesus.” I do regret having been hindered from issuing the regular number last month. I hope, dear subscribers, that you will excuse the detention; for it was unavoidable. It has pleased the Lord to permit Satan, that malicious enemy of the soul, to expose me to such heavy trials and hardships, especially during the last two months, as were beyond human nature to stand it. But by the grace and power of my Lord whom I serve, I stood in the field of battle, and like a brave and loyal soldier faced all the fiery darts of Satan. “We are troubled on every side, yet not distressed; cast down, but not destroyed.” I have learned at the feet of my Redeemer both to suffer need and be patient. “Weeping may endure for a night, joy cometh in the morning.” The Lord Jesus has graciously called me to count all things but loss for Him, that His life may be manifest in my weak body. How do I know that He called me? I know it because He uses me wonderfully in preaching His glorious Gospel to His own brethren in the flesh—God’s chosen people, the Jews to whom the Good Tidings were denied for so many centuries in spite of His holy command, “Go ye rather to the lost sheep of the house of Israel.” And if the Jews had been preached the Gospel to all through this dispensation, the world might have been evangelized long ago.

The Lord bless you all dear followers of Christ, is my prayer.

Yours truly in the Lord Jesus’ service,

LEOPOLD COHN, Missionary in charge,  
340 Jefferson Avenue.

HAVE YOU SUBSCRIBED TO THIS PAPER?

## The Jewish Festivals.

### II.

#### THE DAY OF ATONEMENT.

(Continued.)

##### THE USE OF CANDLES.

All the Synagogues are brilliantly illuminated with wax candles, so large as to last from sunset, when they are lighted, until late next evening, when the fast is concluded. Almost every man brings a big candle to the Synagogue, where there is prepared around the walls a shelf to receive them. The reason of the custom of having a profusion of candles in the Synagogue on the Day of Atonement is because Moses came down from the Mount with the second tables on that very day; and as the Word of God is called "candle." Ps. cxix., 105. It is the best way to remind one of that great event by keeping the candles burning all the day.

##### WHITE GARMENTS.

Now everyone takes off his shoes and remains in white stockings only, for it is written, "Ye shall afflict your souls;" which, according to the Talmud, signifies the dispensing with shoes on that day. Then, almost without exception, all put on white linen clothes, and the "Taleth," the garment of fringes which is also white, and a white skull cap on the head. Thus from the top of the head to the sole of the foot they are dressed in white. There are two reasons for this custom. One is so they may be like unto the angels, who are white and clean, and the second is, because dead bodies are wrapped in white linen clothes; and so this reminds them of death and produces a contrite spirit and a broken heart, which are specially required on the Day of Atonement.

##### WEeping AND WAILING.

Opening, then, the Rabbi, without any ceremonies begins to preach on repentance or on forgiveness of sins. It is not a sermon, nor a nice discourse explaining a chosen text, proving all the points conclusively. But as soon as he ascended the platform he utters a sharp, shrill, woful outcry, while tears stream down his cheeks. This sudden clamor of the Rabbi, who in the excitement of his feelings grasps his head, beard, and garment, would make one think that some manifest destruction is impending over the congregation. The zeal glowing in his heart, flashing out in the look, action and utterance, alarm, and send a thrill of fear through the hearts of the audience, they

immediately begin to cry aloud. These are the miracle-performing Rabbis, to whom beside their own congregations men from distant distances come specially for this day to hear them preach and pray. I myself used to go to one Rabbi of this kind, whom I regarded as an angel. There used to be a very large assembly, and he made us all cry like little children, for he had the power of awakening the most sleepy soul and exciting every faculty in men's hearts to holy devotion.

(To be continued.)

The Rev. Mr. Lichtenstein, of New York, recently preached at the Brownsville Jewish Mission. He was so impressed with what he saw there that he wrote as follows:

NEW YORK, April 14th, 1896.

Dear Brother Cohn—I cannot help writing to you a few lines concerning your work. I really believe that the time of our dear Lord to appear again is very near, for what I saw at your meeting last Saturday convinced me to that. When I received your invitation to come and preach for you, some of my co-workers said, "They would be afraid to preach the Gospel to your people, for all the Jews in that section had turned to infidelity. But after praying over the matter I said to myself, "That it is just where the Gospel should be preached." And how surprised I was to enter the mission and find so many people singing our beautiful hymns, and how attentively they listened to the preaching of the Gospel. I could not help saying, "Glory to God! Hallelujah! The Gospel is able to break even an infidel's heart." After relating the events to my brother co-workers, they all praised God for the wonderful work you are doing. Therefore, my dear brother, do not be discouraged, but continue the work with the Lord's help, and He will surely raise up friends for your support.

I know it is very hard to carry on the Lord's work without support, but remember the words of our dear Lord, "Behold, I send you forth as sheep in the midst of wolves. Provide neither gold, nor silver, nor brass in your purses. And lo! I am always with you, till the end of the world."

We are all to pass through trials, but continue in prayer and the Lord will provide for His work.

The work you do among the children is indeed very encouraging. On going home I met one of your scholars, a little girl about ten years old, of dark complexion; she said to me, blushing, "I believe in Jesus, for He died for us." I have not words enough to express that joy that I felt on hearing this. Therefore I believe this to be the most encouraging work you are doing, for the little ones are not only trained to Christ, but would soon be able to persuade their parents to believe in Him. I believe that if the dear Christian people would know of your work, they would all come and help you. You have my sincere prayers, and at any time you wish me to preach for you, I will surely do it, for I love your work very much.

Yours in the Lord's name,

(REV.) A. LICHTENSTEIN.

IF NOT, PLEASE DO SO AT ONCE.

## The Christians Duty to the Jews.

No. VI.

LIFT UP THY VOICE TO JUDAH !

"O thou that tellest good tidings to Zion, get thee up into the high mountain ; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, *Behold your God*" Isaiah xl : 9.

This is the marginal, which is the correct translation of the Hebrew in this verse. It is not Zion or Jerusalem which are called on to address the other cities of Judah, but another person, one who brings good tidings, who is commanded to address both Jerusalem and the other cities of Judah. Other passages, exactly parallel, maintain and support this view, "And I will give to Jerusalem one that bringeth good tidings." Is. xli : 27. Again, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, thy God reigneth. Is. lii : 7. Here is the Divine command to every individual, pastor, preacher, and missionary who tells the good tidings to lift up his voice to the Jews and publish salvation unto them. It requires no explanation, it cannot be made simpler. The Holy God Jehovah Himself appeals to every Christian, "O thou that tellest good tidings" to climb even mountains, to undergo hardships, difficulties and troubles in order to preach the Gospel of Jesus Christ to the Jews, His chosen and covenant people.

SUBMIT TO GOD'S PLAN.

Men's thoughts are quite different from those of the Holy God. It is very common among men to give a reason for doing one thing for God and refusing to do another by saying, "The Lord leads me to do so and not otherwise." Sometimes this saying may be translated into plain English, "I feel like doing this, but do not feel like doing that." God's will and holy plan will never be carried out by following one's own fancies. When the Lord told the prophet Ezekiel (chap. iii) that He had appointed him a watchman over the house of Israel, we are told by his own lips, "And I went in bitterness." There was reluctance in his own spirit. He did not feel like going to preach to the Jews, who would be hardened and exasperated by his message, in spite of having received himself the Divine revelation ; yet he went in bitterness. Even after the mighty efficacy of God's Spirit led the

prophet to the exercise of his office, his own spirit did not consent. The Spirit led him with a strong hand, but he followed with a sad heart. We may be possessed with a spirit of apathy, we may feel great aversion to preach to the Jews, to whom God sends us, but though we go in bitterness, we must submit to God's plan, "Thou that tellest good tidings" go to the "cities of Judah," is the strong utterance of the Divine rule.

Let us abase ourselves before Him, deeply sensible of our weakness as creatures and our vileness as poor sinners. Let us never presume to object to His appointments.

AN EVASIVE ANSWER.

Once, in a conversation, I called the attention of a dear Christian to this subject, and when he was cornered in the argument, he replied, "Well, the passage under consideration calls upon one who tells good tidings to Zion to preach to the cities of Judah, and that does not mean us Christians, for we tell the good tidings to the heathen and not to Zion." Such, and other like evasive answers we hear from some preachers and teachers. One may hammer the truth home ten or twenty times over, by blows from different portions of the Book of Jehovah, and yet they prove to be

LIKE THE SILLY OSTRICH,

which, when hard pressed by the hunters, buries its head in the sand, shuts its eyes, and then thinks, because it does not see its pursuers, that therefore it is safe. But you, dear friends, do not imitate that foolish bird. Oh, consider this ! "thou that tellest good tidings to Zion, say unto the cities of Judah, *Behold your God.*" O remember, dear reader, it is Jehovah who asks you, it is the living God who requests you, and it is the Holy One of Israel who petitions you to strive as hard as you can in order to represent the Lord Jesus, who is God over all to the Jews. "Say unto the cities of Judah, behold your God."

THIS CONFIRMED BY PAUL'S ACTIVITY.

That this verse, "Thou that tellest good tidings to Zion," is addressed to Gentile Christians, is confirmed by Paul's great zeal and activity in preaching the Gospel to the Gentiles, "For to provoke them to jealousy," Rom. xi : 11, says the great apostle.

Doddridge says : "Perhaps we can nowhere find a more popular and affectionate turn than this, in which the apostle seems to find a reason for his zeal to convert the Gentiles in his love to his own countrymen, the Jews." By the Divine appointment, it

PLEASE ASK YOUR FRIENDS TO SUBSCRIBE.

was so ordered that to the Gentiles, who were so far from seeking God that they were following lying vanities and serving dumb idols; the light of the Gospel should be sent among them in order to excite the Jews to jealousy and stir them up not to be surpassed in faith and holiness by those who had been so ignorant and so far from God. Paul, in Rom. x: 19, quoted Deut. xxxii: 21. "I will provoke you to jealousy by them that are no people, and by a foolish nation." Such was the state of the Gentile world, who yet were made the people of God, and Christ became to them the wisdom of God.

"That through your mercy they also may obtain mercy." The Hebrew of this clause, "Thou that tellest good tidings to Zion" is the following two words, (Mevasereth Zion) which, literally translated, says, "O thou Zions teller of good tidings." Now, therefore, every Christian that tells the good tidings, which is the Gospel of the Lord Jesus, is here called Zion's preacher; and lest you should make a mistake in spiritualizing Zion to mean the Church, He tells you more plainly, "Say unto the cities of Judah." Now, dear Christian reader, is it not your duty to respond without any delay to the request of God? Are you not bound to banish at once all your own reasonings from your heart and receive God's plain command "Say unto the cities of Judah?" Will you grieve the Holy Spirit who filled your heart with the marvelous light for this very purpose, to let it shine before the Jews, God's people? Will you strive with your Maker, who made you wise unto salvation, for to provoke the Jews to Jealousy? Shall the clay say to Him that fashioneth it, What makest thou?

### "The Jewish Passover."

By REV. F. C. GILBERT, Everett, Mass.

On the evening of March 28 was ushered in one of the greatest of the Jewish festivals—the Passover. This festival is an universal one, observed by all pious Jews, wherever found in any part of the world. It is the most ancient of the Jewish feasts, and was intended to carry with it great depth of meaning and significance.

The manner of its observance for the past nineteen centuries, however, is greatly changed from that given by the Lord to the "Fathers" at the time of the Egyptian exode. The very term by which it is called to-day among the Jews is a contradiction of its truth. When the Lord ordained this ordinance, thousands of years ago, he called it by a name vastly different from the one given

to it by the Jews. And truly, the ancient people of God observe it nowadays, and have observed it for many centuries in harmony with the term they have applied to it. To-day it is a "Jewish Passover," and that is all.

The appellation that the Lord gave it when He appointed it is found in the following Scripture. "And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the *Lord's Passover*." Ex. xii. The Hebrew phrase, equivalent to the latter expression, is Pesach Hoo La-Jehovah, meaning literally the Passover which is the Lord's, ordained by Him, to be used only as He designates. It is used in the same relation to the Passover as the term "Sabbath of the Lord thy God" is used to the latter institution. To be kept in God's own appointed way.

It may be well to now note the two ways of Passover observance—God's way and man's way. The Lord told the Israelites to observe it as follows: A lamb was to be taken by the head of every family on the tenth day of the Jewish month Nisan, and to be kept by them until the fourteenth day of this selfsame month. On the eve of this latter day it was to be slain and eaten by the people. Not any part of it was allowed to remain over night. In the slaying of this animal, the Lord gave very specific directions that not one bone in the lamb was to be broken. They were to be very particular about it, too. Bitter herbs were to be eaten also in the evening when the lamb was partaken of, all of which was to be a memorial to them of the great deliverance which God wrought in their behalf when he delivered them from the hands of the Egyptians. This festival was to last seven days, the first and last were to be holy days, in which no manner of work was to be done. They were to be days of holy convocation. This in brief is God's Passover. See Ex. xii., xiii.; Lev. xxiii.; Num. ix., xxiii.; Deut. xvi.

In addition to this the Lord commanded that they should remove all leaven from their houses during the seven days, and that their abodes should be clean.

In comparison with this command, as well as to mark the contrast, let us note how the Jews observe the Passover at the present time. We then shall better know what the "Jewish Passover" is. We shall thus observe how all the significance the Lord intended to teach in the Passover has been nullified by human tradition.

Immediately, at the close of the evening

EVERY NEW NAME IS AN ENCOURAGEMENT.

service on the thirteenth day of the Jewish month, Nisan, the head of the family goes the round of all parts of the house where leaven of any kind is supposed to have been during the year, and in different places leaves a small piece of bread. After a while, with taper in hand, he makes another tour of the same places, and gathers up these fragments which he left on the first round. These are all gathered into a small bundle, and with a feather tied up, ready to be burned the next morning. After the first meal on the fourteenth day, about 10 o'clock A. M., all leaven which remains is accumulated, and with that which was gathered the preceding evening, is burned.

In connection with this destroying of the leaven the following prayer is offered: "All manner of leaven which is in my possession, which I have removed, and which I have not seen and have removed, and which I have not removed, shall be null and accounted as the dust of the earth." Of course, the reader will doubtless notice many inconsistencies and ambiguities in this prayer; but this all has to be overlooked by the performer, as the accuracy and scholarship is not supposed to be questioned.

By this means all the command of God is supposed to be fulfilled in the removal of the leaven, even if there should be some remaining in their possession.

On the evening of this selfsame day, the Passover supper is observed. All the members of the family are supposed to gather on this occasion, and each one participates in its celebration. One of the prominent features of this occasion is the repetition of stories, parables, analogies, prayers, that have been devised by the Rabbis, with which are interwoven some parts of the Old Testament relative to the Passover. The service is divided into fifteen sections, and about midway between these sections a hearty meal is furnished. Bitter herbs are also eaten, as well as four cups of wine partaken. Much other minutiae is included, all of which it is supposed must be observed in order to keep the Passover. But the real thing which the Lord told them in the Bible to have to properly keep the feast, is left out entirely—the paschal lamb. Hence it is necessary to have a substitute. So in its place a "shank-bone" of a lamb is used. Now of all things which they might have used to substitute for the lamb, the shank-bone certainly is the worst; for it was just the part the Lord told them was not to be broken. No bones were to be hurt in any way. Thus the real meaning of the institution is entirely lost.

At the close of the service, that is of the fifteenth section, the following is said: "If the ceremony of the Passover is thus completed solemnly, it will be as acceptable in the presence of the Lord as the *actual offering of the Passover lamb*." And again: "The whole service, which if duly performed, is *strictly ordered by God*."

This is decidedly a service which is as different from God's ordinance as is possible to be, yet the people are taught that God will accept this as well as his own way.

Then, instead of observing the first and the last days as holy convocations, the feast is lengthened out one day, and the first two and the last two days are kept. This in brief is a "Jewish Passover." How fitly named. How unlike the original. How different from God's Passover.

Why did the Lord call it His Passover? Because the sacrifice which was made at the Passover was to represent the "Lamb of God," who was the true Passover, slain from the foundation of the world. It was God's Passover, for it was God's lamb that was to be slain for the sins of the world. And as the people were to sprinkle the blood on the door posts, so that the angel would pass them by and not destroy those who had performed this, so the blood of Jesus the Messiah cleanses us from all sin, and will pass us over if we are sprinkled by it, and we shall be saved. Ah! how sad to see the way Israel has departed from the Lord.

And as they were to remove all leaven from their abodes, so the Lord wanted them to know that it was from the abodes of men's hearts that God wanted to have removed the leaven of sin, and all impurities. See I Cor. v: 1, 8.

It is not the outward form or ceremony that the Lord has any use for, but it is the purging of the leaven from the heart, that Israel, as well as all people, may see the great offering which has been made that men may have clean hands and pure hearts, and see the salvation of God.

It is true that blindness in part has happened to Israel. Still they are desirous to serve God aright, and Christians should do all in their power to bring them to the truth, as it is in Jesus.

Then let us tell Israel what the Passover means: that the veil which has been covering their hearts, like a death pall, may be removed, so that they can see Him who is the light of life, and the great offering for all who will accept him by faith. Then we shall know what it is to keep the Passover, and enjoy that true freedom and liberty which the Son only can give.

DOES YOUR NEIGHBOR READ OUR PAPER?

## 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 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.

### A BAD INCIDENT.

We have mentioned several times in our previous editions of the sufferings of our poor in Brownsville. We are very sorry to inform our dear readers of the sad fact that a poor Jewess died from starvation. She, as well as her husband and two daughters, were in sympathy with our mission, on account of which they were persecuted and could not secure any work among the other Jews. The story was touchingly published in the daily papers.

### Financial.

Since we have published the CHOSEN PEOPLE, we have been unable to acknowledge in it any receipt of contributions sent to the treasurer of this work. The reason is very plain and short, viz., "no contributions were sent to him." We are glad, however, to be able to now give our Treasurer's Report.

Marcy Ave. Baptist Church,	-	\$15.25
Sixth " " " "	-	25.00
T. T., " " " "	-	5.00
		<hr/>
		\$45.25

We express our hearty thanks to these dear friends for their practical sympathy with this Gospel work among God's chosen people.

### A FRIEND'S SUGGESTION.

A dear Christian friend suggested the following: "I found the CHOSEN PEOPLE worth having in my house. It certainly deserves a subscription of fifty cents a year, but I found it difficult to send such a small sum, and so others may be kept from subscribing to your paper. I therefore would advise you to publish in your next edition that persons desiring to subscribe to the CHOSEN PEOPLE should kindly drop you a postal card, stating their willingness to do so; and then you should either call yourself or send some of your workers for the subscription."

### 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.

SHOW HIM YOUR COPY.

## Incidents in the Work.

### JESUS AND HIS DOCTRINES IN THE JEWISH LITURGY.

We give an opportunity to the Jews attending our Saturday meetings to ask questions after the regular sermon. One Jew earnestly put to us the following query: "Can you tell me whether a man like myself needs to accept Jesus, whom you preach to us. I do not break God's law presumptuously. I refrain covetousness, I am honest in business, I keep the law of Moses as far as I can, and I read my daily prayers (called by the Jews Davinen). Must I believe in Jesus in order to be a child of God?"

After a satisfactory answer was given, another Jewish brother asked permission to say a word, as follows: "That brother said he reads the prayers every day. If that were the case, I am sure he would not ask this question, for there, in the 'Davinen,' he would soon find that Jesus is the Messiah and that we must believe in Him; but the sad fact is, he, like the majority of our brethren, prays only with the lips, but not with the understanding."

A couple of days after, I met the latter in a workshop. I at once asked him what he meant by referring to the prayers (Davinen) with regard to faith in Jesus, the Messiah. He then replied, "Don't you know what I meant? Don't you remember what you yourself once preached on Is. xxix: 13? 'And with their lips do honor me, but have removed their heart far from me.' You then proved that in our (Davinen) is written about Jesus, where, before putting the phylacteries we pray, 'In the name of the Unity, the Holy One, blessed be He, and His Shechinah.' This is the doctrine of Jesus. Again, 'Through the son of Jesse, the Bethlehemite redemption draweth nigh to my soul,' (Friday evening prayers). I have not time to come every Saturday to your meetings," said he, "but ever since I heard you at that time I began to read my prayers carefully and found that you are right. I believe with my heart that Jesus is our Messiah, and I speak this to our brethren when ever I have opportunity. This is why I spoke thus to that brother in your meeting last Saturday."

AMERICANS ARE NOT CHRISTIANS, BUT ONLY EVANGELISTS.

It is our rule not to visit any Jewish family except such as invite us, or those who are in sympathy with us. Once, while talking

with a believing Israelite in his house, about Paul, who was the means of bringing many Gentiles to worship the true and living God through Jesus, our Messiah, his old mother, well versed in Talmudic doctrines, interrupted our talk with an indignant expression in her face. "Was Paul a Jew?" inquired she, curiously. "Yes." "And did he believe in Jesus, the crucified one?" asked she, emphatically. "Certainly," said I. "Well," continued she, "he was yet a better Jew than you, because he converted Gentiles to the God of Israel, while you turn Jews away from their God to the idolatry of Christians."

The poor Jews have suffered as much persecution in the hands of so-called Christians that in their eyes only those are Christians who conform to the idolatries which they saw practiced in Russia and those who hate a Jew. "I don't know," she went on "how you, a Jew, can go to a Christian church, since they hate us Jews." Her son, who never speaks in the house about Christianity, on account of his mother's deep-seated prejudice, felt grieved over her talk, and said, "Dear mamma, the Americans are not Christians, but only Evangelists," (Evangelist in German). Of course, he understands it better than he could explain, for he has often heard me telling them that here the Evangelical Christians are true children of God and not like the idolatrous R. C.

It is remarkable that the pure and holy faith of Jesus has been represented to them by such a gross caricature that they cannot hear the word Christian without being grieved. That very sweet name is like gall to the Jew. As soon as he hears it immediately there follows innumerable sad stories of persecution. I never use the Greek term (Christus, Christian) in preaching or speaking to the Jews. I always substitute the Hebrew, (Mashiach, Mashichi) which falls upon ears without offense.

"It is hard to live with Christ, but it is easy to die with Christ."

This was an expression of a believing Jew in a family consisting of six believing members. I spent a pleasant hour when I called on them. We were engaged in an enthusiastic talk about our Lord Jesus, who will soon come the second time, according to the Scriptures. Suddenly, a Jewish neighbor's entrance was intimated by a slight knock on the door. Without any greeting to the family, he came to my side and heartily shook hands with me and said, "I knew you were here, and I am very anxious to talk to you. I would go sometimes to your

meetings, as this neighbor often invites me, but I am a butcher and am dependent. This neighbor, Mr. G., gave me his New Testament to read, and I did read it several times, but cannot understand it. Will you teach me now?" Several difficulties were then stated to me, which, by the help of God, I answered satisfactorily. One of the questions was this, "Jesus says, 'My yoke is easy.' Is it easy to do as He says, 'Pray for your enemies,' or 'Whosoever shall smite thee on thy right cheek, turn to him the other also'?" "I find," he said, "that the religion of Jesus is by far harder than the Jewish." It was then that the head of the house remarked, "I know that the greatest Rabbi of the Talmud cried before he died because of fear of condemnation; but there is no condemnation with us believers in Christ, because we are saved from all our sins, and we go joyfully. If we have a little hardship in doing His commandments, we have a blessed hope before us." Then he summed up his thought and put it in the following sentence: "It is hard to live with Jesus, but it is easy to die with Him." "Hearken unto me, ye stout-hearted that are far from righteousness. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel, my glory." Is. xlvii: 12, 13.

#### BACK TO RUSSIA.

Several Jews left Brownsville and returned to Russia, and quite a number are about to follow them. "Why leave this free country?" asked I of them. "Why," replied they, "it was far better for our fathers in Egypt in the house of bondage than it is for us here in the land of liberty. There they worked hard, but they had plenty of food. Here we work fourteen and sixteen hours, and we cannot make a living."

It is remarkable that the Jews find nowhere a resting place; neither Russia, nor Germany, nor America can be their abode. Like Noah's dove, so the "Dove Israel" finds no resting place in the sea of the Gentiles, and is reckoned as nothing among other nations.

#### A GOOD OPPORTUNITY FOR CHRISTIANS.

What a grand opportunity dear Christians have now to reach out a loving hand to the posterity of patriarchs, prophets, and apostles! How easily Christians could secure God's blessing upon them by helping the poor Jews, the seed of Abraham, and take Him at His word, "I will bless them that bless thee." Gen. xliii: 3.

## Our Mission Hall.

Every Jewish man and woman has a fashion of saving, planning and contriving, when such economy is needed, in order to have some new garment for the Passover Feast.

The Jewish people of the Brownsville Mission were quite in style this Passover with our hall. It has been cleaned, kalsomined, papered and painted both inside and outside. The walls are covered with a dainty, light-tinted paper. The scant old calico curtains at the rear windows have been consigned to the rag-man, and in their place we have nice shades.

Then we have a platform, which was greatly needed, for it was very hard for Mr. Cohn to address the people who came to the Preaching Service while he stood on a level with the audience; and the same difficulty was felt in the Sewing School. The platform is covered with a neat, brown carpet. We have also six new cane-seated chairs and a small table for the platform.

A kind friend, who saw in the CHOSEN PEOPLE that we needed a book-case, sent us a beautiful one, and we are getting our library into proper shape.

We have lately established a Reading Room. This is open on Monday, Tuesday, Wednesday, and Friday afternoons. Religious newspapers, magazines, etc., of all kinds, are needed for this branch. Books, etc., may be sent to the Brownsville Jewish Mission, 530 Rockaway ave., or to the City Mission Rooms.

The Evening School is well attended. We have a large number of beginners, men who came with no knowledge of English. The order, industry, intentness, and politeness which is universal among the pupils is marvelous.

The Sewing School is progressing. Thursday afternoon is a gala season to many of the children—the one bright spot in the week among these little ones whose lives have very little that is pleasant. Our one great drawback is lack of teachers, but we have some faithful ones who are always in their places.

Our Praise Service on Thursday evening is greatly enjoyed. We are under great obligations to the Christian Endeavor Societies from different churches who have come long distances to sing for us. Both the children and the grown people enjoy the singing. We are very anxious to have these services kept up during the fine weather, because now that the doors and windows can be open, there is always a good audience outside.

MARY C. SHERBURNE.

SHOW YOUR PAPER TO YOUR NEIGHBOR—ASK FOR A SUBSCRIPTION.