

# THE CHOSEN PEOPLE.

APPEARS MID-MONTHLY  
EXCEPT SUMMER MONTHS.

LEOPOLD COHN, Editor.  
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## Salutation

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

II Kings 10, 12.

*My Dearly Beloved Friends:—*

In saluting you at this time, I pray to our Heavenly Father that goodness and mercy shall follow you through the journey of another year. May the Lord guide every one of you with His eye. Psa. 32: 8. Every one thus guided will be impelled to take a deep interest in the Jews; for His eyes are always upon His people, even "From the beginning of the year to the end of the year." Deut. 11: 12.

### NEW HOPES.

At the entrance of the year, I feel more hopeful than ever before. The Lord is going to do great things for us. We have reported to you from month to month how the large crowds have been flocking to our meetings. The last month of the old year has brought to us still larger attendances. It was pitiful to look at the many Jews standing in the aisles throughout the whole service. These crowds, as well as the large numbers of patients, (between 40-50 daily) that visit our Medical Department increase the work tremendously. We need more room, more facilities and more workers. Recently we have gained an additional co-worker, the Rev. Kuldell whose picture and article you will see on another page. Notwithstanding our large corps of workers, we are unable to cope with the various demands that this large work puts upon us. It seems to me that every time people have to be turned away for lack of room, or as in the case of the children's work, for lack of workers, a tacit appeal like the Macedonian call, is being made, which ought not to be passed over indifferently. Our days are vanishing like a shadow and these great opportunities will be missed, therefore, my hopeful prayer to God is that the followers of the Lord Jesus Christ will awake in this new year as never before, to rally around this Gospel work and help forward its most important cause. Will you not join me in earnest prayer that the Lord will stir up and trouble the conscience of professing Christians that they shall not feel at ease until they carry out with child-like faith, the divine order, "To the Jew first."

### WHAT A FRIEND SAID.

A few days ago a Christian young man told me that he was anxious to be engaged in Gospel work among the Jews in whatever way the Lord wanted to use him. "If the Lord Jesus,

the Son of God, thought it worth while to spend His earthly life exclusively among the Jews, why should not I follow in His footsteps and do likewise?" I marvelled at the thought and willingness of that brother. But we find in history that the greatest men of God had a similar feeling. Mr. J. C. Smith, of Newport-on-Tay, who is now over 80 years of age, has written a new biography of Robert Murray McCheyne. In it he relates a wonderful incident. When McCheyne left his church in charge of a young preacher and went out on a mission of inquiry among the Jews of Europe and the Holy Land, God opened the windows of Heaven and poured out such a blessing on the church at home that there was not room to contain it. The sainted Horatius Bonar who was one of the leaders in the Free Church of Scotland, when that church left the main body, went about among all the protesters and preached vigorously the doctrine that if the Jew were not given the first place in the thought, prayers, and sympathies of the Christian Church, God could not bless their new undertaking. The result was that almost immediately after the Free Church was founded, a Jewish mission society was organized, and who can tell but that the blessing which has attended all the efforts of the Free Church, and the strength to which it has grown, is not due largely to the fact that they obeyed implicitly the command that the Gospel must be preached first to the Jew, and then to the Gentile.

### SYMPATHY WITH PAUL.

So many Christian people wish they could be as great as Paul was in the ministry of the Gospel, but how many of those are enlightened enough to be burdened with regard to the salvation of the Jews? How many can truly enter into sympathy and join him in that deep groan, "I have great sorrow and unceasing pain in my heart....for my brethren's sake," Rom. 9: 2, and how many can realize the terrible grief in his heart which caused him to utter that "anathema" for the sake of his kinsmen? Should we not join in heartily with all our ability and with all wisdom to help bring the Gospel to a people who gave the world Jewish prophets who foretold of Jesus, Jewish evangelists who wrote of Jesus, Jewish Apostles who proclaimed Jesus, Jewish Martyrs who died for Jesus?

Let us therefore pray and work for great things in the new year.

Yours most sincerely,

—LEOPOLD COHN.

## THE CHOSEN PEOPLE

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## THE WORK

The WILLIAMSBURG MISSION TO THE JEWS, under the direction of Leopold Cohn, and his son, Joseph Cohn. Headquarters, Beth Sar Shalom, (The House of the Prince of Peace,) Throop Avenue, corner of Walton St., Brooklyn, N. Y. Telephone, 3741 Williamsburg.

Reached by the Lorimer St. car to Throop Ave., or by Sumner, Ralph or Broadway cars to Walton St. Branch S. S. in Brownsville, in the Williams Ave. M. E. Church, Williams Ave., near Atlantic Ave.

This work was started in 1894 by LEOPOLD COHN, in obedience to the call of God. With no friends to back him, he placed full reliance on the Lord who through His children, has sent the necessary funds. Meetings are held for adults and Sunday and Sewing Schools for children. A Medical Department is maintained to assist the poor Jews.

The Lord has richly blest the preaching of His truth concerning Jesus Christ and over a hundred Jews have confessed Him publicly, a number of whom are now preaching the Gospel, while hundreds of others remain silent believers because of the dread of bitter persecution and because of lack of facilities to help them.

The Poor Fund, contributed to by many friends, enables the workers to relieve the distress of deserving Jews and to give a practical demonstration of Christian love.

The Literature Fund, used to purchase Hebrew Bibles and Testaments and to print tracts in Jewish, is a most important part of the work. Mr. Cohn has written seven Jewish tracts himself which have been used of God to the conversion of many.

"Pray for the peace of Jerusalem; they shall prosper that love thee."

### Out of the Mouth of Babes.

The following letter was written by a Christian girl of fourteen years to Mr. Rockefeller, asking him to aid this mission work. In her child-like faith she may hope for a response, but we of older age and experience know that such men of vast riches are wise in their own conceits. They think that they know how to help humanity far better than God Himself. They give large amounts of money to so-called good purposes to which the world, and not Christ, sets the seal of approval. Cain brought a sacrifice more elaborate and perhaps of greater value than that of Abel's little lamb, but the Lord did not accept it because it had no reference to Christ, the Son of God.

"Mr. Rockefeller,

Dear Sir:—I know I am taking a great privilege in writing to you, but I am sure you will excuse this when you have heard my request.

I have just finished reading this little booklet, which is enclosed. Its contents I cannot describe, (on reading it you will understand better), but that it has filled my heart with eagerness to help its cause, to convert our brethren the Jews and also to let others know and read about it. After you have read this booklet I am sure your heart will be filled with inspiration to help its cause, and that your prayers, your sympathy, and your means, are needed for its support and well deserves it.

When I read that they had so many eager Jews, (who wished to hear the gospel), that their small mission building could not accommodate them all, I felt it my duty, when the demand for funds was asked, (with which they would erect a new and larger mission building), to help raise them, for I felt it in my heart to do so, and it is for God's cause and for Christ's sake, for whom we are all waiting. So with my heart full of longing and eagerness to know if you have granted my request for God's people, for it is a work of the very

God of Israel, and every true Christian will want to have a large share in it,

I remain, with great respect,

Trying to be a little Christian Worker,

—RUTH B."

### Consistency.

In a liturgy of the Episcopal Church, is found the following extract from a prayer for the Jews: "Almighty God, the God of Abraham, the God of Isaac, and the God of Jacob: We beseech Thee in behalf of Thine ancient people, the house of Israel to whom are the fathers, and of whom, according to the flesh came Jesus Christ our Lord and Saviour. We pray Thee to look down with pity upon their low estate, suffering long under thy righteous wrath and indignation. We have added unto their affliction, we have looked upon our brother in the day that he became a stranger, we have rejoiced over the children of Judah in the day of their desolation, we have spoken proudly in the day of their disasters, etc., etc. —We beseech thee—to remove the blindness of their minds that they may look upon Him whom they have pierced. Give unto them again the land of their inheritance; build speedily the walls of Jerusalem, and make it to be the joy of the whole earth, etc.

This prayer is beautiful, but of what avail is a formal and lip-prayer for the Jews, or for anyone else, when the supplicant does not incline his ears to the command of the Lord Jesus Christ? What a mockery to pray to God to convert the Jews to Christ when the petitioner refuses to obey God's injunction to preach the Gospel to them so that their conversion may come to pass. "He that turneth away his ear from hearing the law even his prayer shall be abomination." Prov. 28: 9.

The other denominations evidently realizing this paradox, have no word of prayer for Israel. Since they are doing no Jewish work, in this they are at least consistent.

### A New Co-Worker.

I am glad to tell our friends that about the middle of last month the Rev. A. R. Kuldell joined us in this work. He has been the pastor of one church for twenty-five years and has gained the confidence of all who learned to know him. Being a Hebrew-Christian he felt a burning desire to spend his talent for the salvation of his own kinsmen and therefore he resigned from his pastorate. He is peculiarly adapted for Jewish work and we hope that the Lord will greatly bless his co-working with us.

The following article comes from his pen at our request.

#### A SKETCH OF MY LIFE.

With the prolific German Christian writer, Otto Dunke, of Bremen, I would give my life the following title:—

#### HOW GOD TRIED TO CURE ME OF MY SELF-WILL

and with St. Paul I would conclude: "Not that I have already attained or were already perfect, but I stretch forward toward the mark for the prize of the high calling of God in Christ Jesus."

The home of my childhood and youth, where twenty years of my life were spent, was the ill-fated Kishenef in South Russia, the City of many pogroms (wholesale massacres of Jews). There I was born on the Jewish New Year of 1857. My parents were neither great nor rich, but belonged to the hard-working middle class which are the backbone of any nation. My father, pious in his way, would never have thought of giving me any other but a business education. But I had a mother who was the noblest of women. In her heart was burning an intense love for the religion of her fathers, and she was determined to spend and be spent, if only her son could become a teacher and minister of that religion. It was owing to her efforts, that I was sent to a Yeshuba, a Hebrew College. I was fond of books and study, and was liked by my teachers until I suffered shipwreck of my rabbinical faith. I went of my own accord to a secular school and begged the Christian principal for admission. I found favor and was happy; but a struggle with the will of a pious mother ensued. We compromised and I went into business. For some years I walked in the borderland between atheism and rabbinism, vacillating now to one side and then to the other. I was unhappy.

One day as I was walking the street of a little hamlet near my city, the wind blew a

piece of paper under my feet. It was a page of a Hebrew book. I picked up the paper and there came another piece. At the end of the street I saw a crowd of Jews in hot debate. When I came near I found that a missionary had been in the place and had distributed books, some of these books the Jews were now tearing to the glory of God. I knew nothing of missionaries nor of their books, and my curiosity was aroused. I took all the torn pages I could get and read them in my room. I cannot remember that any one passage more than another impressed me at that time, but I do remember that everything I read appealed to me as just the thing I needed. I came back to the city and tried to get the book from which those pages were torn. At last I came into the possession of that treasure called the New Testament, and then the trouble began. The struggle was long and fierce, but at last

Jesus conquered and in the spring of 1877, I confessed Christ before His congregation. This separated me from home and dear ones, and His command came to me like that unto Abraham of old, "Get thee out of thy country." I went to Germany to engage in the pursuit of a jeweler, a calling I had been engaged in before, but the Lord intended me to deal in jewels of a spiritual kind. He led the way. I was prepared for the study of theology and was then sent to the United States to Capital University in Ohio where I spent five years in study.

Twenty-seven years I spent in the ministry of the Gentile Christian church, almost a quarter of a century in one congregation. My heart never forgot Israel. In their behalf I suffered much, but all the disappointments and sad experiences incident to Jewish Evangelization could not wipe out the command of my Lord, "Beginning at Jerusalem," "To the Jew First," as Paul understood it. But I would not have given myself to this work entirely, if the Lord had not taken me to Russia, where He got me loose from my congregation and showed me that the time to favor Zion had come. The Jews are now willing to listen to the claims of Christ and if any place on earth is the strategic point of Gospel effort among them, it is Greater New York.

Here I am, a sinner saved by grace, conscious of unworthiness in the face of this tremendous task, but I want to be made fit and endowed with power. Pray for me. This mission of Brother Cohn's has grand possibilities. "Who is sufficient for these things?" "Our sufficiency is of Him."



Rev. A. R. KULDELL.



## Incidents in the Work

### Their Spite Brought Light.

A poor Jewish woman whose husband deserted her some months ago, leaving her with five little children alone in the world, applied to us for help. So we have occasionally given her a few dollars and she has learned to look to us for aid in time of need. Recently, an addition was made to this poor family by the birth of a son. According to the law of God, the rite of circumcision ought to be performed on the eighth day. There is always a good deal of expense for parents to carry out this commandment. They have to call at least ten Jews to be present at the rite and these must be entertained after they have repeated certain prayers, and the whole ceremony is ended. The treat is according to the ability of the father. Then it is necessary to employ the man called a mohl, who is trained and educated in the art of circumcision, and in this country such a man gets paid.

Now, this poor woman sent word asking us to provide all these things on the eighth day, since she is not able to do anything herself. We, therefore, arranged for a physician to go at the time, but omitted the required quorum of ten Jews. She was perfectly willing, for she believes in the Lord Jesus Christ, and has confidence in His missionary, but a neighbor who went in and out helping the patient, upon learning that the missionary was going to have that sacred ceremony performed in his own way by a plain physician, and not a mohl, became very indignant, went to the rabbi and the mohl, and stirred them up to great zeal, so that immediately everything was provided for without any cost to the poor mother and just to spite the missionary.

After all was done in the regular form and order the woman bethought herself, and said, "Here was a poor mother lying in bed helpless; no rabbi, no mohl, no ten Jews could be found to have pity on her, but for the sake of spite they came together and did it all, while the missionary helped this poor woman for a long time just for the sake of the Messiah, whom he serves." She realized the truth of this and that there was no real religious love in the hearts of the others, so she was more firmly fixed in her belief in the Lord Jesus Christ on account of this occurrence.

### A Jewish Boy.

Perhaps never before have I met such an earnest and sincere boy as the one who came to me a few weeks ago. He is about fifteen years old and studies in the Brooklyn Yeshivah, a Jewish School not far from the mission, where they instruct many Jewish lads in the Talmud, and strictly orthodox religion. The boy had some ailment, and came to our physician in the medical department. There he found one of our tracts called, "What is

His Name, and What is His Son's Name?" Proverbs 30: 4. After reading the tract, which shows plainly the sonship of the Lord Jesus Christ, he became very much interested and anxious to meet the missionary personally. When this was arranged, I was greatly surprised at the deep thoughts of the boy. He asked me a few questions, which I answered to his satisfaction, and then requested more books. I gave him the New Testament, and a number of other tracts. One thing which he could not understand was, why they did not teach about the Messiah in his school, since the truth is so plain and clear in the Old Testament. He said that he had been longing to have real assurance that God had forgiven his sins, and now, he was very glad to learn from Isaiah 53, "That the Lord hath laid on Him the iniquity of us all." He said he was going to talk the matter over with his teachers, and come again and let me know the result. Please pray for this boy.

### Difficulties Removed.

A thoughtful Jew who has been attending our meetings for some time, came to me one day with a clipping from a Jewish newspaper in his hand. In it there was an article from a Hebrew Christian in Russia, who published in a Jewish paper in that country the question, "Why is it, that when a Gentile becomes a Jew, he is successful, and when a Jew becomes a Christian he is unsuccessful?" This question was then elaborated with different illustrations, showing instances how Jews rallied around a Gentile convert, helping him in every way possible, even establishing him in business, and causing him to live well. Jews consider it a great privilege to be of any help to such a convert whom they call a Saint. They are never suspicious of his motives, but accept him wholly and heartily into the Jewish community. But when a Jew becomes a Christian, he is forsaken by his people, and never helped by the Christians who look upon him with suspicion until he dies, either from starvation or from sickness caused by miserable sufferings. Even the greatest men among the Jewish converts to Christianity are being suspected and ridiculed and looked down upon by the Christians. It was shown in this article that even Lord Beaconsfield, who made England great and rich is now being belittled by some Christian writer in *McClure's Magazine* saying that this Jew, with his Jewish intrigues, could not have had a talent for literature. The article concludes triumphantly with saying that this is the reason why Jews do not bother their heads about the promulgation of Christianity among their people, because they know, and every well-informed Jew knows, that there is no place for them among Christians who still hate them, and even those foolish Jews who think that the Christians are their friends, will soon find it out, and will return to the Jewish fold, and thus, missions to the Jews will come to an end of their own accord without interference.

Now, this Jewish brother was about to accept the Lord Jesus Christ, but the statements in that article set him back, and discouraged him. I then showed that in accepting the Lord Jesus Christ, we must be prepared to suffer for Him, and if any one expects to have a religion which does not cost something, he is greatly mistaken. I showed how all the prophets of old had to suffer, and all the apostles had to live miserable lives for the sake of the Gospel. When we become followers of the Lord Jesus Christ, we do not care whether we will be received and welcomed by the Christians or not. We have to do with our personal Saviour, and those through whom an offense comes will be rewarded according to their deeds. I showed him from the New Testament how when the time of judgment comes, all those people who have treated Jews in an unkindly way will be judged before the throne of the Great Judge. The brother finally was persuaded to look up to our living Saviour, and be of good cheer. Please pray for him.

#### A Surprise.

The following article was written by the well-known Hebrew Christian poet, Mark Levy, who is now helping in this mission. When he addressed our meeting for the first time, he was greatly surprised and said that he had never seen such a large and respectable Jewish audience in his life. He has traveled a great deal and has seen Jewish missions all over the world.

"O give thanks unto the Lord, for He is good, because His mercy endureth forever," was the fervent expression of my heart and soul as I faced a Jewish congregation recently at Beth Sar Shalom.

Personally, there were several causes for thanksgiving and rejoicing. We met on the eve of the ancient Sabbath, which I had made a rule in former days of passing in my own dear mother's Jewish home; we were assembled in the best-appointed hall devoted to Jewish Christian worship and evangelization in the United States; we were under the leadership of a son of Israel's priestly tribe, in the direct Aaronic line. (Cohn.) The singing was led by a brother of Judah who had set to old Hebrew congregational melodies several original hymns written to glorify the Messiahship of Jesus our Lord. The hall was filled with Hebrew men and women, youths and maidens, who throughout the service displayed a degree of interest and sympathy I have never seen equalled in a Jewish mission; and above all, I rejoiced in the opportunity of telling our unconverted brethren that the mercy of God is most compassionately manifested in the forgiveness of sin through the precious blood of Jesus the Messiah, who came as the Lamb of God to take away the sin of the world.

Throughout my Christian career, I have deplored the Gentilizing methods that prevail in presenting the Gospel to our Jewish brethren. The effect on Hebrew Christians

and on our unconverted kinsmen has been deplorable; and therefrom the opinion is widespread in Jewry that loyalty to Christ involves disloyalty to Moses. The note here struck of presenting the truth, as it is in Israel's Messiah, to a Jewish congregation in a Jewish form was never more happily demonstrated to the writer.

Reverence and order, joy and thanksgiving prevailed throughout the service. That Mr. Cohn and his fellow-workers are exercising love and wisdom in this respect none should doubt, and that the time may speedily come when in this great city of New York, with its million Jewish population, there shall be many halls and churches filled with Hebrew congregations, singing the praises of our Blessed Messiah, should be the fervent prayer of all His loyal followers."

#### Jewish Notes.

A Spanish Historian by the name Don Winsete Paredes has surprised the world by giving facts in the Spanish Journal, called *Revista de Estremadura*, proving without a shadow of doubt that Christopher Columbus who discovered America was a Jew, the son of a converted Jew, and the grandson of a highly educated Jew by the name of Solomon Levi de Burgas, who lived in the year 1390, and was then converted to the Catholic religion, adopting the name Pablo de Santa Maria. He and his sons were great historians, theologians and poets. Their books are among the most valuable literature of Spain.

Solomon Levi believed that he was a descendant of one Elizabeth, a sister of Mary, the Mother of Jesus, therefore, he called himself Pablo de Santa Maria, meaning in Spanish, a relative of St. Mary. They used to put those four words in initials after their signature. Columbus did this also, yet this is not the only proof given of his relationship. Documents have been produced to show that Columbus was the son of one of Levi's son's daughter's. Columbus himself, it is said, knew all that, but he was afraid to make it public, as he could not have possibly gotten any favor or support for his American enterprise from the king and queen.

The same Spanish historian also shows how other Jewish Christians who were near the king and observed the Jewish holidays in secret, knew Columbus very well, sympathizing with him and his great enterprise, persuading the king and queen to stand by him.

A Jewish astronomer by name Abraham Zokuta, who also became a Christian by compulsion and had to keep the Jewish religion in secret, advocated Columbus' plan as the only one which might succeed. If it had been known that Columbus' descent was Jewish, it would have certainly created suspicion on the whole affair; it is very clear, therefore, why he kept it a secret. Yet, blood is thicker than water after all, and we have the fact that Columbus took with him on his first journey four Jewish men in whom he placed his chief reliance.



These statements have caused a great deal of disputation among the Spaniards who have never wanted to admit the claim of Italy, that Columbus belonged to their race, yet much less do they like the idea of Columbus having been a Jew.

\* \* \* \*

The union services of Rabbi Wise, of the Free Synagogue in New York, with a Unitarian and a Universalist Church, has caused a hot and unceasing debate among the Jews. Mr. Jacob Schiff, the well-known financier, in a lecture to the Young Men's Hebrew Association, remarked that he did not approve of such a union. "Jews must be kept separate," said he, "as long as Christianity means to them oppression and persecution. In the far future," he continued, "perhaps there may be such a union between Jews and Christians when the Gentiles will become better and God's Kingdom will be established upon earth, then we shall have no reason to be separate, and then only can we unite with the Christians."

\* \* \* \*

During the first part of December, a very interesting meeting took place in New York. The most learned men among American Jews held a conference in which they resolved to translate the Hebrew Old Testament into English. The purpose of the work is to eliminate from the Old Testament all reference to Christ. They say that ever since the Old Testament was first translated into the Greek Septuagint version, nearly two thousand years ago, it has never been translated by Jews, thus, the great importance of a translation coming from Jews to Jews.

It remains to be seen how they can make these prophecies referring to Christ mean something else.

\* \* \* \*

A Jew by the name Joshua Zeitlin, the oldest Jew in Brooklyn, died in the early part of December at his residence, 130 Lexington Avenue, at the age of 106. He had no sickness, whatever, but passed away like one who falls asleep.

He was born in Russia, one hundred and six years ago, and came to this country when he was seventy-eight. He left quite a large and well-to-do family, of whom a son of seventy-six is the oldest.

He never had a physician, as he never had an ailment. He never used eye-glasses.

When asked what contributes toward longevity, he answered, "Never do work in a hurry, never eat in a hurry, and always go to bed early." He said further that the reason that the young Americans are getting old prematurely, is because their night begins at twelve o'clock.

#### Questions and Answers.

Question 1. *The writer understands in a general way what is meant by the number 10, and the number 7, but am at a loss to know the significance of 40—as 40 days of rain, causing the flood, 40 days of Christ's sojourn in the wilderness, etc.*

2. *What do the four beasts as referred to in Revelation signify?* —Jno. McLemore.

Answer 1. Forty, stands in the Bible for a generation. The children of Israel had to bear their great sin of provocation in the wilderness for forty years until that generation was consumed. Numbers 14: 34; Deut. 1: 35; Psa. 95: 10. That national sin which caused God to change His plan of their immediate possession of the land was branded as indelible, "and ye shall know my breach" (literal, my change). Hence the importance and significance attached to number 40. The forty days of rain bringing the deluge, because of sin, was a forecast of another great sin causing forty years to destroy a whole generation. Moses when about to bring the law of God to the people had to be forty days without food on mount Horeb, thus reflecting upon Israel's sin. Christ when about to bring grace and truth to a sinful people had to fast forty days to remember the forty years of sinbearing in the wilderness.

2. The four beasts, (original, four living creatures) represent the excellent qualities of the Lord Jesus; the Lion of Judah, denotes the great power of Christ; the calf or ox (as in Isa. 6) indicates the burden bearing Christ; the face of a man refers to the perfect man Christ was while on earth; and the flying eagle signifies the Son of God who came from above. The number four has reference to the four parts of the world which are His possessions. Psa. 2: 8.

\* \* \* \*

Question. *"Will you tell me whether the last clause of Isa. 29: 2, is correct according to the Hebrew; also the first clause of Haggai 2: 8?"*

F. HUNWICK.

\* \* \* \*

Answer. The last clause of Isa. 29: 2, is correct, while Haggai 2: 8, reads literally: "The silver belongs to me and the gold belongs to me."

Question. *"Will you please give me your idea of the correct interpretation of Hebrews 6: 1-6?"*

MISS L. J. BALL

Answer. It is an exhortation to Christians not to spend too much time in disputing the first principles and elements of Christian doctrine, but to quietly believe them. "Let us go on unto perfection," meaning to explain the deeper and more spiritual mysteries of redemption by Christ, if God permits. Verses 4-6, refer to apostates, who by rejecting and blaspheming the Lord Jesus join those who denounced and crucified Christ. Thus, they, as it were, crucify Him afresh in their minds. Such, and not backsliders from any degree of salvation, wilfully render their salvation impossible.

\* \* \* \*

Question 1. *"Did Christ bear His own cross till He became exhausted?"* 2. *"On what day was He crucified and on what day did He rise?"*

MRS C. C. HARPOLD.

Answer 1. He bore His own cross to the city gate nearest Calvary; there finding Him unable to proceed with it, they compelled Simon

of Cyrene to carry it the rest of the way. 2. He was crucified on Friday and raised from the dead on Sunday morning.

\* \* \* \*

Question 1. "Is not Matt. 28: 19, 20, our Lord's orders to the remnant of the Jews after the Church is 'caught up' rather than to the Church?" 2. "Is baptism to be triune in character for each person of the Godhead or a single immersion?" W. H. B.

Answer 1. No, it is the Lord's command to every believer in His redeeming blood to preach the Gospel to every creature. Paul carefully followed this command by preaching everywhere and declared himself to be debtor both to the Greek and to the Barbarians.

2. Rom. 6: 3, 4, explains the significance of baptism as being "baptized into His death," "Buried with Him by baptism into death." It is, therefore, sufficient to be buried once and not three times.

\* \* \* \*

Question 1. "Please explain the meaning of Rev. 13: 3, 12, 13, 17, 18?" 2. "Please explain the meaning of Hebrews 6: 4-6?"

THOS. DAVIS.

Answer 1. Verse 3, referring to the Roman power, makes allusion to the overthrow of the Roman Empire by the Northern nations. Afterwards, the Roman name revived through the popes who took the government into their hands. Verse 12 refers to the papal power which strengthened the civil power of the new Roman government. Verse 13 means that the beast, (the pope) would pretend to bring down fire from heaven, to do things that seem very wonderful, by which unwary persons may be deluded. Verse 17 refers to the claim of Papacy to control commerce. In Rome, frequently special laws have been made to prohibit all barter with heretics. To confine trade to the "faithful" ones all must have something branded on them, either some mark or the number of the beast's name, to show allegiance to the beast's authority. Verse 18 reveals the identification of the beast and makes plain its name by the given number system, which was then practised among men, as "the measure of a man," Rev. 21: 17, meaning as men commonly measure. The method used then was to designate a person obscurely by a reference to the numerical signification of the letters in the name. This enigmatical expression was used to avoid some peril to which John or others might be exposed if there were a more explicit statement. Interpreted by this system, the number refers to the papal power.

2. See answer to the third question above.

### The Children's Christmas.

Another Christmas season has come and gone, and again we can record another occasion of pleasure and happiness through our Heavenly Father's loving provision. Thursday afternoon, December twenty-ninth brought the girls from our Brownsville and Williamsburg Sewing Schools and the Saturday afternoon Bible Class together in our Mission building for their Christmas entertainment. The room was full, with extra chairs in every corner, for with some

guests there must have been at least one hundred and fifty present.

Our program commenced with a carol, "Do you know the story?" sung lustily by all the children. After the reading of the Christmas story from the second of Luke, the Rev. Mr. Kuldell led in prayer, followed by the singing of, "God is Love." A Christmas fairy story told by Miss E. E. McCartee held the breathless attention of all so that none failed to miss the point and remember what the chimes rang, "God so loved that He gave," "We ought also to love one another."

The Brownsville School then sang in Yiddish the old Jewish hymn, "O come, O come Immanuel" to the Ancient Hebrew melody, and Mr. Cohn followed, explaining to the girls some of the references in the hymn.

After a Christmas message from Mr. Kuldell the Williamsburg School then sang its special hymn, a chorus of six girls asking questions in the verses, the answer being given in the refrain sung by the whole school.

The music of the afternoon was made especially enjoyable by the presence of Miss Claire Chapman who not only played for the singing, but brought two little girls who sang sweetly a number of Christmas carols which were much appreciated. A holly wreath drill by a few of the pupils and a Merry Christmas message from some others were very interesting while a dialogue illustrating two phases of the Christmas spirit called forth great applause.

Of course the most interesting part of the program was the distribution of the gifts and this soon followed.

A pretty box of chocolates was given each person present and the older girls of our schools received dainty bead necklaces and the younger ones, dressed dolls. All left us after this with smiling faces and many thanks which we in turn would pass on to those who were the real givers of the pleasure to the children. We do indeed appreciate the many generous gifts sent for our Christmas celebration and any surplus which may be remaining will be gladly applied to some other needy part of the children's work.

—ELLA T. MARSTON.

### Brief Notes.

Just before Christmas a friend sent us money designated to be used for two tons of coal to be distributed among the poor. We divided the coal into 24 portions and sent it in bags to twenty-four very needy families, a number of widows being among them. It was received most gratefully. We have also helped in other ways, a large number of poor families and there is a continual need for aid among them. Will you help us to help them?

\* \* \* \*

A friend has just forwarded to us, twenty dollars for Mr. Needleman's wants, referred to in the last number of the paper.

\* \* \* \*

A beautiful Missionary Calendar which has recently been sent us can be purchased for 35c at The Chosen People office. It has 13 pages containing 16 Missionary Illustrations with 365 appropriate selections. It will keep you in touch with missions throughout the year.



# Receipts from November 16th to December 19th, 1910

## ARTICLES RECEIVED.

The Farther Light Society, First Baptist Church, Morristown, a parcel of children's clothing; Mrs. J. R. Lacey, one quilt; Mrs. E. T. Kyte, a package of Christmas cards; Mr. Chas. F. McDonald, a box of clothing and crockery; Miss K. P. Halsey, a barrel of clothing; The Rhinebeck Needle-Work Guild, per Mrs. Frank Herrick, one bundle of clothing; The New York Bible Society, 700 Yiddish Gospels.

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