

THE CHOSEN PEOPLE.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS

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

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Devoted to Israel.

"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."—Isaiah 41:8, 9, 11.

Salutation.

"We go to salute the children of the King."

II. KINGS, 10:18.

Dearly Beloved Christian Friends:

I would say in the words of our brother Paul, "Grace be unto you and peace, from God our Father and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ; that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." May this blessed hope so comfort your hearts and stablish your faith that "when He shall appear we may have confidence and not be ashamed before Him at His coming." In these "last days" it seems as if the Lord were very near, as if He would come at any moment. It may be that even before this paper reaches your homes we may have heard His voice and have gone to be "forever with the Lord." I pray God that each one of us may use the moments and days as they slip by for turning many to righteousness and so shine as the stars forever and ever.

TWO BAPTISMS.

I know you will all rejoice with me to hear that two of the converts of this mission have had the courage to confess Jesus as Lord in baptism. They did this on Sunday evening March third, in the Marcy Avenue Baptist Church. The service was conducted by the Rev. W. C. P. Rhoades, D. D. The man, Mr. Hurwitz, of whose conversion an account is given in this number, was brought to the light some months ago at the Williamsburg Mission. He has a wife who believes in Christ but did not wish to be baptized. Mrs. Hershowitz, a Jewess of Brownsville was the other convert. Her husband and six children are all believers, but the mother was the only one who was anxious to be immersed.

The results of baptism to Gentiles usually are a reception into the fellowship and sympathy of believers, while the world at large though perhaps indifferent is not openly antagonistic. But to a Jew the step is one of greater moment as the effect is quite different. Whereas he was persecuted before for even entering the Mission and listening to the preaching, now his troubles increase. His former companions and acquaintances are immediately arrayed as his enemies. If his employer knows of his new faith, he will withdraw all his favors and probably cut off his means of support. Is it a wonder that hundreds of converts that I have seen as a result of the preaching of the Word are keeping their faith secret? Most people think there are no martyrs to-day, but I consider that Jews who are willing to confess Christ before men, are such.

A PROBLEM.

The number of girls at the Sewing School has been steadily increasing during the month, and this brings the teachers face to face with a problem which seems difficult of solution, and for which they ask your prayers and aid. Anyone will realize that four teachers cannot give proper instruction to sixty girls, ranging from five to fifteen years of age, and it is a question whether they ought to continue doing indifferent work, or exclude some of the girls, or close the school entirely. The latter course, I do not want to think of, for how sad it would be to hinder the Holy Spirit when the Word is taking hold of the girls and the blessing is spreading through them to their families. May the Lord move some of His children to help in this department of the work and make it possible for the seed to be sown in the youthful hearts before they are filled with the evil and false doctrines of the world.

Most sincerely yours,

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

Per Miss E. T. M.

THE CHOSEN PEOPLE.

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COMMUNICATIONS.

All communications are to be addressed to the editor and superintendent, Mr. Leopold Cohn, 620A Quincy St., Brooklyn, N. Y.

Work of Others.

It gives me great pleasure to see how some Christian people are becoming more and more interested in the cause of Christ among the Jews. So much so that they have taken the right step and become Missionaries themselves. For the sake of explanation I will quote a few sentences from different letters and let them speak for themselves.

THE POWER OF THE BIBLE.

We put first a few words from the same friend from whose letter we quoted in the last number, thinking some would be interested to know the result of her visit to the Jewish couple mentioned.

"I have had quite a talk with the Jewish couple and I find they are not so opposed to our faith as most of them are. They read the Bible and have attended some Gospel meetings. * * * The husband thinks I will be a good person to have for a friend because I read my Bible. He must have seen me reading on the back stoop summer mornings and evenings. That spoke plainer than words or sermons."

Mrs. S. L.

BIBLES GIVEN TO PEDDLERS.

"I have been giving the New Testament to Jewish peddlers from Trenton, who pass my house. Now, however, I feel that perhaps I had better give them the Old Testament."

TEACHING TO SEW.

"I hope Mrs. Berlowitz, a very poor Jewish woman, will come to your meeting so you can have a talk with her. Her three little girls come to my house every Saturday to learn to sew."

MET A RABBI.

Another says in his letter that among others, he paid a visit to a young Jewish couple. He met an ex-rabbi there, but as he couldn't talk English there was not much of a conversation with him. After a long talk with the young couple, they cordially invited him to come again.

Pleased with the Paper.

It is gratifying to receive letters from Christian friends who count it a Christian kindness to encourage and strengthen one another by a cheering word, expressing their feelings about the paper. One of a number is as follows:

"I can hardly find words to express to you how highly we prize your paper. We thoroughly enjoy every number and it just fills our minds and hearts with hope and an assurance that the "Consolation of Israel" is not far distant. * * * We have shared THE CHOSEN PEOPLE with a neighbor and they, like we, feel that they cannot do without it."

Williamsburg Mission.

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

The meeting for inquirers, Wednesday evening.

Brownsville Mission.

Chief meetings at 331 Rockaway Ave., near Liberty Ave., Brownsville, Thursday at 3.30 p. m., and Saturday, at 2.30 p. m.

The View of Christ's Mission.

The interest in Jewish missionary work will rise and fall in the Christian heart with the high and low view of Christ's mission. If we take that common and low view that His mission was intended to civilize people from savagery and barbarity, to turn drunkards into sober men, and to make criminals better men and women, then there is no great need of such work among the Jews. But if you take the high and real view of the Divine mission of Him who was not a mere man, but the Son of God, that He came to reconcile sinners unto God and His law, then you hear a mysteriously divine whisper, "Go rather to the lost sheep of the house of Israel," for God gave the law especially to them and they are the ones who chiefly broke that law.

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.

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.

Incidents in the Work.

A Remarkable Experience.

The accompanying picture represents a young man of twenty-seven years, who was a Hebrew student for the rabbinical office in the Rabbinical Colleges of great Russia. He had never heard the wonderful story of the Crucified Messiah until he came to our meetings about a year ago. Once during his years of study, while on a vacation from college he had visited an aunt in another city. As he was walking along the street he passed by a store where a man was offering small books to the passers by. Being a great student, this attracted him and he went over and asked to inspect the book. He opened it and read in Hebrew on the first page "This is the book of generation of Jesus the Messiah, the son of David, the son of Abraham." These words had a great power of fascination for his mind for he had never read of such things before. (Most Jews although they see the crucifixes in the towns and villages of dark Europe know nothing of their meaning, but imagine they are the idols of the Christians.)

A STRANGE BOOK.

He asked the man what was the price of the little book, and when he was told that it was given away freely, he greedily seized it and put it into his pocket. Straightway he went to the synagogue where the "holy" Jews and "saints" sit all day and read the books of the Talmud. He had no patience to walk about or to rest but desired to read the book immediately. As soon as he came in, he took a large book of the Talmud, sat at a separate table by himself, opened the big book and put in it the small book, the Hebrew New Testament. He did this because of two reasons; first, perceiving the strangeness of this book he instinctively anticipated the disapproval of the "saints;" and second, because he did not wish to be seen reading such a small book. The great Talmudists like to have a very large book before them as well as desiring to wear large borders and large phylacteries. They do not study the Bible because it is so small and they think it only a child's book.

So this Mr. Hurwitz wanted to conceal the little book in the big one. But one of those sly "saints" unfortunately noticed the small book going from his pocket to the Holy Tal-

mud, and at Satan's instigation he immediately rose and gave an anxious and curious look at the book over Mr. Hurwitz's shoulders, and then exclaimed "Woe unto me, and woe unto us all." Everyone was aroused and surrounded the young student. Some knew that a missionary had been there distributing these books, but they knew nothing of its contents.

PREVENTED FROM READING.

Soon however, all were told of the nature of the book, and that the rabbis of the town had excommunicated it and the one who read it. They asked Mr. Hurwitz whether he knew of the ban under which the book had been placed, and when he said no, they excommunicated him too, and cursing and beating him they pushed him out. He at once went to a rabbi with whom he was well acquainted and told of his sad experience. He protested his innocence, saying that he knew nothing of the nature of the book and desired to be absolved from the ban.

So the rabbi summoned some of the holy men and they made a big fire and burned the little book to ashes and shouted with a loud voice, "Blessed art thou Jehovah our God, the King of the whole universe, who has sanctified us with His commandments and has commanded us to 'put the evil away from among us.'" Deut. 17:7. They then set the young man free. He was so glad to be released, after such a surprise and fright, that he had no desire to read any more strange books.

IN THIS COUNTRY.

The persecution of the Jews in Russia brought Mr. Hurwitz among thousands of others, to this country some eight years ago. Two years ago he married and has been highly esteemed among his relatives here because of his Hebrew education, and has enjoyed a happy life.

About a year ago he came into one of the meetings at 13 Manhattan Avenue and heard for the first time in his life about the Lord Jesus Christ.

He continued attending the meetings and noticing his earnestness, I offered him the Hebrew Old and New Testaments, asking him to study them and when he had some difficulties to come and ask me. He felt drawn toward the Lord Jesus Christ more and more until a couple of months ago, a decided change came to his heart. There was a great struggle in his mind to overcome, viz, to confess Him



Baptized March 3d in Marcy Avenue Baptist Church.

before men, which of course would mean much to him. But thank God, the Holy Spirit gained the victory.

Friday evening, Feb. 22d, Mr. Hurwitz whispered into my ear, "I wish to confess the Lord Jesus Christ in the presence of all these people." I said, "I cannot have you do so now," for I thought it would be better to put off until another evening when I had ascertained his real conversion. So the following evening, Saturday the 23d, he came up to the platform after my usual Gospel talk and spoke for about five minutes.

CONFESSING CHRIST.

He spoke something in this manner: "I wish to tell you all that I have been lately convinced that Jesus is our Messiah, and I have accepted Him as my Saviour and Redeemer from my sins. As I was reading a portion of the Bible last week it impressed me with a new light and I would like to impart it to you.

I read how after Cain had killed Abel, God pronounced a severe sentence upon him and made him a fugitive and a vagabond in the earth, or as the Hebrew has it, "a perpetual wanderer." Having my eyes opened to believe in Jesus, I was forced to look back to the time when we killed our brother and our Saviour Jesus, and is it a wonder that we like Cain are fugitives or wanderers in the earth? Men, think of it, repent and accept Him."

This gentleman is the Vice-President of the Union of his trade. The Union was to hold a meeting on that same evening in a hall right opposite the Mission room where he gave his testimony. The President was appointed to address their meeting, but it happened that he was absent so the Vice-President was expected to make a speech. While they were waiting for either one of them to come, some of the members dropped into our service and to their great surprise listened to their Vice-President's speech about Jesus. They left the meeting horrified, ran over to their Union brethren and broke the news to them. They waited anxiously for Mr. Hurwitz to leave the meeting, and as soon as he appeared he was hurriedly summoned to come to the Union meeting. Although it was half past nine they were still waiting for him. When he came in they asked him whether it was true that he had become an associate missionary of Mr. Cohn's. "What makes you think so?" he asked. "Why you preached from the same platform this evening, didn't you?" And when he told them that he simply gave his testimony concerning Jesus whom he believed with all his heart to be the Anointed of God, they frowned upon him and showed great displeasure. The result of his action is not yet known.

"I have chosen thee (the seed of Abraham) and not cast thee away."—Isaiah 40:9.

A Centenarian's Attitude toward Christ.

A young Jew who has attended the meetings for a long time has expressed his belief in the Lord Jesus Christ. At first he used to behave impolitely, but I bore it patiently and he grew quieter and quieter until he at last came out decidedly for Christ. The 53d Chapter of Isaiah, explained by me again and again, made a deep impression upon him, and ever since he has questioned every Jew whom he meets in regard to that Chapter, asking what person it refers to as a Suffering One for others' sins.

One afternoon at the Sunday School in the Williamsburg Mission the young man told me the following story:

"I had a long talk the other day with my grandfather who is one hundred years old. He sits all the time at a table in his room pouring over the Talmudic books and reading Psalms, and is therefore considered by the Jews as a *Tzadik* (the Hebrew word for a righteous man). I ventured to enter his room at his busiest study, with the prophecy of Isaiah in my hands and turning to the 53d Chapter said, 'Grandfather, I want to know about this chapter. Please explain it to me.'

The old gentleman gave a look at the chapter, with which he was seemingly well acquainted, then lifted up his heavy eyebrows and gazed upon me steadily with a mingled look of surprise and sadness. So he stared for a few minutes, then all of a sudden, turned away from me and began to shake his hands, saying, 'Leave me alone, leave me alone—don't trouble me.' But I insisted, 'Please Grandfather, I want to understand this Chapter. You know it and I want you to explain it to me. To whom does it refer?'

So I gave him no rest though he kept on begging me to leave him alone, with a touching appeal that would have caused anybody to feel for him.

AT LAST HE SPOKE.

After a while he turned and said, 'Well, my son this is the stand that the missionaries take. They say it refers to the Crucified One.' Then I asked, 'How do you explain it?' 'Well we Jews explain that this chapter refers to the Jews.' 'But Grandfather,' I said, 'how can it mean the Jews since it speaks of *one* person, and that God has laid upon that person, the sins of us all. How could God lay the sins of the world upon the Jews? And another thing. It says that the person died and was buried in a grave, and the Jews are alive.'

He then stared at me again, his old eyes sparkling like a lion's so that if I had not been strong I would have fainted for fright. After a time of looking he again began to shake his hands and shout at the top of his voice—'Leave me alone—Don't trouble me—Go away.'

The young man commenting on this story said to me. "Of course I can now see the

crooked way these learned Jews and rabbies take in explaining the Scripture. They are all thieves (a Jewish expression like the English, rascals)."

A Russian Jew Converted.

A Jew from Russia, a bright and intelligent man, used to attend the meetings just for the sake of making fun. He had had bitter experiences in Russia at the hands of the so-called Christians there, and his heart was full of hatred toward anyone advocating the Christian religion. But the Spirit of the Lord caused this man to read and study the Scriptures and he began to show signs of changing. I, however, had so little faith in his speedy conversion that I did not consider the changes as real as I would have done in another Jew.

A few weeks ago I happened to pass by his home. He noticed me from the window, as there are not many persons on the streets in Brownsville, and ran out to meet and ask me to come in. He told me that he had not been able before to tell me of the great change that Jesus the Messiah had wrought in his heart.

KNOWN BY HIS FRUITS.

I looked at him with surprise, thinking as I had always done before that this was another joke of his. But he quickly reassured me by his earnest face and sincere utterance that he meant all that he said.

"Do you know" he said, "why I used to talk against Christianity? It was all because I didn't know the Messiah Himself, and I am sure he will forgive me. I have studied our Bible—the one you gave me, I have compared it with the story of the New Testament and I have found that there is no other truth in this world than that the Jesus of the New Testament is the promised Anointed One of the Old Testament." I asked him, "Have you now any bitter feelings against Christians as you used to have?" "I honestly tell you—No. How could I? Jesus the Messiah had no bitter feelings towards His greatest enemies. What are the changes that you referred to," I asked, "how did he change you." Then he whisperingly replied. "When I wanted to send a letter to my relatives in Russia I used to save postage by wrapping the letter in a newspaper and paying only one cent for that. In this way I saved about fifty cents a month. But since I have learned that some day I will meet my Messiah, Jesus, who took away my sins, terror has come upon me when I remember that He sees me doing this dishonest thing, and He has so changed me that I cannot do it any longer."

"As many as received Him, to them gave He power to become the sons of God." John, 1:12.

A Division in Brownsville.

The colony in Brownsville is increasing in the number of Jewish inhabitants but they are always on the move. It is like a great hotel with people coming in and going out all the time. During the last six years I have met many Jews who afterwards left Brownsville while others have come in their stead. There are a few who were among the first attendants when I opened the Mission six years ago last September.

On one occasion, at the request of a Jewess, I had a public argument with one of the rabbis which of course resulted in the victory of the Gospel. But now a new rabbi has come who is trying with all his concentrated might and power to destroy my influence over the people. He has arranged preaching services for every Saturday afternoon at the time I hold meetings and all his preaching is, of course, to show them that they commit a great sin if they attend the Mission meeting or even look into my face. On one occasion he proved to the audience that it was a service to God if they could kill me and those who came to my meetings.

SOME PROTESTED.

Some of my old friends could not suffer such sentiments and they printed circulars, protesting against the rabbi and his teaching. They reminded people that in America the Jews have liberty of speech, and it was a shame for the rabbi to utter words which might have been used in a Russian village inhabited exclusively by fanatic Jews. The circular concluded that it was a shame for men to listen to such a preacher.

This of course, caused more bitter feelings among the ignorant Jews who adhere to the rabbi, and quite a division has been made between those who attend the meetings and those who do not. "But we know that *all things* work together for good to them that love God."

Returned to Darkness.

I have been filled with regret over the situation of a Jew in whom I had taken great interest. He was a capable man of extra intelligence and Hebrew education who became an earnest inquirer after the truth. He read first, all my tracts, then he took an Old and New Testament which he read carefully and frequently reported his study to me. I had great hope that this man would soon be brought to the light, but last week at a Wednesday evening meeting he came in and said to me, "I am going back to Russia and perhaps we'll never meet again, so I've come to bid you good-bye. I think I can never forget you."

HIS VIEW OF AMERICA.

After a talk I found out the following story: He came to this country two years ago and tried to work very hard to make a living and

also to save a little money as he wanted to bring his wife and children over here. But the experience he had in this city banished that idea. He saw how other Jews were persecuted by having missiles and stones thrown at them in the streets, and read much of what happened in other cities and even had a taste of it himself. So he decided that it was better for the Jew in Russia than in America, for there, he said, the common loafer on the street is kept under great restrictions, only the noblemen and the officials persecute the Jews by the special laws against them. On the street the Jew is like another citizen, has freedom and peace, but here in America the freedom is on the paper of the Constitution and the rough class can do as they like. "I could not enjoy my life among such people," he said, "I would rather be a slave to the Czar in Russia than to be humiliated by the loafers in the streets of America."

This is not the only case. I have met quite a number of Jews who preferred Russia to America owing to the above reasons. But I have not regretted anyone's going so much as this man's, because he was so near the truth and now has returned to dark Russia.

The Kaddish.

We mentioned briefly in our last number the fact that Jews say "Kaddish" for their dead parents, and some friends have asked me since, concerning the origin of their belief in this prayer. Finding it hard to write particulars to each one, I promised to put an account in this paper.

A Talmudic legend which is regarded by the Jews as a most sacred truth, says that once a great rabbi was traveling in the country and while passing some lonely woods he thought he heard a human voice. He stopped and listened more closely. Following the direction of the voice, he arrived at a place where he saw volumes of smoke coming out of cracks in the ground. He marveled at the scene and tried to solve this problem, and stood there for quite a time until a man with a heavy bundle of wood on his shoulders disturbed his musings, by suddenly throwing his burden to the ground.

EXPLANATION OF THE SCENE.

When the rabbi asked the man for an explanation of these things, he said, "This is gehiman (hell) and I am being judged here for my sins. I have to bring wood, pile it up, and then lay myself down on it while a fire from underneath the ground, where smaller sinners than I are burning without having to carry their own wood, ignites the wood under me and burns me to ashes. Then an angel comes and creates me again and so I have to repeat again and again the old course of bringing

wood, getting burned to ashes and being created again." Here he began to groan very bitterly. The rabbi being touched asked him whether he could help him. (The Jews believe that a holy Jew, especially a rabbi can, by reading a portion of the Talmud in behalf of the dead, bring them out of purgatory.) To this the man answered. "You can help me in this way. If you go to my native city, N - - n, and find my son, J - - n, and teach him a short prayer, which he shall repeat in the synagogue, in the presence of a due quorum, every time possible, he will thereby help me out of this terrible place." The rabbi asked him, "How do you know this?" And he said that he had heard it announced many times by the angels who said that if repeated by a son, for a year, the parents could be delivered from hell.

At this point the man began to tremble and shriek fiercely, saying, "Now I have to lay me down." So the rabbi ran away, greatly horrified, for he saw the flames consuming the man, whose screams broke his heart.

AIDED THE SUFFERER.

The rabbi at once began to inquire for the city of which the man had spoken and though he was told of its great distance, yet out of pity for the man he undertook the long journey. When he reached his destination he inquired for the man whom he had seen in the woods and was told that he had died long ago and that his son was now an old man. The son was called to the synagogue and a quorum of ten Jews was gathered. The rabbi then taught the prayer which the son repeated in their presence with great solemnity. The rabbi was then invited to stay in the city for a few days as the people admired him for his great revelation. The first night he dreamed of the man in the woods and thought that he came near, bowed, and expressed great gratitude, telling him that he had been already helped by the prayer of his son.

This is the origin of the Kaddish. Ever since then the Jews all over the world have adopted the prayer, which is in the Aramaic language. Every male orphan recites this prayer, morning and evening, for a year after their parents' death. They further believe that when the orphan repeats it, the dead parents can hear the sound and so know that their children have not forgotten them. They believe that the prayer has an extraordinary power to reach the throne of God and prevail upon Him for mercy and compassion to the dead sinner.

Jewish Notes.

TWO RABBIS DISCUSS JESUS.

That the Jewish mind and conscience are troubled about the Lord Jesus Christ is often manifested to an observer, in various ways. One of the most prominent rabbis in New

York, Dr. Silverman, in a sermon to his congregation in the Emmanuel Temple, declared, a few weeks ago "that the Golden Rule is already contained in the Mosaic law." Then another rabbi, M. H. Harris of the Temple Israel of Harlem, said in a letter to the *N. Y. Times* on Feb. 21st, that he must differ from rabbi Silverman for "The injunction in Leviticus, 19, 'Love thy neighbor as thyself,' though beautiful is not identical with it. The Golden Rule, however, was taught in its negative form by Hillel, the teacher of Jesus' teacher in these words: 'That which is hateful to thee do not unto thy neighbor.'" * * * * Dr. Silverman further says "The Sermon on the Mount contains no new principle or teaching until we reach the words 'Ye have been told that an eye for an eye, but I say unto you resist not.'" &c. This is hardly accurate. Parallel maxims of the beatitudes and other teachings of Jesus may be found scattered through the Jewish Scriptures and in the early rabbinic ethics. Nonetheless the sermon on the Mount becomes new through selection, excision, and emphasis. * * * * Now a more important question still. Was Jesus' admonition of non-resistance and exhortation to return good for evil necessarily an abrogation of the lex talionis—"an eye for an eye"? (The rabbinic interpretation of this law was not that the actual eye or tooth of the offender shall be destroyed, but that he shall pay for the damage that it represents.) My answer is decided, No! We meet here with a distinction usually overlooked in these comparisons. The injunctions in Exodus formed a legal code, the injunctions of Jesus formed a sermon. A code is intended for immediate application and literal fulfillment. It deals, then, with practical issues and takes humanity as it is. A sermon dwells on the ideals of life and takes humanity as it should be. We need both—the law to make the best of life as we find it to-day, the sermon to exalt it for tomorrow.

The Jews of this country are greatly interested in the report recently received by the State Department at Washington from Consul Merrill at Jerusalem. The report is to the effect that the Turkish Minister of the Interior at Constantinople has issued an order affecting Jews visiting Palestine. The order is a most objectionable one and applies to all Jews from other countries who visit Palestine as pilgrims or travelers. Upon arrival at Joppa the visitor is required to deposit his passport with the Turkish authorities. In return he will receive a Turkish document which will permit the visitor to stay in the country three months, when he is required to take his leave. Upon surrendering his Turkish passport he will receive his own in

exchange. It will be the duty of foreign consuls to pay strict attention to visiting Jews, as they will be required to compel any Jewish visitor who may overstay the three month's period to leave the country. This order, which went into effect on January 29, will greatly embarrass several European tourists who have planned a lengthy stay in the Holy Land. By the action of the Turkish authorities the stay of the Jewish members of these tourists' parties will be greatly shortened.—*Brooklyn Daily Eagle*.

TO FIGHT LOAFERS AND MISSIONARIES.

This is rather a strange combination, but such an article appeared in the *Jewish Abend Post* of Brooklyn, on Feb. 17th. The notice was as follows: "The Society of Collyisroll Chare-rim of Brooklyn will give this evening, Sunday the 17th, a theatre scene, concert and ball in Teutonia Hall, Harrison Ave., corner Bartlett St. The proceeds of this great undertaking will go to fight the loafers and missionaries."

This society has for two years employed lawyers to stop loafers from firing stones at the Jews on the streets. About a year ago two Jewish Missionaries, one now out of the work, by a sad mistake, had several quarrels with the Jews and arrested eleven of them in the neighborhood of my mission room. Some men and women were cruelly clubbed by policemen, so the society employed their lawyers to prosecute the missionaries. Their indignation was so aroused against all missionaries that my audiences have been much diminished ever since. They would like to exterminate all Jewish missionaries if they could.

Leah Abrahams, who lived at No. 7 Ludlow St., N. Y., died February 23, 1901, being 114 years old. She came to this country a long time ago from Russia, with her husband, son and daughter. Both her husband and son have died and she supported herself to the day of her death by selling candy etc. from a stand. As this was near a public school all the children knew her and called her, "Sugar Mother." Friday evening she left her business as usual and prepared to celebrate the Sabbath by lighting the traditional candles. But before doing so she sat down for a minute and while resting there, died. She left a daughter who is eighty years old.

Prayer for Mr. Cohn.

Will the friends of Mr. Cohn and of the work he represents remember him especially in prayer as he has been ill with grippe for a week past, and needs your support for physical strength to meet his engagements and duties.

E. T. M.

Contributions during February.

Mr. R. L. C., \$30 to pay rent for Williamsburg Mission; Mrs. R. W. F., \$10 for the work; Mr. W. J. W., \$3.50 for the work; Mr. D. W. A., \$2.50 for the work; Miss H. W., \$1 for the work; Mrs. A. F. N., \$2 for Bibles; Mrs. J. H. C., 50c. for the work; Mr. W. L., £1. 4s. for the work; Mrs. J. T. H., through Miss E. T. Marston, \$10 for the work; R. H. D., \$5 for the work; "A friend," to use as much of it as seems best for poor, \$50; M. G. V., \$5 for the work; Miss C. H. R., 50c. for Bibles; Mr. W. B., 50c. for the work; Mrs. S. L., \$1 for the converted young man; Rev. J. D. W., \$3 for the converted young man; Miss M. A. M., \$3 for Bibles; Mrs. McD., per Mrs. Caldwell, \$1 for the converted young man; Marcy Avenue Baptist Church, per Rev. W. C. P. Rhoades, \$23 special relief for certain poor families; I. K., 50c. for the work.

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.

The Needs of the Work.

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.

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.

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.

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.

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.

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?

"For thus saith the Lord: sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."
—Jer. 31: 7.