

THE CHOSEN PEOPLE.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS

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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 wish that the power of His resurrection may so affect our lives and aims that like Paul, each one of us may be able to say, "I have been crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me." Oh for the indwelling life of the Risen One, in the hearts of those who confess Him with their lips!

PREACHING HIS RESURRECTION.

It has been my great privilege to be led of the Lord to preach to my Jewish brethren ten sermons on the theme of His resurrection during the past month. These ten discourses have been delivered in both mission fields and treated on different subjects, some of which are as follows:

The resurrection an established fact.

The resurrection is the foundation of Christian faith.

The resurrection brought light. Matt. 28:3.

The resurrection brought joy. "All Hail," etc., etc. The Lord has blessed the preaching of His resurrection to my audiences very much. I have heard very encouraging remarks from those who were sceptics before. One Jew said: "Now that I see it a fact that Jesus rose from the dead I can readily believe that he was not a mere man but God Himself." Another learned Jew declared to a group of his brethren who discussed the sermon in the front of the mission hall; "Why, all the learned Jews unconsciously acknowledge that Jesus rose from the dead and is alive unto this day; for they forbid us to study either the written or oral law on the night when the Christians celebrate Christmas, because the Crucified One goes about in this world that night claiming all those studying as His worshipers." This Jew wound up his speech with the statement that this light had never dawned upon him until now when he had heard these things concerning His resurrection.

LITERATURE NEEDED.

I am constantly grieved at the sad fact that there is no Christian literature to give to the Jews who are so ignorant of Christ's teachings. They may read the Old and New Testaments but like the eunuch they might say, "How can I, ex-

cept some man should guide me." Acts 8:31. All the different teachings of the New Testament must be pointed out to them plainly, all their errors must be eradicated, and all their prejudices toward Christians must be removed from their hearts. How can these things be done without spreading literature among them. The fact that the Jews are not like the average Gentiles who are loath to accept a tract, probably because they have too many, but are hungry for the Word of God and will thankfully accept any treatise you give them, stimulates me more and more to write tracts in their language and to pray that our Father may trouble the consciences of His children to give the means for printing.

Any new doctrine not essential to salvation will soon find its advocates and at once be put in print. But alas how hard it is to find advocates for the old Divine doctrine, "Go rather to the lost sheep of the house of Israel." Matt. 10:6.

REMOVE THE STUMBLING BLOCK.

On page 5 of this number you will find an article entitled "The Triumph." It is a book written by a Jew, and after being printed the Jews scattered it all over the world wherever there are Jews. This book is full of slander and calumny about the Lord Jesus and His teaching, causing thereby the ignorant Jews to loathe the New Testament. Their blind leaders have always done so, and succeeded, by the help of the Christians' acquiescence, shown by presenting no antidote, to repel the Jews from Christ. Is it not the duty of every follower of Christ to remove such obstacles by spreading literature of light and truth among these benighted people. Does not God speak plainly concerning this matter to the Christians, "Take up the stumbling block out of the way of my people" (the Jews). Isa. 57:14. Yet I thank God for what he has done. I have seen Christian men and women who by their unprejudiced interest in God's people, the Jews, have evidenced God's indwelling in their hearts.

There is much hope that soon all Christians will awake and bend their forces to evangelize the Jews over whom the living God Himself is yearning.

Sincerely yours in His service,

LEOPOLD COHN.

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.

Extracts from Letters.

It gives me much pleasure to quote some kind words which are taken from a number of letters of the same order, sent to me.

"THE CHOSEN PEOPLE has interested me in the cause for which you are laboring. I have always felt a great interest in the Jews. Your work among them I believe will be blest to many souls. Mrs. A. B. VAN WYCK."

"We have enjoyed reading THE CHOSEN PEOPLE very much and have become enlightened in many ways in regard to the Jews. We have already distributed the little paper and shall continue to put it where we hope it may prove of service to you. Mrs. S. H. KELLEY."

"I will say to you that I am in deep sympathy with you and your work. I make the cause of Israel in all lands where the Lord has driven them, a subject of daily prayer, that God would bring them back again unto His fold under the great Shepherd of the Sheep. John 10:16. WM. HEWSON."

A Possible Removal Again.

I have received a letter from the landlady of the Williamsburg Mission room, saying that she had an offer of \$20 more rent per month for the place and asking whether I was willing to pay that amount. So there is a possibility that I will have to move again. It is remarkable that this is the third time that the rents have been raised on the stores which have been occupied by the Mission work both in Williamsburg and Brownsville.

Letters Sent to Readers.

During the last three months I have sent letters to all readers whose names I obtained from friends, asking whether they would like me to continue sending the paper and telling them that I would be glad to have them as subscribers. The result was that many have responded by sending subscriptions and expressing thanks for having received the paper freely. So I thank again those friends who have sent me names, not so much for the sake of the financial help to the paper as for the many who have become prayerfully interested in the evangelization of the Jews. I should be very glad to receive more names.

I have now commenced to write to the subscribers reminding them of the expiration of their subscriptions. Already a number of replies have been received and it would save time and trouble if those who think their renewal is due, would remit the amount.

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.

Sunday School—Sundays at 2.30 p. m.

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.

Suggestions Wanted.

During the first few years of my work in Brownsville the Sewing School girls were given excursions to Coney Island on one of the hot summer days. But for the last two years we were all disappointed, as contributions for that purpose were not received. After the October number went out last fall, some friends on reading of the disappointment of the girls, sent word regretting the occurrence and explaining that they thought many others would gladly contribute so that their money would not be needed. A logical conclusion from this would be that everyone had the same thought. I know that the dear friends of Israel have much room in their hearts for the Jewish girls and would gladly make them happy by giving them an outing, yet I fear that something stands in the way. Perhaps it is the suspension of the paper during the summer months so that there is nothing to remind the friends of the girls. What would some of the friends suggest for us to do, so as to secure, while THE CHOSEN PEOPLE is being published, contributions enough to give the girls a picnic?

Another Problem.

Another difficulty which is greater than the one mentioned above, is the fact that practically no contributions, with the exception of the rent, are received during the summer months, for the general expenses of the work. It is hard to tell whether the reason is because of the cessation of the paper or because people think that the work does not incur expenses during the summer. If the friends could realize the heavy burden of meeting expenses that weighs down the worker during the hot summer days, they would certainly not forget the cause of the Lord.

Incidents in the Work.

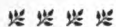
A Learned Jew Baptized.

The following account is of a convert of the Brownsville Mission who has recently been baptized in the Gospel Hall, Jersey City. Some months ago I published some incidents of this man's life, but will repeat them in brief so as to give a connected story and that all may know the reason of his baptism in Jersey City. This Mr. Zucker is one of the most highly educated Jews I have ever met. He is a descendant of one of the aristocratic Jewish families in the part of Austria Hungary where I was born.

HIS STORY.

Some years ago, soon after Mr. Zucker had landed from Austria, he came to one of my meetings in Brownsville for the sake of arguing, and boasted to the Jews that although many educated men and rabbis had failed to refute the Missionary, yet on account of his great wisdom, he would be successful. He knew nothing of the New Testament or the claims of Christ as Messiah, but it took only a short time to convince him of the truth and he immediately confessed Christ. Persecution followed so he left this city and went to New York. There he lived for some time saying nothing of his new faith and becoming a teacher. Soon, however, he realized from studying the New Testament that it was Christ's wish for him to confess the Lord before men. So he began to do a little talking with his intimate friends, some of whom took it calmly and thoughtfully while others became rebellious. His troubles began anew, however, when he one day spoke to some Jews of a remarkable verse which he said referred directly to the Lord Jesus and which confounded all their arguments. This so angered them that they struck him until he escaped. Then nearly all his scholars were taken away and finally his father-in-law, whom his wife and children were visiting at that time, wrote that he should never see his family again as he had heard that Mr. Zucker had apostatized.

He was then driven by persecution from city to city, and from place to place until he came to Jersey City. Here his wife rejoined him and he was able to be baptized in Gospel Hall. Mr. Zucker is now hoping that his wife will soon accept the Lord Jesus as her Saviour, and I would ask that the friends will remember them both in prayer, that Mr. Zucker may be sustained and encouraged and that Mrs. Zucker may be converted.



A Convert's Trials.

Many are the hardships that a Jew has to endure when he speaks a word for Christ, or for the Missionary, or even when he attends the Gospel meetings.

One Jew who lives in Brownsville has been attending the meetings there for about three years and has become a believer in the Lord Jesus Christ. When it was known that he was a Christian, his neighbors were much prejudiced and became very bitter against him. Unfortunately his wife was taken sick at this time, about a year ago. Lack of proper food and the anxiety of lying helpless with four little children around her increased her illness until she became a wreck, unable to do anything. The poor man could not go to work as he was needed at home to care for his wife and little ones.

Poverty and misery soon entered the home and no help seemed in sight. In order that he might be relieved of the care of his wife, I tried to place the sick woman in various hospitals, but as there was no money to pay for her she was soon discharged or cruelly treated.

NEIGHBORS TELL OF HIS BELIEF.

It was then suggested as a relief for this poor Jew, that his children be placed in an institution. So he made application to a Jewish Society in Brooklyn which sent a committee of investigation for his case. When the committee reached the neighborhood and made inquiries concerning this family, at once the neighbors informed them that they had apostatized. (This is expressed in the Hebrew word Gehshmadt, which comes with such horror to a Jew that he can conceive of nothing worse).

As the truth of this statement was established by two or three witnesses the committee were satisfied and went away. When the poor man realized that no help was coming from the society, he again went to see the President, but when he appeared he was told "You are a Missionary, associated with a certain Mr. Cohn, the chief missionary. We cannot render you any assistance. Go to your own party."

He then applied to another Jewish Society in New York but the same thing happened there.

HELP CAME AT LAST.

Then I called on the Commissioner of Charities, but he refused to receive all four children into the city institutions and even wanted to separate two which he offered to place in Hebrew asylums. I pleaded with him and explained that the man was a believer in Christ and wanted his children to come under Christian influence, but he would not relent. He kept on repeating that the man was a Jew and therefore his children must go to Jewish institutions. I left him without any prospect to help and went to Mrs. P., a manager of the Sterling Place Home, through whom I have been enabled to place a number of children in the Home. Although they refused admission to a number of children for whom I have lately applied, and I almost despaired of getting them in, yet it seemed that the Lord's time to help

this family had come. Through the kindness of Mrs. P. and Mrs. L., the President, three children were admitted at once and the fourth child which is a baby, 14 months old, which could not be taken in the Home on account of its age was placed, a few days later, in the Brooklyn Nursery, through the kindness of its President Mrs. H. (On going to press I am informed that the Nursery has decided not to keep the child and has dismissed it.)

So I gave thanks to God that after many days of difficulties and efforts, I succeeded at last in partly relieving this poor suffering family. Dear friends, I ask your prayers for this poor sick woman who has been left childless, penniless and friendless, and also for her husband, that he may find work among others than Jews who refuse any employment because of his belief in Christ.

Anxious to be Baptized.

A young Jew of about twenty-seven years of age who has been attending the meetings in Brownsville for a long time has lately come to see the marvelous light in the Lord Jesus Christ. He always brings one of his children to the meetings and never argues but sits quietly listening. He has been to my house a number of times to see me privately and ask a number of questions. He always brings his New Testament with the pages marked where his questions are. These show his sincerity and earnestness and no desire for mere dispute. After he was satisfied he expressed a desire to be baptized, but said there was one great difficulty in the way, as his wife is a bigoted orthodox Jewess. His loyalty to her would not allow his conscience to cause her any grief by speaking to her of baptism, for as she was ignorant of faith in Christ it would be a great shock to her. But as he was anxious to do the Lord's will he came to me with a plan which he said he had conceived after having prayed to God for direction, and suggested that he be baptized without his wife's knowledge, as a matter between him and his Saviour. In the mean time he would gradually instruct her concerning the Lord Jesus Christ so that she might unconsciously grow into the truth.

HIS DIFFICULTIES.

It is the custom with most churches for the pastor and deacons to examine all applicants for baptism on the Friday evening preceding the Sunday of their baptism, and as I have no place of my own I usually take them to the Marcy Avenue Baptist Church. This man is at work until six o'clock at night and does not reach home until nearly seven and if he wanted to go to be examined he would have to dress and leave at once. This would appear suspicious to his wife, but he couldn't tell her the truth, if she asked, nor could he tell an

untruth. He could arrange to go on Sunday evening very easily as he would be dressed for such an occasion.

One Sunday morning he accompanied me to Church and I introduced him to the pastor, and asked if it would be possible to baptize him that evening without having him come on a Friday. I suggested that this convert be examined right then and there, but the pastor said that it was very hard to gather the deacons after a service, and so he could not be baptized.

HINDRANCES TO BAPTISM.

There are many difficulties for the Jewish convert in connection with baptism which do not appear to Gentiles. It is very hard for a Jew to enter a Christian Church, and although convinced of the truth yet it takes time to remove from his heart the prejudice and feelings of fright and superstition which he has always had. It is also hard for him to appear for the first time among Christian people whom he had always regarded as his enemies.

I usually tell converts to whom I give private instruction concerning baptism and the Lord's Supper, etc., that they may go to any Church to be baptized. But they seldom do that as they want a loving hand to lead them as a father does his child. So I take those who insist, to be examined on a Friday evening by the pastor and deacons, and then to the prayer meeting where they are asked to give their experience in the presence of the whole congregation. Then finally they are baptized on Sunday.

When I tell the converts of this process many are frightened and never return. I wish that the readers of THE CHOSEN PEOPLE would pray that these difficulties may not hinder the Jews from obeying the command of the Lord.

A Broken Machine.

One of the converts who is a tailor, has been working among Jews who did not know that he was a believer in Christ. Quite a number of operators were in a large shop, each with his own sewing machine. At dinner time when the machines stop their noises, many of the men who live at a distance and bring their lunches with them, after eating have a little time to talk with one another. The convert made the acquaintance of the man who worked next to him, and as the Lord Jesus said, "Out of the abundance of the heart, the mouth speaketh," so he began to speak to the man about the Lord Jesus Christ being the true Messiah. The convert became so familiar with the Jew that he thought he could safely reveal his secret to him without incurring serious harm, as being discharged from his work. Among others, he showed the man one proof that Jesus was the true Messiah because that

when the soldiers came to the body of the Lord Jesus hanging on the cross, they did not break his legs as they did to the other crucified ones. This was done because the Word of God had to be fulfilled concerning the Passover Lamb, which was a forecast of the suffering Messiah, "And ye shall not break a bone thereof." Ex. 12.

HE WAS OVERHEARD.

While he was telling this, the convert was not aware that another Jew was stealthily listening.

An hour or so later, while he turned away from his machine for some material, he heard, from the other side of the shop a terrific crash and on hastening to his place, found one leg of his machine broken, rendering it useless. Nobody had seen who did it, but the next day the man who overheard him talking of Christ approached this convert and said that he broke the machine with an iron. When the man asked why, he said, "I heard you say yesterday, that the soldiers could not break the legs of the Crucified One who has so misled you, you wicked apostate. I felt like breaking your legs at the time; to find out whether some power would keep me back from doing so. But I changed my mind, not for your sake but for the sake of your little children, and I broke the leg of your machine instead. Go now to the Crucified One—let him fix it for you."

This convert rejoiced greatly when he heard it and said, right in his presence, "Now I see the power of the Lord Jesus Christ, who kept the devil in you from breaking my legs." The result of the incident was, that he was denied work and had to leave the shop.

The Triumph.

This is the name of a small book published by some Hebrew writers and scattered among the Jews all over the world, but especially in this city and in New York. Its contents is suggested by its title, for it is an argumentative triumph of a few Jews over the New Testament and its teachings.

Some time ago Mr. Anthony Comstock, the Superintendent of the Society for the Suppression of Vice brought suit against a little Jewish book called Toldos Yeshua Hanozry, in English, the Birth of Jesus of Nazareth, to have it arrested on the ground that it was immoral literature. This little book was published a number of years ago when Missionary effort began to be put forth among the Jews. It contains an untrue account of the birth of our Lord and gives other false incidents concerning him. The tendency of the whole book is to prejudice and disgust the Jews with the Lord Jesus Christ.

LOST THE CASE.

Mr. Comstock arrested the Jew who sold these books and a day was set for the trial, but owing to Jewish judges both in the lower court

and in the special session to which Mr. Comstock appealed, the case was lost for him. The second book, The Triumph, gives a supposed account of both trials. It states that the judge called for a Jewish expert to translate the book, Toldos Yeshua Hanozry. When I saw Mr. Comstock, he told me that there was no Jewish expert at the trial, yet the writer of The Triumph says in the book that he was the expert, and quotes long talks which he says he held at court in the presence of a large audience of Jews and Christians. He also states about forty questions which he asked Mr. Comstock and Missionaries concerning the New Testament teaching, and proving that it was an immoral book. He says that he argued so well that no one could repudiate his proofs and the judges themselves were convinced and acquitted the Toldos Yeshua Hanozry.

IT STIRRED THE JEWS.

The Jews who on one hand come into the meetings and sympathize with the Gospel, but on the other, are on good terms with the Jews, told me about these books. They reported the great encouragement which the orthodox Jews have received through the reading of The Triumph. Many have congratulated one-another that Americans are good people and do not really believe the Christian religion but rather acknowledge that the Jews are right. A great number of joyous cablegrams have been sent from all parts of the world to the chief rabbi of New York who took part in the trial and obtained the victory. While this was pleasing to the orthodox Jews, it was a great vexation to those who know the truth concerning the Lord Jesus Christ. Some of them brought me the book and asked me to lecture on it and show at least some of the people, that it was not true.

MY LECTURE.

After I had seen Mr. Comstock and had been well informed about the matter, I decided to give one lecture on the book. Jews who had never come before attended the meeting, and were startled when I told them of the untruths in The Triumph, that there was no expert at the trial, as the law does not permit an expert to be present. Then I went on to prove that the things which the writer of The Triumph referred to concerning the New Testament teachings, were entirely false. For instance he says that Jesus Himself taught that no Jew can become a Christian, for He says, "No man also having drunk old wine straightway desireth new, for He saith, the old is better." Luke 6:39. This the Jew interprets to mean that the old Jewish religion is better than the new Christian, and so the Jew would never accept the latter.

It did not require long to show my audience the weakness and untruth of this statement. The Lord uses the word, Straightway, for at

first a man will take nothing but the old wine which he has been having, but later on when he is convinced that the new is better he will take that. Then to confirm this statement I gave them the facts that all the first Christians were Jews, and the disciples of the Lord were Jews.

ANOTHER STATEMENT.

I will give one more statement so that the readers may have an idea of the perverseness and crooked ideas which this man adopted to repel his brethren from Christ. He says that the New Testament teaches Christians to quarrel, with the Jews, to trouble, anger, grieve, and vex them and that this will be a service to Christ. He took this from Rom. 11, "For to provoke them to jealousy." This verse however is quoted from Deut. 32:21. "They have provoked me to anger with their vanities, and I will provoke them to jealousy with those which are not a people. I will provoke them to anger with a foolish nation." This truth Paul sets forth in Rom. 10:19-21 and in Rom. 11:11 repeats briefly his explanation of the Scriptures given in the previous chapter. Now instead of accusing the New Testament for these passages, it is seen that the man really blames Moses. Paul teaches that God gave the Gospel light to Gentiles and left the Jews in darkness so that they would be provoked to jealousy, emulate the Christians and be brought to accept the truth as it is in the Lord Jesus Christ.

Many more perverted and irrelevant ideas did I treat in the lecture and the result was that those who had never attended the meetings before were astonished to see plainly how many lies were told in the book. They told me afterwards that they now saw how easily the Jews are led away by the false doctrines of men pretending to do them good. One said that the man who wrote the book was looking for business and he had gotten it, for many hundreds of thousand copies had been distributed.

Persecutions of a Convert.

Mr. Hurwitz, whose conversion and picture we introduced to our readers in the last number is suffering much on account of his faith in Jesus Christ. You will all remember that he had the boldness to confess the Lord Jesus publicly to the audience at the mission. This deed soon became well known not only to his fellow workmen, who were waiting for him to make a speech on the evening when he gave his testimony, but also to the Jews in general.

When his wife entered a butcher shop the other day, the butcher looked at her and asked, "Are you the apostate's wife?" Children and idlers pointed at her in the streets and greatly vexed her with their persecutions.

Her husband bears it patiently but feels

most intensely the fact that he has been out of work for the last four weeks. The contractor of the shop where he had been working on shoe uppers told him the very week after his baptism, that he had no work for him for a week or so. When he returned, he said the same thing. Since then they have given him only one day's work but have discharged no one else.

I have just met Mr. Hurwitz, who with tears in his eyes told me the sad news that his home is to be broken up because he has no money. His wife is going to her parents in New York, taking her baby with her. Not a murmur did this man utter but seemed to be happy to know he is saved. I tried to get some work for him but did not succeed. Do not any of the friends know of some employment for this suffering brother?

A Special Meeting.

On the fourteenth of March the usual sewing was omitted at the School in Brownsville and all enjoyed a meeting held by some "friends of Israel." There were about sixty-five children present, making a good company, though at Christmas we had one hundred and fifty. All joined heartily in singing the opening hymn, "Because he loved me so." This was followed by prayer and then two friends who kindly assisted us, sang for the girls.

As it was the time of the feast of Purim, a lady told them the story of Esther and her great bravery and loyalty to her Jewish people. She then pointed them to the Lamb of God who "endured the cross, despising the shame" for those who were his enemies. The girls listened attentively and seemed much impressed by the words of the speaker. Some were able to answer questions but as a rule Jewish girls know little or nothing of the Bible.

At the close of this address the children sang again and then quieted down to listen to a "Chemical Lecture." This is simply a demonstration of Bible truths by means of chemicals. There was standing on the table a large glass jar filled with clear water, representing man in innocence, but the lecturer soon changed this to a deep black by a few drops from a gaudy little bottle, known as sin. Man's efforts to improve and hide his condition were shown by putting flowers into the water and covering the jar with gay ribbon. As these efforts proved futile, a bright red liquid was poured in which changed the water to white again though shining with an added brilliancy. One can easily see that such a talk would appeal to children and help them to understand that "nothing but the blood of Jesus" can take away sin.

Some of the answers of the children, were rather amusing. For instance when the speaker asked if they thought the blood of

Jesus Christ could cleanse a person who had told one lie, they all shouted "Yes." When asked about one hundred lies, they were doubtful, and for one thousand they were quite sure it could not. So they had to be referred to the verse. "The blood of Jesus Christ cleanseth from all sin." Our friends then sang "Though your sins be as scarlet" and after prayer, the meeting closed. God grant that the words spoken may sink deep into the girls' hearts and bring forth "much fruit." There are a number of older girls who are regular attendants and I wish that all interested in the work would pray that their hearts may be touched, so that they shall see their need of a Saviour and definitely and sincerely accept Christ. Also pray that the teachers may have great wisdom and love in dealing with the girls and be instructed of the Lord what to do and say. I am sure that the work is of the Lord and He will carry it on.

ELLA TROWBRIDGE MARSTON.

Jewish Notes.

THE JEWS CLAIMING CHRIST.

"The oldest and the newest traditions of Israel look with favor upon the man of Galilee, who, as the prophets of old, was willing to give his soul unto death that his ideas might live after him. His noble and exalted aims have not been fulfilled. What ideals ever were? But we who are Jews to-day certainly have no cause to regret his coming into the world, and have every reason to look forward to the time when the message of this hour will find an echo in the heart and life of mankind. The Gospel of Jesus was the glad tidings of Israel's own universal truth. The teacher of Nazareth was our kith and kin, both in the flesh and in the spirit. We revere His memory, claim Him as our own, and gladly accord Him that high rank which he deserves as one of the greatest benefactors of the human family.

"How absurd and silly it is to expect us, in this age of enlightenment and growing religious fellowship, to mourn on this day, to shut our eyes to the light like wilful, wanton children, and see only the shadows of our past. If we who are children of the house to whom the prophets belong, and whose mission it is to proclaim peace to them that are far and near, strew the seed of discord and resentment among our own, wherein are we better than those who persecuted our ancestors for wrongs which they had not committed? Shall we hold Him whom the millions of our fellow men commemorate to-day, and through whom, according to the unanimous opinion of our best and profoundest scholars in ancient and modern times, Israel's divine truths were carried out to the nations, shall we hold Him responsible for the crimes that were perpetrated in His name? Nay we do not mourn, but we rejoice

that Jesus was born, and through Him, despite the shortcomings, despite the manifold prejudices that still darken human hearts, this world at large is infinitely better and brighter than it would have been without Him. We would not conjure the dread spectres of the past; we thank God that we live in the present, with its wider liberty, its nobler humanity."

—RABBI SALEE in *Jewish Voice*.

In Austria, one afternoon last December, a Jewish girl about 13 years old went out for a walk with a servant and never came home again. She was traced to a Roman Catholic convent, and her father tried every means to get her back but was told that she did not wish to return. He was sure that he could hear her crying and begging to be taken home, but all efforts to rescue her were of no use. This is not the only case of Jewish girls who have been kidnapped in order that they may be forced to become Roman Catholics. How glad we should be that we live in a country where Rome has no power to do this sort of thing!

—*The Christian*.

According to advices from Odessa, Russia, there are more than twenty thousand Jews starving in Southern Russia. An appeal for help has been sent to the co-religionists of this country and it is urgently requested that assistance be sent as promptly as possible, as the situation in Southern Russia is harrowing. The appeal has been sent to the Rev. Dr. Joseph Krauskopf, the pastor of the Keneseth Israel Congregation of Philadelphia.—*Brooklyn Daily Eagle*.

When Preb. Webb-Peploe was speaking at Boscombe the other day for the Barbican Mission to the Jews, he reminded his hearers that some people said it cost £1,000 to convert a Jew. According to the Chancellor of the Exchequer, it costs £4,000 to kill a Boer! Even if it were true, is it not better to spend £1,000 to save a man, than £4,000 to kill one?—*The Young Friend of Israel*.

The whole number of Jews in the United Kingdom is about 150,000.—*The Young Friend of Israel*.

The Sultan seems inclined to be a little bit more kind to his Jewish subjects in Palestine. He has just allowed those who have lived there for some time to buy land in their own name. Jewish visitors are to be permitted to stay in the Holy Land for three months.—*Trusting and Toiling*.

Those who preach the Gospel to the Jews sometimes have to suffer for Christ's sake. One tells us that once when he was witnessing

for Jesus, a Jew reviled him and struck him in the face. He was strongly tempted to strike back but remembered what Jesus had said about turning the other cheek. He was much praised for keeping quiet, but told them it was just because he obeyed his Master, and one young Jew was so filled with admiration that he called out "Three cheers for Christ!"—*Jewish Herald*.

Articles Received.

Mrs. A. S. C., two little dresses and two undershirts; Mrs. J. C. B., a parcel of clothing; Miss Betts and friends, a package of articles for the Sewing School.

Contributions during March.

Mr. R. L. C., \$30 to pay rent for 13 Manhattan Ave.; Miss M. F. K., per Mr. B. F. K., \$2 for the work; Mrs. S. F., per Mrs. Haykes, 10 cents for the work; Mr. A. W. C., per Rev. D. M. Stearns, \$5 for the work; Mrs. M., per Mrs. Caldwell, 50 cents for the work; Mr. J. E., 10 shillings for the work; Miss B. B., \$1 for tracts; "The friends of Israel," Morristown, per Miss B. Betts, \$5.80 for the work; Collection of The First Presbyterian Church, Morristown, per Rev. Dr. A. Erdman, \$12.85 for the work; R. H. D., \$5 for the work; Mrs. Beckie and son, Miss Thomson, Mrs. Watson and Mrs. Thomson's sister \$10 for the work, per Mrs. E. A. Thomson; Mrs. Wm. S. M., 50 cents for poor; Mrs. S. L., \$1 for the work; E. H. W., 50 cents for tracts; "a friend" through Mrs. Hilton, 50 cents for the work; Miss S., 35 cents for the poor; Mrs. W. D. B., \$8.50 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.

How to Reach the Missions.

To Brownsvillé, 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.

"He that hath the Son hath life." I. John 5:12.

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.

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.