

THE CHOSEN PEOPLE.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS

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

SUBSCRIPTION PRICE
50 CENTS PER ANNUM

VOL. 6 No. 2.

BROOKLYN, NOVEMBER, 1900.

Devoted to Israel.

"Jacob whom I have chosen, the seed of Abraham my friend. I have chosen thee, and not cast thee away."—ISA. xli: 8, 9.

Salutation.

"We go to salute the children of the King."
II. KINGS, 10:18.

Dearly Beloved Friends:

You who have been with me in spirit during the last month, have been co-working with the Lord in Brownsville and Ewen St., have prayed for Israel's conversion, have sent cheering words to encourage the laborer, and have freely given of their means to further this cause, I extend to you all my cordial greetings. I sincerely pray to our Heavenly Father that he will richly bless you and your homes. May he open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it, Amen!

"AND TOOK COURAGE."

When the brethren in Rome came to meet Paul the Scripture says "He thanked God, and took courage." Acts 28:15. This has been my experience during the last month. My heart went up to God in praise and thanksgiving for the untiring love, sympathy, and prayers of the dear friends of this work. It has roused me to a stronger faith for a far greater work that is yet to be done for the glory of the Lord Jesus Christ whose claim and high title, "King of the Jews" which was directly declared by His Father, "Yet have I set My King upon My Holy hill of Zion." Ps. 2:6, must be fulfilled and realized. Surely he could bring it to pass in a twinkling of an eye. He could convert the Jews in one moment's time without one missionary, yet he has entrusted this to His Church, "To provoke them to jealousy" Rom. 11:11. What a privilege! "That through your mercy they also may obtain mercy." Rom. 11:31.

FROM STRENGTH TO STRENGTH.

The fact that so many Jews are still flocking to listen to the simple story of the cross which I have been telling them over and over again for the last six long years, and that hundreds of them have been brought to the

feet of the Lord Jesus Christ makes us more responsible for their blindness. The good results of what has been done in the past are nothing but proofs of what can be done in the future. Therefore dear friends, while you have reason to be thankful to God for His blessings upon your efforts in having supported this work, do not be content, but take courage and use the past as a stepping stone for still greater advances, as it is written, "They shall go from strength to strength."

OPPOSITION IN BROWNsville.

The removal of the Brownsville Mission into a new neighborhood has been the cause of opposition. A few fanatics aroused the neighbors by telling them that it was a great sin to allow in their midst a place in which their co-religionists and their children will be led to apostatise. They therefore resolved to petition the government to close up this mission. When the lawyer told them that there was no ground for such a request in this country of liberty, they decided to resort to other means to stop the mission, as, to rebuke and threaten every attendant, to intimidate the children, and to annoy the missionary. But after all that they have tried to do, the power of the Gospel of the Lord Jesus Christ came through triumphantly and His name has been glorified through the very acts of the blind enemy. Thursday, October 25, we reopened the Sewing School for the first time but not one Jewish girl came. When I visited them they explained that they had been threatened and warned not to go. Last Thursday, however, we had about forty girls who had to choose round about ways in order not to pass that Jewish neighborhood; for their parents, who have to do likewise, gave them such instructions. If the friends will send means for a dinner for these girls on Thanksgiving day it will be most thankfully received.

I remain yours very truly,

LEOPOLD COHN,

620a Quincy St.,
Brooklyn, N. Y.

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, 620A Quincy St., Brooklyn, N. Y.

Improvement in "The Chosen People."

I am glad to announce, as all the readers must have noticed, that THE CHOSEN PEOPLE has been much improved in style, form and contents. I have received a number of letters containing expression of appreciation of the change. In its present form we have more space, so that now each issue will contain about one page additional of reading matter.

Jewish Notes.

As there is now more space in THE CHOSEN PEOPLE I think it will be of interest to our readers to have a column or two devoted to Jewish news from all over the world. These notes will commence with this issue.

Report of Meetings.

A Christian friend suggested to me in a letter, that it would be of interest to the friends of Israel to give an account of the nature of the meetings and the methods used in preaching to the Jews. In this copy I give therefore, brief reports of the meetings and if they prove interesting to the readers, I may continue them in the future.

Announcement.

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.

Brownsville Mission.

Chief meetings at 331 Rockaway Ave., near Liberty Ave., Brownsville, Thursday at 3.30 p. m., and Saturday, at 10.30 a. m.

Williamsburg Mission.

Chief meetings at 13 (formerly Ewen St.) Manhattan Ave., Williamsburg, Friday and Saturday evenings, at 8 o'clock.

The meeting for inquirers, Wednesday evening.

The Committee.

Alfred Tilly, Esq., 31 Kingston Ave.
Geo. H. Case, Esq., 382 Jefferson Ave.
Rev. T. J. Whitaker, Chairman, 1119 Jefferson Ave., Brooklyn, N. Y.

New Names.

I wish to acquaint my readers with the fact that I will thankfully receive any new names and addresses of Christian people to whom I might send sample copies of THE CHOSEN PEOPLE.

Free Distribution.

If any friends could profitably distribute copies of THE CHOSEN PEOPLE among Christians, I will gladly send them as many as they can use. Kindly let me know by a postal card and be assured of my hearty appreciation of such a deed.

Important Notice.

All the readers, whether subscribers or not, are requested herewith to please notify me if papers are not correctly addressed or if they are not received regularly.

How to Reach the Missions.

To Brownsville, take Fulton St. car, stop at Rockaway Ave., walk eight blocks to your right, or Douglass St. car, stop at Rockaway Ave., walk half a block to your right.

To Ewen St. Mission, take Fulton, Halsey or Gates Ave. car, transfer to Tompkins Ave. car, then transfer to Flushing and Graham Ave. car, stop at Varet St., walk one block left.

Where to send Contributions.

After you have read the needs of the work on page 8 of this periodical and you wish to have a part in this Gospel work, you can send your contribution to either one of the committee above mentioned, or to the missionary, Leopold Cohn, 620a Quincy St., Brooklyn, N. Y.

Incidents in the Work.

Brief Reports of Meetings.

THE FIRST FRIDAY evening meeting of October was marked by the earnestness of the audience in listening to the truth and the evident desire to know His word. Miss Moore and Mr. Day, members of the Lewis Ave. Congregational Church were present and each spoke for a few minutes testifying for the Lord Jesus Christ. Although they spoke in English, which the majority of the audience could not understand, yet all listened attentively and were much interested when the words were translated in their own tongue. When the meeting closed we had the assurance that the seed sown would take root.

THE FIRST SATURDAY evening meeting was largely attended by a very decent and respectable looking audience. The 32d chapter of Deuteronomy was read and expounded. The text was the fifteenth verse, "And lightly esteemed the Rock of His salvation" coupled with Psa. 61:2, "Lead me to the Rock." The Holy Spirit made it plain that the Rock was the Lord Jesus Christ whom through ignorance the Jews had lightly esteemed. When this discourse was finished, Brother Needleman, a converted Hebrew, at my request gave his testimony. During the singing, a number of people were amused by the efforts of a Jew who tried with all his might to help us. He was sincere and zealous but knew nothing of music so attracted some attention.

At the close of the meeting a number of Jews asked for Bibles, New Testaments and tracts. The young man who sang so loud also came near and said that he felt somehow in his heart that I had told of the true way to God and asked me to teach him what he had to do to become a disciple of the Messiah. I believe this Jew meant what he said, for I noticed that during the preaching he literally inclined his ear so as not to miss a word.

ON THE FIRST SATURDAY morning of October the new mission room at Brownsville was opened for the first time. To a small audience I read and explained the first chapter of St. Matthew. Genesis 3 was referred to, the second Adam, who gives everlasting life to men, was pointed out, and the necessity of His birth by a virgin was proved from the Old Testament. Two Jews gave evidence of a great desire to know the truth. They had a private talk with me at the close of the meeting and asked for some reading matter which would give them information of the Messiah whom I preached to them.

THE SECOND WEDNESDAY evening was devoted to the usual meeting for inquirers. As I stood on the platform answering various questions concerning Jesus the Messiah, a little

Jewish girl about twelve years old opened the door and came right to where I stood. She held a slip of paper on which some Jew had written for her direction, "Mr. Cohn, 17 Ewen St." This store which we occupied until seven months ago is now rented by a milliner by the name of Cohn who directed her to our new room. "Mr. Cohn," the girl said, "I have been told that you are a good man; please find some employment for me. Oh! If you could see how hard my poor father is working you would help me to earn a little money." "Did you first ask God to help you?" I asked. "Yes," said she, "I have been praying to Him even on the street while coming here."

Then I talked to her about the Lord Jesus and told her if she prayed in His name after she had accepted him as her Saviour, then God would answer her prayers. To this she replied, "I pray as my parents taught me. I never heard them speak of what you preach for they are Jews." "Well," said I, "I too am a Jew so you may accept my teaching as well as your father's." "But you are a Jesus man and my father is not," she made answer.

The audience were both amused and deeply interested so we continued our conversation. When I had explained again and again and prayed with her, she consented to put her trust in the Lord Jesus. Then I told her to go home and wait on Him. She went out and in passing by 17 Ewen St. where she had been first, the milliner called her in and said that he had work for her.

After she had made the arrangements necessary she returned and sent word to me by the janitor that God had provided the desired employment. "Thy faith hath saved thee."

ON THE SECOND FRIDAY evening of October we had a large and interesting meeting in Williamsburg. After reading a portion of the Scriptures and explaining it, the subject of the Lord's new commandment, "Love one another" was chosen and dwelt upon. When the meeting came to a close a Jew came and said to me, "Why did you not tell them that not only did Jesus the Messiah say to love one's neighbors, which would mean those with whom you are on good terms, but He also said to love one's enemies." This led me to ask him, with some surprise, if he were a Christian, for I remembered seeing his face many times in the meetings but he had never given any evidence of conversion. He answered with earnestness of heart, that the name Christian was too high and holy a title for him to assume, that he was not worthy to bear the name of the Messiah.

To the Jew the Hebrew word *Mashechee*, meaning Christian, is a sacred word and the sound of it conveys to him the idea of the great respect due to the Messiah of Israel. The familiar use of that name among Gentiles robs it of this effect.

THE SECOND SATURDAY morning service at Brownsville was attended by a few converts only. The new mission hall is located in a neighborhood of independent, blind, orthodox and, so to speak, aristocratic Jews. They determined to oppose the work to the utmost. They stationed watchers by the door to rebuke the Jews who entered the place, they listened at the walls and windows and incited some boys to annoy us. While I was preaching a few stones were fired at the rear wall of the room from a vacant lot behind it.

After the meeting I went out and talked to a group of the opponent Jews who were standing near by and told them of a loving Saviour of whom they had never heard. I also went into a few adjoining houses and talked to the families who listened to me with respect. They confessed that they had previously resolved to destroy the mission place but some of them now assured me of their good will in the future. They also pointed out to me the boys who stoned the building, the parents of whom promised that they should not repeat the act. I praised God for the opportunity he gave me to testify to these blind and ignorant brothers and sisters of the Lord Jesus Christ. They would not come to the mission and might never have heard of Him, but now their opposition gave me the chance to tell of God's salvation.

THE SECOND SATURDAY evening meeting at Ewen Street was largely attended. Great heed was paid to the reading of the 11th chapter of Hebrews. The subject was *Faith*. The faith of Abraham was especially pointed out to the audience; how he gave up his native country, relatives, friends, name and fame in order to follow the Lord. An appeal was then made to their souls not to consider their friends or parents but to follow Jesus Christ. Miss Susdorf then took the platform for a few minutes and in the course of her remarks said that if one is blessed with the salvation of the Lord Jesus he must pass it on to another; God said unto Abraham, "I will bless thee" but did not stop there for He continued with "And thou shalt be a blessing." Then the meeting was closed with a Hebrew benediction and some of the listeners expressed thanks for what they had heard.

ON THE THIRD WEDNESDAY evening a few who were present asked some earnest questions. One young Jew, a great sceptic, asked why none of the dead came to tell us that there was such a place as hell. I read for him the story of the rich man and Lazarus from Luke 16, and it made an extraordinary impression upon him for he remained speechless the rest of the time. At the close of the meeting he asked for some tracts and expressed a desire to become convinced.

THIRD FRIDAY evening meeting was well

attended being the largest we have had this season. After prayer, the Scripture in Genesis 3 was read also Rom. 5, beginning at the 12th verse. The text was Proverbs 28:13, "He that covereth his sins shall not prosper." Adam, who tried to hide his disobedience, Cain who intended to cover his act of murder, and Achan, who took of the accursed things and hid them in the earth, were referred to as illustrations of the text for none of them prospered but were cursed by God. Then the Jewish idea of self righteousness was gently brought to the light of this text. "Once" said the speaker, "I thought that if I observed the Sabbath, other holidays and the ceremonial laws and traditions of our fathers, I would be a righteous man. I knew I sinned but I believed that according to the Talmud many good deeds would outweigh my sins. Now this was *covering sin*. But the Holy Spirit opened my eyes to see that 'all our righteousnesses are as filthy rags' Isa. 64:6. Therefore now I confess my sins to God and believe and rely on his righteousness through the Lord Jesus Christ of whom it is written 'Jehovah hath laid on Him the iniquity of us all.'" Isa. 53:6.

Many in the audience were under conviction for they nodded their heads at one another to show they realized the truth of the statements. After the meeting a Jewess who came with her husband shook hands with me and said, "So shall I live; it is all true what you said."

ON THE THIRD SATURDAY morning, more Jews came to the Brownsville meeting than before and no stones were fired at the building. At the close of the meeting some of the audience told me that orthodox Jews, who were stationed at different corners, stopped them on their way to the meeting and remonstrated with them, begging them not to enter the mission. When I left the hall I found two infuriated Jews bitterly chiding my auditors. A crowd of men and women gathered when I began to reason with them for interfering with men's liberty. They listened for a few minutes until one zealot sprang out threatening me with his fists. He was pulled away by a man, who turning to the crowd said "There is no Jew in Brownsville as good as this missionary whom you allowed to be offended by that rascal. You ought to listen to what Mr. Cohn has to say. Go on Mr. Cohn." I turned to them saying, "These zealous brethren believe that the Jews who come to listen to me, commit sin." Here a voice interrupted with, "They as well as yourself ruin our holy religion and forsake our God."

GREAT ATTENTION.

"Well," continued I, "even if it were so, you have no right to persecute us. Do you remember the words of Joash in Judges 6:31, 'Will ye plead for Baal? if he be a god let him plead for himself, because one hath cast down his altar?' I have not come to ruin but to estab-

lish the holy religion among you, the religion of your own Messiah whom God sent to redeem you. This Messiah and his followers never use might or power, 'But by my spirit saith the Lord of Hosts.' Men and women, you know how our fathers were driven out from their land because they persecuted and killed the prophets, as it is written II. Chron. 36:11, 'But they mocked the messengers of God,' so do ye now despise those who bring you a message from God."

The crowd was large and all of them paid great attention, there being only one interruption when a Jewess remarked "The missionaries and not the Jews killed the prophets. Then I told them of the Lord Jesus Christ, the greatest prophet of all, how he suffered cruel death, how He loved His people so much that He prayed for them on the cross, and how He still loves them, now seated at the right hand of God until His enemies be made his footstool.

ANOTHER DISTURBANCE.

About the close of my long talk a very tall, stout Jew shouted out, "Get away with your love, it is love that murders innocent Jews among Christians all over the world. Look at the half million Jews in Roumania who have to leave their native country. Is this love? Can you show us anything that love has done for us Jews?" He then flung out his arms like a giant and pushed a number of men away saying, "Come away all; do not listen to him for you only encourage him by showing him such respect." Two went with him but the others as soon as they got out of his clutches returned and with the remained paid no attention to his call.

One thoughtful Jew who stood quietly from the beginning to the end, made the following speech, "Once I saw a strong dog being attacked by a number of small dogs to whom he was a stranger. The little ones were very much excited, barked, ran and jumped at the stranger, but he evinced little resentment only showing his teeth now and then, and continued on his way in peace. I have seen the same sight among you this morning. Some of you have appeared like those wee and feeble dogs but this man (pointing to me) has shown great courage and peace. I conclude from this that those excited men have nothing in their minds but anger, and it is written, 'Anger resteth in the bosom of fools.' Eccl. 7:9. But I am convinced that this man, although I do not know him, speaks the truth and has wisdom of which I should like to know."

This man afterwards had a private talk with me and seems, as far as man can tell, very near to the Kingdom. This is one result from the opposition to our work. "Surely the wrath of man shall praise thee." Psa. 76:10.

THIRD SATURDAY evening. After prayer the 110th Psa. was read and parts of the first and

third verses chosen for the text. "Until I make thine enemies thy footstool" and "Thy people shall be willing in the day of thy power."

Two questions frequently asked by Jews about the Lord Jesus, were discussed, viz.: that of the orthodox Jews, "If Jesus is the Messiah why did God allow his enemies to triumph over him," and that of the socialists, "Why did God create Satan and give us a desire to sin?" In answer to the second question Gen. 4:7 was quoted, "Sin (Satan) lieth at the door and unto thee shall be his desire." The word however does not stop here but closes with, "And thou shalt rule over him."

God has ordained that man shall advance in spiritual power through strife, and just as we gain strength physically by conquering opposition so will we grow and enlarge spiritually by overcoming resistance. It is said that when Alexander the Great had finished his conquests, he wept, and when asked the reason of his uncalled-for grief, said, "As long as I had enemies to conquer I had opportunity for growth in power, but now that I can carry on no more wars, I have no hope of further advancement." So the Lord Jesus must become great by conquering his enemies. What more can be desired than is granted by God in the promise, "Thy people (meaning those who were spoken of as enemies in the first verse) shall be willing."

I also told the incident of the morning at Brownsville, showing that His enemies caused the name of Jesus to be glorious in the sight of spectators. Quite a number expressed their sympathy for me and regretting such actions, were glad that nothing of the kind had happened in Williamsburg.

FOURTH WEDNESDAY evening a number of questions were asked but most of them were unscriptural. Two men who listened carefully to what was said, became interested and asked for Bibles and tracts.

FOURTH FRIDAY evening. When I neared the mission hall on Manhattan Ave. I had to push my way through a large crowd gathered at a political meeting opposite. The whole block, sidewalk and street, was filled with people who seemed occupied with politics, yet to my surprise, our quiet Gospel meeting was well attended. I had to contend with the brass bands and drums outside, but the noise only made the audience listen more attentively.

The 7th of Romans was read and the idea of the possibility of being justified through keeping the law was proved groundless. The text was the fourth verse, "That ye should be married to another." Moses is a good example of the impossibility of justification through the law, for though obedient and faithful most of his life, yet he was punished and did not see the Promised Land because he broke a,

so-to-speak, insignificant law. The law only condemns but can never pardon and as there is no man who has not broken the law, all must be condemned.

The grace and mercy of the Lord Jesus Christ and God's righteous ground of salvation was introduced, contrasted and offered to the people. They paid great attention and, considering the political attractions, it was most remarkable. It seemed truly as if they had "set their affections on things above and not on things on the earth."

THE FOURTH SATURDAY morning at Brownsville was marked by God's blessing and a large audience. The 5th of Jeremiah was read and the 16th verse of the 6th chapter chosen for the text. "Stand ye in the ways and see, where is the good way—and walk therein and ye shall find rest for your souls. But they said we will not walk therein."

While they listened to the Word of God it was evident that the holy spirit was working in their hearts, for I could see by their faces that nearly all were under conviction. When the sermon was finished, opportunity was given for questions and although only a few were asked, these were earnest inquiries after truth. One Jew stood up and said, "I have nothing to ask except that you will teach me more of this good way, I wish to know it better and to walk therein."

FOURTH SATURDAY evening Colossians third was read and verses 9 and 10 chosen for the discourse. "Put off the old man" and "Put on the new." The contrast between a follower of Christ who has "newness of life" and the unbeliever who is "dead in trespasses and sins," was pointed out. An appeal was made in the words of the prophet "Repent and turn—for why will ye die O house of Israel?"

My listeners became very thoughtful and deeply absorbed, sitting with wide open eyes and I who looked into their faces could see a great work was going on in their hearts. Three young men confessed the Lord Jesus and a fourth came at the close of the meeting and said, "I want to belong to you." I asked him, "What reason have you for leaving your old religion and accepting this?" He answered, "I don't know, but if you belong to it, I may surely belong to it, also." "That ought not to make you leave your religion. Do you believe in the Lord Jesus as your Saviour?" "If you say so Mr. Cohn, I will believe—Do you?" I insisted, "Why do you want to leave your religion?" To this he said, "I will tell you the truth. You said that those people who belong to this religion are kind and good and I wish to belong to good people." I gave him the New Testament in Jargon and a tract and told him to read them carefully and when he realized his need of a Saviour he might then belong to this people.

Wonders of the "Peculiar People."

The following extracts from an address by Bishop William R. Nicholson, D. D., of the Reformed Episcopal Church, are so interesting and instructive that we feel sure our readers will enjoy them. As the entire article is too long to print in this issue, we give part this month and hope to conclude it in our next.

"Three thousand five hundred years ago the Jews were a people. The American, nay the Englishman, the Frenchman, the German, the Russian, all were mere boys alongside this venerable gray head. They were in contact with the Pharaohs of Egypt, had many a tilt with Nebuchadnezzar, were already old when Greece and Rome were founded, were at the height of their prosperity as a State when Homer was singing the wrath of Achilles. In so long a stretch of ages countless peoples have appeared and disappeared; in fact not one of an antiquity so venerable save only the sons of Ishmael has ever survived that crushing weight of years. But here is the Jew, now more than three thousand years old, yet still in all his ancient Jewish explicitness; dwelling in every part of the world, but without any place of his own. Were there nothing else, this racial everlastingness must point out the Jew as being, like Saul, "from his shoulders and upwards," higher than any others.

Secondly, the wonder grows, for while they have been imperishable as a people, at the same time they have perished as a State; immortal as a race, but dead as a body politic. They are an interminable chain of corporate life, but the chain would seem to hang in the air upon nothing. For eighteen hundred years they have felt none of the cementing charms of country, nor the brotherhood of civil government. Yet they live as a people, they are Jews forever; the seeds of a body politic are preserved in their blood. Other peoples, when dispersed abroad, are absolved like rain-drops in the ocean; but the Jew floats hither and thither, in all waters, to every shore.

Thirdly, still the wonder grows, for thus have they so exceptionally persisted as a people throughout the ages in defiance of such sufferings as that the half of which no other people has ever endured. At the siege of Jerusalem by Titus, the people raked the very dunghills for food, mothers ate their own children, more than one hundred thousand died of hunger, the city stank like a charnel house. Ninety-seven thousand were taken prisoners, and "the value of the plunder obtained was so great that gold fell in Syria to half its former value."

And then demolished as a body politic, no longer an organized power, horribly cut down in number, festering with the memory of their appalling subversion, homeless, friendless, forlorn, the entire people, by squads and in

various directions, began those world-wide wanderings that as yet have not ended. And as they began, so have they continued, for all along the way what calamities! (Constantine outlawed them, cut off their ears, and dispersed them as vagabonds. Justinian excluded them from the provisions of his civil code, abolished their synagogues, and made them incapable of bearing testimony. The earliest legislation in France was an ordinance against them. Even Magna Charta legalized an act of injustice toward them. In the German States they were reckoned the slaves of the emperor, and were enormously taxed and plundered. In most countries they were prohibited from owning land, and were excluded from universities and schools. Seven times they were expelled from France. At one time every Jew in England, without distinction of age or sex, was imprisoned, and their wealth confiscated to the Exchequer. In Spain one hundred and seventy thousand families were driven forth at one time in circumstances of atrocious cruelty.) And how they are dealt with in Russia, our own eyes have seen. But, enough; these specimens may suffice. An universal treatment they have received so cruel and disastrous, it was estimated two hundred years ago that at the time the whole number of Jews in the world was not more than three millions.

Look back now and behold them. Despised, slain, starved, enslaved, banished. They glutted the slave markets of imperial Rome, the sword has devoured them by millions, famine has destroyed them by myriads, and the contumely of sixty generations has deluged them, the whole world has been choking them with "the wormwood and the gall." Long, long have been the wanderings of the tribe of the weary foot, and scattered from one end of the earth to the other, everywhere, "from Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras," fleecing, violence, massacre, banishment, hunger, thirst, and want of all things, have dogged them as their shadow; the desert breath of scandal has shrivelled them, the bloodhounds of hate have torn them to pieces. They have had "a trembling heart and fear day and night, and no assurance of life." (Deut. 28). The infamy of mankind, "the one proverb common to the whole world."

And yet despite it all, a people ineffaceable they remain; while a full end has been made of their ancient enemies. "The Egyptians, the Assyrians, the Babylonians, the Romans, have not a single representative on earth;" but the commonwealth established by Moses is even now overspreading the world. The Jew is the miracle of mankind."

TO BE CONTINUED.

Jewish Notes.

Whatever critics may see in Zionism and the Congress, this movement is unquestionably most interesting and full of significance. It is the greatest movement in Jewish history for the last 2,000 years. It is a movement that will yet play a most important part in the history of mankind.—*Morning Star*.

It is said that a short while ago a number of anti-Semites in Roumania, including members of Parliament, wrote to Spain, asking for an extract of the laws in force against the Jews during the Inquisition, as they were desirous to introduce them. The Mayor of Madrid replied that he had not the time to look up all the laws, but he would be glad if they could send their Jews back to Spain, as Spain had ceased to advance since the Jews were banished.—*Trusting and Toiling*.

Our Constantinople correspondent in another column, enumerates some of the acts of kindness which the Jews have experienced at his (the Sultan) hands. These included the formation of a Relief Committee and the contribution of a handsome sum of money to succor the Jewish sufferers from a serious fire; the conferring on Jews for the first time, of the rank of Pasha, the appointment of Jewish doctors to attend the Imperial person—a remarkable perpetuation of a mediaeval practice—the vigorous suppression of anti-Jewish disturbances (contrasting remarkably with his alleged apathy in the case of the Armenian massacres), the desire to enlist Jews in the service of the State—as shown in his appointments to the Council of State, the diplomatic service and the provincial governments; and his anxiety to provide an asylum and relief for the out-cast Jewry of Roumania. Perhaps the most extraordinary evidence of imperial goodwill is his annual gift of 8,000 francs for the purpose of providing the Jewish poor with Pass-over cakes. Naturally enough, the Sultan has no more ardently loyal subjects than the Jews.—*Jewish Chronicle*.

• This kindness of Mohammedan rulers to the Jews is, in fact, a very curious phenomenon of the modern world. Curious, that is to say, not in itself, but because of its contrast with the attitude of some Christian nations.

Is it not a strange thing that toleration which is a mere name, or a hated memory in some parts of Gentile Europe, should be such a living reality in despised and backward Turkey?

There is no "pale" in Turkey, no brutal oppression leading perforce to immigration, no persecution of Jewish soldiers because they are Jews, no kidnapping of Jewish girls; and

the contrast is heightened by the fact that the State whose reputation in the art of crushing the lives and souls out of its Jewish subjects is greatest—we refer to Roumania—is the very one which Europe tore from Turkey, because it would not allow a subject people to be oppressed by Turkish intolerance.

All this is food for reflection to the publicists and thinkers of latter-day Europe.—*Jewish Chronicle*.

Articles Received.

Mrs. J. S. B., a parcel of clothing; Mrs. S., a quilt and material for sewing school.

Contributions during October.

Mr. R. L. C., \$30 to pay rent for Ewen St. Mission; R. H. D., \$5 for expenses of the work; The young people of the First Baptist Church, Brooklyn, per Rev. Mr. Baker, \$10 for general expenses of the work; Miss L. M. R., \$7.50 for poor; Mrs. J. A. P., 50c. for Christian reading matter; Miss T. S., 50c. for general expenses; Mrs. J. S. B., through Miss E. T. M., 50c. for sewing school material; Mrs. J. W., \$5 for Hebrew Bibles; Mr. W. H. M., \$5 for general expenses; D. M. L., \$2 for general expenses of the work; Christian Endeavor Society of the First Ger. Pres. Church, Brooklyn, through Miss Zeumer, \$5 for the general expenses of the work; Mrs. A. T., 50c. for the Hebrew Bibles; "A Friend," \$25 for general expenses of the work; Collection of Pres. Church, Springfield, N. J., through Rev. Wm. Hop-
paugh, \$5 for the work among Jews.

The Needs of the Work.

GENERAL EXPENSES.

The necessary amount for the general expenses of 13 Ewen Street Mission, viz: rent, janitor, organist, gas, printing, signs and incidental expenditures, is \$80 monthly.

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.

EMPLOYMENT.

We wish some philanthropic and enterprising gentleman or company could be induced to start an industrial plant and give employment to those who are thrown out of work by reason of their belief in the Lord Jesus Christ.

TRACTS.

The work is always in great need of tracts. Only those who had the experience know the

value of spreading literature. To print new tracts the cost is about \$20 per thousand; while to reprint from the plates, is only \$8 per thousand.

HEBREW BIBLES.

There are poor Jews who have not the Hebrew Old Testament in their houses. I know a number of worthy cases, if there were the means to buy and give them freely.

NEEDED, A READING ROOM.

We are now occupying for Mission purposes two stores on the ground floor of buildings, and these rooms are not occupied during the day. If we had a man in charge these rooms might be used for reading when the meetings are not in progress. A true Jewish convert who would receive such as came in, give them a tract to read, or a New Testament, and talk to them personally, would be a great factor in the evangelization of the Jews. The salary of such a man would be twenty-five dollars a month.

A HOUSE FOR DESTITUTE CHILDREN.

I am always meeting with poor children, either fatherless, motherless, or having sick and indigent parents, who need a home. There is but one Jewish orphan asylum in the city, and most of the time it is crowded, and even when there is room, the children of believers, or those who attend the Mission are not favored by the institution. It is a very hard thing, in my experience, to place a Jewish child in a non-Jewish institution. Often the managers ask me why I don't take Jewish children to the Jewish asylum, and they do not seem to understand that believers in Christ cannot go there. I have also observed that such children are brought up in a most miserable way, and many of them become crippled. Who will feel for these little ones, and help them to have a home?

REMEMBER THE POOR.

In the work of my ministry I am never free from worthy cases of want, and suffering; and many of these are induced or greatly augmented through adhesion to the truth as it is in Jesus. The Jewish poor do not like to live on charity, choosing rather to suffer; yet there will linger in many of their minds a feeling of suspicion that Christians cannot be sincere if they ignore these pressing temporal necessities. I may even myself be deemed pretentious and unsympathetic if I cannot lend a little aid; thus hindering the Gospel. To any heart sorrowing for these, God's own people, Christ's brethren in the flesh, I will gladly be their distributing agent.