

THE CHOSEN PEOPLE.

APPEARS MONTHLY

EXCEPT SUMMER MONTHS

Editor, L. COHN,

620A Quincy St., Brooklyn.

SUBSCRIPTION PRICE

50 CENTS PER ANNUM

VOL. 6 No. 8.

BROOKLYN, MAY, 1901.

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 Friends:

I greet every one whom this reaches and say in the words of Psalm 129:8, "The blessing of the Lord be upon you; we bless you in the name of the Lord." Amen!

THE PAST MONTH.

With praises and thanks to our Heavenly Father for His blessings upon His own work I am able to report to you a few victories of the Gospel during the past month.

When I see a Jew with all his innate prejudice, hatred, bitterness and superstitions come to the feet of the Lord Jesus Christ, I consider it nearly as much a victory as that of swallowing up death. Therefore I call it Gospel victory. At the close of one of the meetings two young Hebrews, born and brought up in this city but utterly ignorant of the Gospel of the Lord Jesus Christ said to me that they wished now to become followers of Christ. I gave them the New Testament and some tracts to read. A week later they told me they loved the Lord Jesus more now than before, and that a great desire had now been created in their hearts to study the Old Testament Scriptures.

HE IS A PROPHET.

An educated Jewish gentleman came to my house one Sunday morning, and began to tell me that since he had been so many times to my meetings he had been fully convinced that Jesus was a prophet. This was a strange belief, for the proofs which the man adduced in reply to my questions to establish his belief in Jesus as a prophet might have convinced him very easily of His Messiahship. But that old veil seemed to be hanging over his eyes. Much time was then spent in personal dealing with this poor blind brother. With some difficulty he was persuaded to kneel down beside me in prayer to God, and to my joy when we arose the man smiled but with tears in his eyes said that he saw now the Lord Jesus was his Saviour. He then expressed a desire to go to Church to see the followers of his new found Saviour worship God.

When we left Church he could not find words to express his admiration and great surprise

at the purity of worship and the godliness of the preacher. This was the first time he ever had been in a Christian Church, but that impression will last all his life.

TWO BAPTISMS.

There have been a number of converts who have expressed a desire to be baptized. To such I gave private instructions in my rooms. One of them I introduced to Marcy Avenue Baptist Church, the others I could not do so. I told them to go wherever they could and be baptized without my introduction. In going to press I have received a letter from one of these brethren telling in a poor broken Hebrew language that he was baptized in Jersey City.

GOD'S OWN LOVE.

Thus the Lord has put His seal of approval upon my ministry. The Lord will certainly raise Lazarus from the dead if we only roll away the stone. Will you not therefore dear friends make it a special subject of your daily prayers that He will touch the hearts of many with that measure of His own love which he had and still has toward His chosen people Israel. Then there will be no lack of means to print tracts in the Jewish language, no scarcity in Hebrew Bibles, no anxiety how to employ a lady worker to work among the Jewesses or an assistant to help me cope with the two fields of labor. No! we would not have to worry over a dollar for the Lord's work. We could easily establish a plant where some of the converts could be employed when thrown out of work for Christ's sake, and we could put up a home for destitute Jewish children who are now crippled and killed at last. "Can a woman forget her sucking child from having compassion on the son of her womb? Yea they may forget, yet will I not forget thee." Isa. 49:15. This is God's love to these neglected Jews, whom He entrusted for a time to Christian mercy. "Through your mercy they also may obtain mercy." Rom. 11:31. Now, the paper will be suspended during the summer months as usual but the work will continue as ever before. Remember it in your prayers!

Yours sincerely in His service,

LEOPOLD COHN.

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.

An Example.

On Good Friday a Union Service was held in the Presbyterian Church of Springfield, N. J., by a number of Churches of different denominations. Programs were printed, containing the Order of Service. One striking feature of the service was the reading of the 53d Chapter of Isaiah. It was announced on the program that the "offering, after paying for the printing of the service, will be devoted, as is appropriate on Good Friday, to gospel work among the Jews." Now if every Christian Church would do this, it is almost safe to say that there would be no need or lack of money, as is now universally the case, to meet the expenses of every Jewish Mission field and also to print tracts for the Jews in their own tongue.

A Nucleus.

In response to the need of a Missionary Nurse spoken of in THE CHOSEN PEOPLE some time ago, a letter came to me from a minister and I quote from it as follows: "I will be one of 100 to support the trained Missionary Nurse. In other words will give \$5. My prayers are in behalf of you and your work daily. Had I the means, my heart would find relief in aiding your work more.

Yours for Christ,
D. H. TUTTLE."

Here is one—where are the 99?

No Moving.

The landlady of the Williamsburg Mission wrote me, as mentioned in the April number, that she had received an offer of \$20 more for the store. After I wrote to her, she came to my house, accompanied by her son, and said that she was convinced that the Jews wanted to do their utmost to get me out of that place. Not only \$20 more had they offered but the latest proposal was \$75 a month. Although she had never taken an interest in Christian Mission work before, yet it was evident that the Lord had suddenly changed her feelings. She said that after having consulted her friends she had arrived at the conclusion to let me have the store for the Lord's work. She raised the rent \$5 in order to pay the taxes, but

the Lord has provided for the need and the friend who formerly paid the rent will continue to do so at the advanced rate.

What a Lady Did.

The first earnings of a lady who never had occasion to gain money before, were given to me to be used for buying Hebrew Bibles to give to poor Jews. She had been performing a labor of love for one of the members of her family and unexpectedly received some money for it, which she promptly sent to me.

New Names.

We are still very anxious to receive names of people who may be interested in Jewish work. During the last few months we have crossed off many old names from our books and would like to have their places taken with new ones. When such names are sent us by friends, we send a postal card with the first issue, calling attention to the paper and asking them to read it. After sending it for a few months we then ask for subscriptions, but if people are unable to pay and yet are interested in the work, we are glad to continue such on our Free List. Will the friends bear this in mind and try to help us in this respect?

Kind Words from a Letter.

"Am so well pleased with THE CHOSEN PEOPLE that I usually read it entirely through without stopping on receiving it. I perceive a great likeness between your work and spirit and that of the apostles and prophets of old. Hence the same Spirit is leading you."

F. B. CHAPMAN."

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.

"The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate. Psa. 34:22.

Incidents in the Work.

A Destitute Baby.

An orthodox Jew came to my house a little while ago and told me the following story. A cousin of his was married, by the synagogue officials, to a Jewish young man, who when hard times came and he was unable to find work, abandoned her and her baby. The poor woman, finding herself in such a dilemma, in her despair left her baby with her cousin's wife, saying that she was going to look for some work, and has never come back. The man, with whose family the baby was left has ten children of his own to care for, and though he has kept the child for some weeks yet now feels utterly unable to do so longer as he has no work and his youngest child is only eight months old. He therefore came to me and requested that I place the baby in an institution.

After a little questioning, I found that he was a very strict orthodox Jew, a member of a synagogue and a great enthusiast of Zionism. I had never seen him at a meeting or met him elsewhere. One of the converts who lived in his neighborhood advised him to come to me not telling him of my belief for if he had known he probably would have stayed away.

WHAT IS A MISSIONARY?

After asking why he didn't go to his Rabbi or rulers of the Synagogue, I introduced myself as a Missionary and expressed surprise that he should have come to such an one. This I did to open a way to preach the Gospel to him. He looked up wondering and said, "What is a Missionary that I should not come to him?" "Why," I said, "don't you know what a Missionary is? Have you never heard of one?" To this he answered, "I am a baker by trade, so spend most of the day time sleeping and am working all night. I therefore see little of people. I have heard of Commissioners and supposed that Missionaries were affiliated with them. Haven't they one business and why shouldn't I come if you are connected with them?"

Then I explained to him my office and told him how I had been a very pious and orthodox Jew, yet when I saw the New Testament, I at once accepted the Lord Jesus Christ as my Saviour. This was a still greater surprise to him and he had of course many, many questions to ask. I gave him some of my tracts, which I know by experience will prepare the ordinary Jew for the reading of the New Testament, and told him when he had read them I would give him a Testament.

CONVERSATION BY THE WAY.

So he went home with the tracts and I began to look for a place for the baby. I went from one institution to another, but, as I reported in *THE CHOSEN PEOPLE* of last month, I have lately found homes for a number

of children and it was not easy for people to take another so soon. Finally, as there was no other way, I was compelled to go to the Commissioners of Charities. They told me at this office, that I must find out where the parents were and absolutely refused to take the child.

Then I thought perhaps I could find someone who would adopt this baby. So I went to a Christian lawyer who told me that it could not lawfully be done since the parents are not known to be dead. But the lawyer was so kind as to go over with me to the President of the Hebrew Orphan Asylum where he pleaded that the baby was truly an orphan but the President insisted that the parents of an orphan must be *dead*.

I then had a talk with this gentleman, who is a wealthy Jew, and told him that I was preaching the Gospel to many Jews and asked whether he would like to hear about it. Evidently he did not understand what the Gospel meant for he asked, "Where is your synagogue?" "I have no synagogue, Sir, I have a store and gather Jews there and preach to them. The Gospel means Good Tidings and tells us that whosoever wants to get rid of his sins and be reconciled unto God who said, 'Cursed be he that confirmeth not all the words of this law to do them' shall believe in the Lord Jesus Christ who is the propitiation for all our sins." "Oh, I see," he answered, "Then do you mean to say you are a Jew?" "Certainly I am." "No, you are not, if you believe in Jesus." I then fully explained to him and proved that Jesus is the Messiah. "Oh," he said, "don't talk to me about the Messiah. This (pointing to his safe) is the Messiah." Then I turned the tables on him saying, "Do you mean to say you are a Jew? God spoke through Moses and all the prophets about this Messiah, Jesus, and you have no hope and no faith in that which God declared. Is that safe your God?" So we went on talking for about forty minutes. I believe that God sent me on purpose to speak to the old, hardened heart of this wealthy Jew. The consequence was that he invited me to come again and consented to read anything I would give him to study up the subject.

NO HOME FOR THE BABY.

After all my trouble, I was sorry to have spent so much time and not to have found a place for the baby. The cousin came again and again to see if I had some good news for him. Although he was much disappointed when I gave him no hope yet he seemed to be quite a different man for his mind had been stimulated and he knew many more things than he ever had in his life. He read the tracts which I gave him and also the New Testament. Each time he came to see me he had new questions to ask and after attending

several meetings he said at last, "Now I see plainly that God sent this baby to me in order that I should come to see you and so learn about the Messiah, Jesus. I also see that God prevented me from finding work during these days for the same purpose. I have never had any trouble before in finding work, but it was all meant for good so that I should hear the truth. I have not only learned from the tracts and New Testament, but I have been inquiring among learned Jews since I saw you, and what they have said *against* this Jesus has confirmed me in the belief that He is the Messiah."

One day he said, "I have been told that your people spend lots of money to convert souls. Now why shouldn't they spend a little money for this baby who also has a soul and bring him up so that he shall belong to Jesus."

This showed the change of heart in the man but only one who knows the orthodox Jew can fully realize it and I heartily agree that money ought to be spent to establish a home for such destitute Jewish children. I often have such cases and am earnestly praying to God for a Home. Will you not join me, dear friends?



Swear Not At All.

One of the converts testified of the Lord Jesus Christ to about two hundred Gentiles in a remarkable way.

At a session of one of the Unions of his trade, consisting of a body of Gentiles, he applied for membership. Thinking, as do most Jews, that all who are not Jews are Christians, he hoped he should enjoy greater fellowship with them than with his own kinsfolk who were so bitter against his new faith. The custom of the Union is, that a new member has to take an oath at the time of his initiation. When this converted Hebrew was asked to take the oath, he looked around with great surprise and at last told them, that ever since he had been convinced that Jesus is the Messiah, he had tried to obey His commands. And he said, "But I say unto you, Swear not at all." Matt. 5:34. The whole audience was startled by the earnestness of the man and began to question him, as to how he became a believer and what he meant by Messiah. He told them how he attended the Mission meetings at 13 Manhattan Ave., how he found the truth, and that Messiah meant Lord Christ. At this many of them said that Christ never forbade us to take an oath. A New Testament was brought to the scene and the Jewish convert showed them the Lord's Words. The consequence was that after a debate they all agreed to take this convert's word instead of an oath. "But let your communication be yea, yea; nay, nay." Matt. 5:37.

Visiting on the Sabbath.

One Friday evening a convert came to me at the close of the service at 13 Manhattan Ave., and asked if I would call and see his sick wife. The man was converted a year ago but his wife owing to ignorance of the Word of God could not see the truth. I had taught her myself a number of times and her husband had done so also but as yet the light had not dawned upon her. She then was taken ill with consumption which she realized would soon end her life.

Saturday morning when I came to her bedside she said, "Give me your right hand pledging your part in the future world (expressed by the Hebrew words, *Chelek Olam Haba*) that Jesus is the One concerning whom Isa. 53 says, 'And Jehovah hath laid upon Him the iniquity of us all,' and I will put myself into His hands before I depart for my distant journey." Here her youngest child of two years approached the chair beside the bed and touched the candle-stick there and the mother reproved her saying, "Sabbath! don't touch that." She observed the custom of lighting candles on Friday evening to welcome the Sabbath, and as according to tradition the candlestick must not be handled by a Jew during the whole of the Sabbath, they have to call in a Gentile to remove it.

SHE ACCEPTED JESUS.

As soon as I did as she requested her face gave signs of inward happiness. She then talked very cheerfully and said that she was now sure that the Lord Jesus would receive her soul. "I am not afraid to die," she remarked several times. On that very day she peacefully passed away.

As I left the house I saw a few Jewesses on the sidewalk, each one eager to get the bundle of cosher meat brought by a Jew in a wagon from the lawful butcher of whom it had been ordered the day before. Each package of meat had a label with the Hebrew word *Cosher*, and the name of a well known rabbi affixed to it. I stopped and looked at the man who was distributing the meat to the women. To begin a conversation, I said to the man, "How is it that you are a Jew and yet break the Sabbath by carrying loads to-day? God commanded through the prophet Jeremiah 17:21, 22, 'Take heed to yourselves and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day.'"

THEY WERE DUMBFOUNDED.

As the people confessed afterwards, they thought that some great rabbi was rebuking them so authoritatively and therefore they were ashamed and confused. The man stopped giving out the meat and the women demanding their orders. After a minute's pause, the man began to apologize by saying, "We

could not deliver the meat yesterday as we had so much to do, putting these labels and signs of Coshier on each package." To this I said, "Which ought you rather to observe, the Sabbath which is of God, or the label which is of man? God accused our fathers, saying, 'They have rejected the word of the Lord,' Jer. 8:9, and now you do the same thing again. Our fathers did not want to listen to the true prophets of God. They killed some of them and they listened to false men who misled them. There were several untrue Messiahs whom a large number of our Jewish people accepted, and for which sin they (the people) were killed. But once the true Messiah came, whom our people rejected and delivered into the hands of the Gentiles to be killed, and unto this day you refuse to come to this Messiah, our Righteous Saviour."

THEY WERE NEARLY FIGHTING.

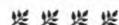
A large crowd had gathered in the meantime, and some recognized me. I thanked God when I saw long bearded Jews, some coming from the synagogues, others going to small prayer houses, stopping and listening. I availed myself of the rare opportunity and proclaimed to them, Jesus of Nazareth as Messiah and Lord of all. I quoted passages from the prophets and from their prayer books, showing that Messiah must have been killed for our sins, but that when Israel believes in Him, He will come again to be their King and the King of the whole world.

This was all spoken, by His guidance, in such a way that not all could see that it referred to the Crucified One whom they generally call the Gentile's God. But those among them who knew me began to shout, "Men and women, why do you listen to a Missionary? This is Cohn, the Missionary." Some of the women tried to hush these opponents by saying, "This is a wise and holy man. He shows plainly that neither our fathers nor we have kept God's command, for we have listened to men instead and so have been cheated." These wished to hear further, but the others shouted, "Get away!" When I saw that they were nearly fighting I left.

From what I heard about it later on, I have reason to believe that they were very much impressed with the truth. I have been told that a letter was sent by a number of Jews, to a rabbi, asking him to lecture a number of times to explain to the people about the mysteries of the Messiah, in order to destroy the poison in their hearts which had been put there by the Missionary. Some of them inquired about me until they found their way into the meetings. One man told me at the close of a meeting, "I heard you on that Sabbath morning and I know that you spoke the truth."

Pray, dear friends, that all those who heard the truth on that occasion, yea, all those long

bearded Jews, among whom there were probably some rabbis or synagogue rulers, may be troubled and have no peace in their hearts until they come to the Lord Jesus Christ, the Prince of Peace. Amen!



What is Coshier Meat?

While writing of coshier meat, it occurred to me that it would be of interest to the readers of THE CHOSEN PEOPLE to know the origin and meaning of this practice.

God commanded the Children of Israel not to eat blood. "For it is the blood that maketh atonement for the soul. Therefore I said unto the children of Israel, no soul of you shall eat blood." Lev. 17:11, 12. "Only ye shall not eat the blood; ye shall pour it upon the earth as water." Deu. 12:16. Hence the Jews kill cattle or poultry with a knife so that the victim shall bleed freely, and the blood be poured out upon the earth and none of it be absorbed by the members of the body as is the case when animals are killed by blows. But the scribes and so-called *wise men* of old were not satisfied with this pure and plain command of God and added to it hundreds of precepts of their own.

TRADITIONS.

Some of these traditions demand that a masculine expert who is pious and obedient to the rabbi shall do the killing. Moreover, this man whom they call the "Shochet," meaning killer or slayer, must have separate knives for cattle and for poultry, each knife must be so long and so wide, so sharp and so smooth. In order that the animals death may be easy, there must not be the least indentation in the edge of the knife. The old rabbis stated that slaying with a rough knife made death very painful and that it was as difficult to take thorns out of wool as for the spirit to depart from the body when killed in such a way. But the perfectly sharp and smooth knife made death as easy as drawing a hair from milk. Therefore the Shochet must frequently bring his knives for inspection to the rabbi who examines them by passing his finger nail up and down the edge to discover the slightest cut or damage.

The origin of this custom came from the command "Neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs." Ex. 22:31. So they argued and reasoned that if an animal is killed with a rough knife it is just as if it were torn of beasts and hence becomes unfit for Israel's consumption and must be given to the dogs.

WHAT IS TRAYFA?

The Hebrew word for *torn of beasts* is *trayfa*. The rabbis of old called all meat which was not dealt with after their precepts, "trayfa." If the shochet has a perfect knife and is an expert and meets all the requirements of the

law which he has to study years before he is given a diploma, and yet if he breaks the Sabbath by smoking a cigarette or doing the slightest work, the animal that he slays is trayfa. But if everything is all right the meat is called *cosher*, meaning fit and right. If anyone should use the meat of an animal which has not been slaughtered by the right Shochet in the right way, all their dishes would be rendered unfit for further use.

The Jews do not use the whole animal, even when cosher. They eat the forequarters only. The hindquarters, including the tenderloin and porterhouse steaks and all which seems best to a Gentile is set aside because of Gen. 32:32. "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day." As they cannot extricate this sinew and its branches they will not eat the meat.

THE LUNG EXAMINED.

The shochet after slaughtering the steer, opens it carefully against its lungs and thrusting in his hand which he moves with great perception and delicacy, he brings forth a lung. Then someone inflates it and if any disease is discovered or if there is the slightest aperture so that the air escapes, then the whole carcass is trayfa. Then again there are many laws about other members of the animal such as; if both linings of the stomach are perforated, the beef is trayfa, or if the liver is smaller than an olive or if there are any holes in some organs of the body, the meat is trayfa.

FIVE CHIEF LAWS.

There are in the code of laws, sixty-seven chapters treating on Sh'chitah (slaughtering) and Trayfa. These chapters contain 517 Sections besides many commentators' opinions and by-laws, which the shochet must study. Still he is not expected to know them as well as the rabbi to whom all doubtful cases are referred. A shochet must practice for a long time and must be skillful, active and brisk in order to be fit for this work; he must be strong in mind and in nerve, his hand must be steady and he must be careful in every particular.

The chief laws require that as he draws his knife twice over the throat of an animal, he must sever the gullet and windpipe, he must not stop, he must not press down the knife, nothing must be above the knife, the gullet and windpipe must not be out of their proper places while being severed, and the cut must be in the middle of the throat.

There is one large slaughter house in New York, the Gouveneur Slip Slaughter House, where these rules are observed and where there is an authorized rabbi in attendance to examine the shochet's knives and the carcasses. They kill from 1,600 to 1,900 cattle each week and from there the real cosher meat with labels attached comes to retail dealers. But the ma-

majority of small dealers deceive their ignorant customers for they also put on labels and place large signs of Cosher in their stores. Some of them have their own slaughter establishments, their own shochets and their own overseers and examiners who act as rabbis. The ignorant Jews do not know that there is a difference and so buy their meat of any butcher who has a Cosher sign and can affix a label to his meat.



Sewing School Items.

For the last few years our girls at the Sewing School have contributed to Foreign Missions each week. Some years the amount has been quite large for such poor children.

Once they sent two dollars to India and two to China, and last year four to the famine sufferers in India. This season the contributions have been less and we have now only about two dollars. To stimulate their interest in missions, on May 9th we had a talk on Japan and many interesting colored pictures of the country were shown.

We were delighted to receive a large package of basted work for the children, sent by a number of friends in Morristown. As we were nearly out of sewing materials and greatly in need of more, it was especially welcome.

One of the older girls recently asked for a Hebrew New Testament for her old father. She said he had been carefully reading the English Testament which she had received at the School, but now was anxious to read it in the Hebrew language with which he was more familiar. He is not a Christian but is interested and desirous of knowing the truth. May the Holy Spirit apply the Word and convince him that Jesus is the Messiah.

We shall probably close the Sewing School early in June as it is hard to sew in warm weather and the children grow restless. But we hope to continue with the Gospel meetings for some time if the girls are interested and the attendance is good. In this way we shall have greater opportunity to teach them the Bible and shall also keep the School together.

As yet no money has been received for the outing for the girls. Perhaps the subject was broached too early in the year but the few warm days we have had in the last two weeks, must have made summer seem more real. As this is the last number before the summer months we would again remind our friends that we should like very much to receive the money soon. We expect to receive it and to give the Picnic to the children and hope that they and we will not be disappointed. The girls see many other poor children having ex-

cursions during the summer, and wonder why they are forgotten when others are bountifully remembered.

ELLA TROWBRIDGE MARSTON.

Special Request for Prayer.

Some time ago, after much prayer, the Lord directed me to write to the M. E. Church Extension Society of Brooklyn. In my letter I called their attention to the fact that there are 100,000 Jews in this city and that up to date nothing has been done by the M. E. Church for their salvation. I also said that I felt the time had come for all Churches to present the Gospel to God's Chosen People.

In closing I showed them the door which had been opened by my work of six or seven years among the Jews.

At their session, a committee was appointed to see me. I told them that I desired their Society to salary a Hebrew convert who had joined a M. E. Church in this city and who would be able to assist me in these two fields of labor. The work suffers because of lack of men.

Will you therefore pray especially for this M. E. Society that they may decide in their next meeting, the third Tuesday of May, to give a salary of six hundred dollars to this convert who would be of much use in the work of the Lord?

A Prayer Meeting.

A Prayer Meeting for Israel's evangelization is being held every first Wednesday of the month at 2 P. M., in the M. E. Allen Street Memorial Church, No. 91 Rivington Street, New York. These meetings were started a number of months ago. Jewish missionaries gather and give experiences in their work, thus strengthening one another's hands in the Lord, and also pray for one another. Anyone desiring to attend these meetings will be welcomed.

Jewish Notes.

A mob of Mohammedans attacked the Jewish inhabitants of Teheran, Persia, on April 5. The fanatics indulged in indiscriminate plunder, wrecking, and slaughtering. Many Jews had been killed and wounded when soldiers arrived and dispersed the mob. The Shah ordered the execution of the leader of the mob.—*The Signs of the Times*.

The Hebrews of Jerusalem, who have hitherto been accustomed to send their foreign correspondence through the German, Austrian and Russian post offices, have been granted the privilege of a Turkish branch for their exclusive use. The new assistant chief rabbi of the Holy City, Elias D. T. Rabonovitz, has

assumed the duties of his office. It is reported that the reception given him was of almost royal splendor.—*The Brooklyn Daily Eagle*.

There is considerable disappointment among the Zionists of New York and other cities over the failure of the Legislature to pass Assemblyman Harburger's bill incorporating the Federation of American Zionists.—*The Brooklyn Daily Eagle*.

Albany, May 3.—Assemblyman Adler who was here in the interest of his bill which allows Jewish butchers to keep open on Sunday, returned to New York with the idea that there was little hope for the bill. The Governor's disposition was to sign it, but he is said to have learned that there are Constitutional objections against it.—*The New York Times*.

THE OLD QUESTION.

The Hebrew Messianic Council of Boston, Mass., for the promotion of Christianity among the Jews, has called a meeting in Park Street Church, Boston, May 21st, 22d, 23d, 24th.

The principal subject for consideration by the convention will be the following question: Is a Hebrew obliged by the terms of essential Christianity, in becoming a Christian, to abrogate the ritual of Mosaic Judaism, the levitical customs and ceremonies?

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 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.

Articles Received.

The Baptist Home Sunshine Circle, a parcel of aprons and underclothing for children; Mrs. Hilton, a bundle of clothing.

Contributions during April.

Mr. R. L. C., \$30 to pay rent for 13 Manhattan Ave.; Miss S. F. H., \$1 for the general expenses of the work; Mr. W. H. N., \$10 for general expenses; Mrs. J. P., \$2 for Hebrew Bibles; Good Friday Union Service, Presbyterian Church, Springfield, N. J., through Rev. Wm. Hoppaugh, \$6 for Jewish mission work; Miss C. S. P., \$10 for the poor; C. E. S. First German Presbyterian Church, Brooklyn, through Miss Zeumer, \$5 for the general expenses of the work; "H," \$4 for the work; A. McD. K., \$4 for the general expenses; Mr. D. G., \$5 for the general expenses; Rev. H. C. C., \$1 for the general expenses of the work; Mrs. J. F. D., \$1 for the work; Mrs. E. A. H., \$5 for the general expenses; Dr. H. A. K., \$3.50 for the needs of the work; The Emmanuel Baptist Church, Brooklyn, per Mr. J. A. Greene, \$50 for the needs of the work; Miss F. J. H., \$25 to be used in any way most needed; Mrs. H., \$5 for Hebrew Bibles; Mrs. C. C. W., 50 cents for the poor; Miss M. C. W., 50 cents for the poor; Mrs. E. V. B., \$1 to be used where most needed.

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.

NEEDED, A READING ROOM.

Our Mission rooms stand idle during the day. If we had a man in charge of these places with a salary of twenty-five dollars a month, they could be profitably used as reading rooms.

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.

REMEMBER THE POOR.

In my work, I am never free from cases of want and suffering of which many are *Christian* Jews. If anyone is desirous of showing the love of Christ to these Chosen People, I will gladly be their distributing agent.

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.

AN ASSISTANT'S SALARY.

In our two fields of Brownsville and Williamsburg there is an open door and great opportunity which could, on a much larger scale, be used to the glory of God. I have great need of an assistant and know of a number of converts who could fill such a place. A salary of \$600 a year would support a man and with such a helper, the work would greatly increase.

A MISSIONARY NURSE.

We need a salary of \$500 a year to pay a missionary nurse who would labor among the Jewesses who suffer much from sickness. It is almost impossible for a man to do mission work among the Jewesses. A missionary nurse while administering to them in their illness could show them love, their prejudice toward Christians whom they regard as enemies would be removed, they would then come to the meetings, they would begin to listen and to read about the Lord Jesus Christ and finally believe in Him. If the Jewess is once won for Christ the Jew is sure to follow her example.

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?