

In Nakada, Suldooz, an evangelist preaches to the one thousand Jews as well as to the Armenians. Once a story was circulated that they had celebrated the passover by drawing a picture of Jesus on the cross and maltreating it. The Mussulmans collected and nearly tore down their synagogue. I was invited to this synagogue one evening. It is a plain, mud-plastered room, with a raised platform in the center, upon which I and the rabbis with open Bibles sat down, and about fifty Jews stood around. I attempted to show them Jesus as the Christ, but one cried one thing and one another, like in the theater at Ephesus, and soon it became evident that they were nearly all tipsy. The more sober ones said, "Come in the morning," which recalled Peter's proof of the sobriety of the apostles.

In Upper Kurdistan, including Soujbulak, Mianduab, and Sökkus, there are about two thousand Jews. In Soujbulak we have a school among them. There I attended morning prayers in their synagogue. On the door-post, inclosed in a glass tube, were the Ten Commandments. In one corner were benches for circumcision and the bier. Each worshiper had portions of the Law bound on his arms and forehead with leather cords, and thrown over his turban a thick white veil, which hung over his shoulders. The service, led by three or four rabbis, consisted of prayers from the Psalms and Talmud, and of reading from the Law. Each man held an Old Testament in his hands, and they read in concert or responsively, with frequent hearty amens to the prayers. The attitude varied, being sitting, standing, or bowing prostrate. The climax of the service was reached in the procession of the Law. The manuscript roll was inclosed in a cylindrical case covered with scarlet broadcloth topped with two silver pomegranates, with pendent silver bells, such as hung from the high priest's robe. It was carried in procession through the synagogue, each one devoutly kissing it; the women who had previously held aloof coming forward to take part in this ceremony.

In Mianduab a peculiar case occurred. Rabbi Benjamin had also opposed us. In his school I had had discussions with him, in which he strongly maintained his position. Afterward he was led to profess his faith in Jesus as the Messiah. He thus preached in the synagogue and aroused opposition. His income from the people was cut off, consisting mainly of his fees as teacher and priest and his portion from every animal slaughtered. His wife desired to drive him out of the house. He appealed to us for support. Having been deceived by some "loaves and fishes" converts, we insisted on his finding some means of supporting himself. Meanwhile, the Jews persecuted him. Once they took him to the river and ducked him, thinking to exorcise the evil spirit which the Christians had put into him. Finally he yielded to their threats and went back to Judaism. The Jews immediately presented him with a small money, a donkey, and an *aba* (cloak). He went into a vineyard, bought a quantity of grapes for winter use, loaded them on his donkey, and at