

# THE CHOSEN PEOPLE

APPEARS MID-MONTHLY  
EXCEPT SUMMER MONTHS.

LEOPOLD COHN, Editor.  
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Devoted to Israel

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## Salutation

"We go to Salute the children of the King."—II Kings 10, 13

*My Dearly Beloved Friends:*

The Lord who has chosen you and made you a "royal priesthood" cause you more and more to show forth His praises. I Peter 2:9.

### THE FUNCTION OF THE CHURCH.

Every true follower of the Lord Jesus Christ knows that his calling is a high one, which has many offices. The faithful are made partakers of Christ's honor and glory, and so, as sons of God, they become spiritual priests and heirs of the everlasting Kingdom. The transcendent excellence of the divine nature instilled through faith in Christ enables the Christian sometimes unconsciously, to follow that course of action which is peculiarly characteristic of this calling. One of the duties of the priest was to bear the names of the children of Israel upon his heart when he went "into the holy place." Ex. 28: 9, 11, 28, 29.

Many of our dear friends have written us this month that they are earnestly praying to God for His blessing upon this mission and for the conversion of poor blind Israel. Every letter containing such assurances encouraged my heart and reminded me of the fact that these dear ones are unknowingly fulfilling their function as priests in Christ by prayerfully bearing the children of Israel upon their hearts before the Lord continually. One writes: "Morning and evening and when it occurs to us we pray the God and Father of our Lord Jesus Christ, that He may bless your work."

Another one wrote: "When I read in THE CHOSEN PEOPLE about the opposition I prayed to God for you and the Lord gave me a text for you. 'And I will make thee unto this people a fenced brasen wall; and they shall fight against thee; but they shall not prevail against thee.' Jer. 1: 19."

### GOD ANSWERS PRAYERS.

The Lord Jesus Christ whose name is "Wonderful," has answered the prayers of His dear children in a remarkable way. His way of doing is different from ours. When He saved the three Hebrews from the flames of the fiery furnace He did not put out the fire, but took care that "they have no hurt." Dan. 3: 25. So He also does with us; He permits the opposition to go on, but He is with us and sees to it that His servants as

well as His precious Gospel work shall "have no hurt." The opposing forces have been indefatigably active unto this day. Mass meetings have been held in the Synagogues to create a sentiment against the mission, large signs were displayed in windows of Jewish houses denouncing those entering the mission house and not allowing the children to go there, men and women were stationed at Beth Sar Shalom, hindering any from going to the meetings, converts upon leaving the mission were followed to their houses and then pointed out to their neighbors as apostates, and the girls were intimidated, their parents being threatened and warned. Several times, a dozen or more of the fighting army came into the meetings, early enough to secure seats, scattering themselves all over the auditorium, so as to be in touch with the whole audience. Suddenly, in the midst of the service they all jumped up from their seats, running hastily to the door, hoping thereby to create a panic, to affect the whole audience, and cause them to follow their example. But in vain was their effort, their seats were quickly filled up by those standing in the aisles and the eager listeners remained unmoved. Several other tricks of our blind enemies have failed, for the Lord is with us, doing "wonderfully," in answer to prayers. Not only have our audiences been so crowded that actually hundreds of Jews had to turn away from our doors, but also a spirit of earnest seeking after the truth has been poured out upon the people and a large number have been converted: One evening we baptized three new converts, accounts of whom will be given in the next issue of THE CHOSEN PEOPLE.

Another blessing has the Lord bestowed upon this mission in answer to these prayers. As announced in the last paper, we needed extra gifts to enable us to close the year creditably. The Lord, through His dear children has supplied this need. Never before have we had such a shower of contributions in one month as we have had now. Truly, the Holy Spirit does dwell in the hearts of men and women as in the days of the prophets and apostles. Who can tell, perhaps very soon, some of His stewards will enable us to realize the needed building and make it possible to accommodate all those poor Jews who desire to listen to the Gospel of the Lord Jesus Christ.

Very sincerely yours,

LEOPOLD COHN.

## THE CHOSEN PEOPLE

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## THE WORK

The WILLIAMSBURG MISSION TO THE JEWS, (Incorporated) under the direction of Leopold Cohn, and his son, Joseph Cohn, Headquarters, Beth Sar Shalom, (The House of the Prince of Peace,) 27 Throop Avenue, corner of Walton St., Brooklyn, N. Y. Telephone, 3741 Williamsburg.

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

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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 two 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."

### Baiting the Hook.

A very interesting letter comes to us from a dear friend containing a suggestion too good to pass by. This lady is intensely interested in the work among the Jews and, realizing how sadly it is neglected, has been making noble efforts to arouse the Church to the realization of her duty. Her endeavors have been confined largely to Women's Missionary Societies and she has met with disheartening indifference. But recently she hit upon a plan that has worked wonders; she offered to a certain Women's Missionary Society one dollar on condition that the president would read before the society the poem contained in our leaflet, "To the Wild Olive Tree," entitled, "The Master's Questions"; this poem it was stipulated should be read at three consecutive meetings and when this was done she would pay them the dollar. The result was that this society sent to our work shortly afterwards, a check for \$102.00. Perhaps we need add nothing more, but to say to our friends, "Go thou and do likewise." We will gladly furnish you the poem mentioned, as well as additional literature for free distribution in these meetings.

### To the Jew First.

The New Year brings new hopes, new resolutions and new ideals, and we cannot help but ask if you will not let this New Year bring into your life a new method as regards your missionary interests and activities. This method is, "To the Jew First." This is without question God's unchangeable order for the Church of Christ in the carrying on of her missionary work throughout the world. It will not do to evade the issue. If the Bible means what it says, then we are solemnly

bound to give the Jew his proper place in our missionary propaganda. The late Hudson Taylor, missionary to China, was in the habit of sending a check on the first of the year to his friend, John Wilkinson, Jewish Missionary of London, to which he always added as a foot note the words of Paul, "To the Jew First." Mr. Wilkinson not to be outdone in generosity, would send his check to Mr. Taylor, rejoining, "And also to the Greek."

May we ask you for this year to set aside the first fruits of your labors for the ministry to God's ancient people? God will bless you richly for this evidence of your faith in Him and obedience to His Word, and you will never regret having thus honored your Master. Each year we are happy to see the increasing number of our friends, individuals, missionary societies, young people's societies, and even one or two churches, who are adopting this method of missionary giving. We hope that many more will do likewise and thus free us as workers from the vexation of finances.

### An Income for Life.

We have not been able to find space during these last few months to call attention to the advantages of our annuity plan, but we want to mention it in just a few words. By this plan you can make your gifts to this Mission in sums of \$500.00 or over, and receive from such gifts an income during your life or during the joint lives of two persons if so desired, the rate of interest being proportionate to the age of the annuitant or annuitants.

We invite correspondence from our friends in reference thereto, and shall be glad to give you full details, which will not obligate you in any way whatever.

## Incidents in the Work

### The Cost of Faith in Christ.

A young man of about twenty-five, who has been attending our meetings for some time, had given such remarkable attention to the preaching that he frequently attracted the notice of the preacher. At the close of one meeting, he asked me to appoint a time when we could have a private talk. When we met he said that he was convinced that the Lord Jesus Christ is the Messiah and that he therefore had decided to follow Him, but he would like to know where in the Old Testament scriptures it was foretold that Jesus would rise again on the third day. "It does not make much difference to me personally," said he, "for I believe in Him thoroughly without asking any more questions, but for the sake of my relatives and friends to whom I have been talking about the Lord Jesus, I would like to know. Many times they have laughed outright when I told them of things, as for instance, the birth of Christ, but when I showed it to them from the Scriptures, they kept quiet. Now they ask me where it is written about the resurrection of Christ and I cannot show them this from the Bible." Then I turned to Hosea 6: 2, which says in Hebrew as follows: "He will cause us to live after two days, and on the third day He will raise Him up and we shall live before Him." The words, "He shall raise Him up" admits of both singular and plural, so that it indicates that by raising Him up, He will raise us up in Him and so through His life we shall live. To this passage Paul also refers in 1 Cor. 15: 4, "And that He was buried, and that He rose again the third day according to the Scriptures." Then again I turned to Psalms 16: 10, "For thou wilt not leave my soul in Hell; neither wilt thou suffer Thine Holy One to see corruption," and showed the full discussion of this verse in Acts 2: 22-32. Then we looked at Psalm 17: 15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." The word righteousness refers to the "righteous branch" spoken of in Jeremiah 23: 5, which means the Lord Jesus Christ, who is "Jehovah, our righteousness." The Lord Jesus Christ is also called the angel of His face, (see Isaiah 63: 9) where it says "and the angel of His presence saved them" literally it means the angel of His face. The Lord Jesus conveyed this expression to His disciples when He told them, "He that hath seen me, hath seen the Father" and the apostle Paul doubtless referred to the same thought when he wrote of "The glory of God in the face of Jesus Christ." 2 Cor. 4: 6. Now David speaking through the Holy Spirit refers in Psalm 17, with great joy to the time when we shall behold the face of Jehovah in the One who is the righteous branch and our righteousness, and as the Holy Spirit showed

him also the death and burial of Christ, for a moment it seemed to overwhelm him, but soon he recovered and his words in Hebrew expressed the thought, "Although He will die, yet will I be satisfied, (addressing God Himself) when thy likeness ("Christ who is the image of God") will wake up" (referring to the resurrection.) This is the literal interpretation of the Hebrew, but only those knowing Hebrew can understand its force.

All this completely satisfied the young man and he became very happy as he thought of repeating this to his relatives and neighbors, whom he was sure to conquer as far as argument goes.

Then he told me of his experience since he began to believe in Christ. His relatives hated him on account of his belief and even after he left them and took rooms with strangers, he did not get rid of persecution for as soon as he met his neighbors and told them of his faith in Christ, they first laughed at and then despised him. He said that he could not keep the truth to himself, he must tell it to others because it is such a wonderful thing to him that he cannot understand why the Jews should not believe in Christ, their own Messiah. On one occasion, some of those who are in the same house with him, tried to rob him by night, not because they are inclined to do such wrong things, but because they think that this young man deserves it on account of his belief in strange Gods. So he brought his valuables, a gold watch and some papers, to us for safe keeping. But he said that the worst trial of all, is that he is going to lose his fiancee, a Jewish girl, to whom he was engaged, but who does not want to join him in the faith of the Lord Jesus Christ. He will not marry her unless she accepts the Lord Jesus Christ as her Saviour.

### Incidents by Philip Englander.

A woman, intelligent and respectable looking, one day asked me to call on her in order to make peace between her and her daughter, a girl of about eighteen. As I never saw the woman before I asked her why she came to me with such a request, why not go to the rabbi. She said that her neighbors told her that the missionaries are the only ones doing good to people in every way and that she knew that the rabbi would not even come to her home, and how much less would he take upon himself the trouble of peace-making.

When I came to the house, I listened to what each had to say. The daughter explained that she was the wage-earner and yet her mother takes every cent that she brings home on pay-day and does not even let her go out evenings to have some pleasure and therefore she does not want to stay with her mother. The mother in turn said that she was a sick woman and wholly dependent upon the earnings of the girl; that she would let the girl go out evenings if she was not afraid of her being spoiled by associating with bad

company. She knew the truth of this, for since the daughter began to go out evenings, she has been disrespectful to her mother. I saw at once that the mother was right and showed it to the girl with whom I reasoned for a long time. I told the daughter that if she wanted to go out evenings for pleasure, she can go to Beth Sar Shalom every evening we have a meeting there. I interpreted to her the title, Beth Sar Shalom, which means The House of the Prince of Peace. "There," said I, "you will not only find pleasure in listening to good speakers, talking about the Prince of Peace even the Lord Jesus, and in hearing good singing, but you will learn to have peace in your heart and then you will live with your mother happily and there will be blessing in your home because where there is no peace, there can be no blessing." Finally, the girl said that if her mother would come with her, she will be satisfied to attend the meetings at Beth Sar Shalom instead of going to moving picture shows.

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Once I went to visit a single man who was rooming with a Jewish family, but did not find him in. I left word with the landlady to tell the young man I called to see him. When she heard my name and knew that I was a missionary, she invited me to stay a little longer and tell her something about my Christ. I remarked, "You mean our Christ, our Messiah, because He is not only mine." "Yes," said she, "about our Messiah; my father, who is a rabbi in Europe, told me all that there is to know." "Well, what did he tell you?" I asked. "He told me that the Messiah will come riding upon an ass and will take all the Jews to Jerusalem." "That is very good," I said, "but did he tell you when that will be?" She answered that it will be when it pleases God to do so. Then I told her that it has pleased God already to send the Messiah and that He once came riding upon an ass in Jerusalem. Then she asked, "If that is true, why are we in America and not in Jerusalem? The Messiah should have taken us there." I quoted a few verses from Isaiah 53, showing that the Messiah must first come to suffer and to die for our sins, but that He will come again and will then be the King in Jerusalem.

As we were talking, her husband came home for lunch. He sat down to the table and was eating and listening to our conversation. Suddenly he rose up and reaching out his right hand to me, took my hand and shook it, saying: "You are right, she does not know what she is talking about." Both invited me to take lunch with them and they seemed to perfectly agree with me, she promising to send the tracts which I gave her to her father in Europe and that when he sends his opinion to her, she will show it to me.

One man, who has been attending our meetings many times has been put in prison lately by one who is his enemy and did it out of spite. This poor prisoner sent word asking me to visit him and try to get him out of there. He has relatives in the city, but has no such confidence in them as he has in the missionaries. On my way to Blackwell's Island to visit him, I noticed in the boat a Jew crying. I approached, and after a few questions, he told me that his wife was lying sick in the Metropolitan Hospital, which is also on the same island with the prison. When he noticed my interest in him, he asked who I was. I told him that I was a missionary and am interested in all who have broken hearts as was my Master when He was on earth. This touched him very much, as he was craving sympathy and now that he found a little of it, he began to cry loud, "Why did God punish me so much? My wife has been operated on for the second time the doctors told me, and I have four little children at home with nobody to care for them." I asked him: "Do you love God so much that He can take your part and deliver you from this misfortune?" "Of course," said he, "Am I not a Jew; have I not kept the Sabbath? Although I have been in America nine years, I have not broken one Sabbath. I have been performing my prayers three times daily and what more does He want of me?" I told him that God wants him to believe in the Lord Jesus Christ, showing him from the Scriptures that Jesus is the One of whom God spoke through the prophets and as I talked to him I noticed that the man became more hopeful and changed his position. He promised to read the tracts I gave him and to study up the subject.

#### Also to the Greek.

We are in receipt of a letter from our brother, Rev. I. S. Tate, who is engaged in missionary work in Jamaica, West Indies, telling us of a severe storm which visited that city late in November, and caused fearful damage and disaster. He says: "Our means of living is cultivation, and fruits of all kinds are gone, desolation prevails all around. Public and private buildings are gone, chapel and school houses demolished. No calamity so grievous has ever yet occurred in our generation, ruin and desolation are everywhere."

We have known this brother by correspondence for two or three years. He is an independent worker and appeals especially to our sympathy and in this time of unusual distress, needs our prompt help. Any donations, small or large, will be thankfully received by us and forwarded to this brother. In this way we shall have some little part in helping Gospel work "To the Greek also."

## Some Jewish Christian Notables.

## Bishop Isaac Hellmuth.

The fact that the subject of this sketch was one of the three Hebrew-Christian Bishops of the last century—Bishops Alexander and Schereschewsky being the other two—invests his life and memory with a special interest for all workers for Israel.

Isaac Hellmuth was born at Warsaw, Poland, on December 14, 1820, and was from early childhood instructed and trained "according to the perfect manner of the law of his fathers," in Rabbinical schools of high repute, where he acquired great proficiency in Biblical and Talmudical learning. His parents gave him a sound religious and secular education. He was sent at the age of sixteen to the famous University of Breslau, where he continued with success his studies in classical and Oriental literature. At that time Dr. S. Newmann, a Hebrew Christian, and missionary of the London Society for Promoting Christianity amongst the Jews, was stationed at Breslau. Being also a professor at that University, he was more especially brought into contact with learned Jews and students, over whom he exercised a great influence. It was through him that young Hellmuth had his attention drawn to Christianity. In 1841, he came to England, and was baptized in All Saints' Church, Liverpool, by the Rev. H. S. Joseph, a missionary of the same Society. Isaac had two brothers. When he was baptized his father cut him out of his will altogether. But, on the father's death, his two brothers, although they themselves remained Jews, generously restored to their Christian brother his share of their father's property.

After remaining some three years in England, studying English theology, Hellmuth left for Canada in 1844. Hellmuth's ministerial life was principally spent in Canada, where he had a distinguished career and where many degrees and honors were accorded him at different times. He spent eight years as Rector of Sherbrooke, Quebec, and as professor of Hebrew and Rabbinical Literature at Bishop's College, Lennoxville, of which institution he was also vice-principal. His views were strongly evangelical. He resigned his posts in Quebec on being made general superintendent of the Colonial and Continental Church Society in British North America. The Bishop of Huron decided to establish at London, Ontario, a college of whose sound doctrines he might be sure. This resulted in

the formation and partial endowment of Huron College, which was opened in 1863, under the presidency of Dr. Hellmuth, who was also made arch-deacon of Huron. His educational enthusiasm also led him to start a college for boys, called Hellmuth Boys' College. "Huron College faithfully fulfilled its trust and served its designed end. Over one hundred devoted ministers of Christ's Gospel have been trained within its walls, the majority of whom are laboring with success in our own Diocese, while the remainder have been called to occupy prominent positions in various other parts of our Dominion."

In 1867, Dr. Hellmuth was made Rector of St. Paul's Cathedral and Dean of Huron. He used his large private means unsparingly in advancing the cause of higher education. In 1869, he launched the Hellmuth Ladies' College. "He found that Canadian Protestants were sending their daughters to convent schools, because they did not know of any good Protestant ladies' school."

Dr. Hellmuth was chosen in 1871 to be Bishop Coadjutor of Huron and a few months later became Bishop.

During his Episcopate, which lasted from 1871 to 1883, a great progress was made in every department of diocesan work.

In 1883, he resigned the Bishopric and for some years filled important offices in England, where on May 28, 1901, he passed away at the advanced age of eighty-one.



The Right Rev. Bishop Hellmuth, V. P.

was the author of:—Genuineness and Authenticity of the Pentateuch; the Biblical Thesaurus; the Divine Dispensation; and the Spirit of Prophecy, a luminous paper on the allusions to the Messiah in the Old Testament.

The Bishop, as was natural, ever evinced hearty and unbounded interest in the spiritual welfare of his brethren according to the flesh, and on many occasions advocated, from pulpit and platform, their claims to the Gospel. In the work of the London Jews' Society he was especially interested. Towards the end of his life he frequently presided over the meetings of its Committee, amongst whom he was ever a persona grata. His solid learning, acquaintance with the languages and modes of thought of his own people, sound common sense, wise and prudent counsels, as well as his urbanity and courtesy, made him an ideal chairman. He had unlimited sympathy with those engaged in what he regarded as a great and important work, for he could enter fully into its arduous character and numerous difficulties.

Condensed from article by  
W. T. GIDNEY.

### Questions and Answers.

Question. *Can you tell me what became of the tables of stone that God gave to Moses, which had the Ten Commandments written on them?*  
—Mrs. Martha C. Love.

Answer:—A number of different opinions have been given by the learned doctors of the Talmud, (see volume Yoma 53) as to the whereabouts of the Ark containing the tables of stone upon which God wrote the Ten Commandments, some confirming their opinion by the words "All" in Isa. 39:6, and "goodly vessels" in 2 Chron. 36:10, that the ark was taken to Babylon, while others say that it was hidden away in the Temple, in the fuel apartment. Yer. Shek. 6:40, relates that a priest, while doing his work, noticed that some of the stones in the paved floor in that apartment projected above the others. He then ran and told the story to another priest but expired before he finished. That was regarded as a sure sign that the Ark had been buried there. This and a few more traditions are all that the Jews know concerning the Ark.

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Question 1. *Why did Moses break the stone tables with the commandments on?*

Question 2. *To whom did Jacob dispose of his Tenth? I know that he gave them to the Lord, but how did he dispose of them? Was there any church in those times?*

—Mrs. Hans Gunderson.

Answer 1. The Yerushalif Talmud, Tasmith 4, says: "The tables were so heavy that Moses could carry them only because God helped him; but when God saw that the people worshiped the golden calf, He withdrew His support; and this compelled Moses to cast the tables away.

Answer 2. The patriarchs had places of worships, see Genesis 28:18-19, 22 where it says: "And this stone shall be God's house." They brought to such places certain sacrifices, foreshadowing the Lamb of God. This involved expense. They also did missionary work by bringing others to the light and they necessarily helped the poor, see Gen. 12:5.

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Question. *Why do the Jews worship on our first day of the week after they are converted if it is not the right day and did the Catholics change the Jewish Sabbath to Sunday?*

—Mrs. Josie Garland.

Answer. The first disciples of the Lord Jesus Christ as well as the Jewish Christians of the present, love to observe the first day of the week, not as a Sabbath day, but to celebrate the resurrection of the Lord Jesus Christ. The earliest undisputed mention of Sunday meetings in the works of the Fathers, occurs in Justinus in Justin's apology for the Christians to Antoninus Pius, S. S. 87-89. The reason assigned for holding these meetings are first because of creation and second because of the resurrection of Christ. Down to the sixth century, the church

authorities persistently tried to prevent what they called the "Judaizing" of Sunday when Hebrew Christians rigorously prohibited riding, cooking, etc. as was done by the law for the Sabbath. At last the tendency to substitute the day of Christ's resurrection for the Jewish Sabbath gradually developed and has been established by a large number of Christian people who have given Sunday an Anti-Jewish significance. But Paul enjoins upon both parties moral forbearance, forbidding the Jew, who esteems the seventh day, to disturb the Gentile who esteems every day alike, and ordering the Gentile to refrain from condemning the observation conscientiously performed by his weaker brother, the Jew; Rom. 14, and Col. 2:11-17. The Catholics have not changed the setting apart of one day from the Sabbath to Sunday any more than many Protestants who have done so ignorantly not realizing that each day has its own place and one does not supersede the other.

Constantine the Great, when he enacted the first Sunday law in the year 321, did not refer to the Sabbath of the Old Testament at all. He merely wished to have the day distinguished and observed as the Sun's day. Constantine was not converted at that time. While God invites the Gentiles to keep the Sabbath if they so choose and promises a blessing to everyone taking hold of the Sabbath, (Isa. 56) yet the Sabbath was emphatically given to the Jews in memory of their deliverance from Egypt, Deut. 5:15.

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Question. *If Jannes and Jambres are the devil's counterfeit of Moses and Aaron, and the Anti-Christ the counterfeit of Christ, who is the counterfeit of the Church?*

—Bert Flanagan.

Answer. The woman upon whose forehead is "a name written, Mystery, Babylon the great," Rev. 17:2. The correlation and contrast between this woman and the other one described in Rev. 12 are very striking. The first one finally comes out in a heavenly city, arrayed in all the glory of God and the Lamb, the second one finally goes down forever under the wrath of Heaven, becoming the habitation of demons. The first woman is God's symbol of His true Church, the second woman denotes the false church, having false teaching, false devotion, debauched worship, caring little for God's own word, turning after men's different doctrines, leading ultimately to corruption, sensual lewdness and devilish deeds of Satan.

### Jewish Notes.

At a meeting of the Jewish Board of Deputies in London, Mr. Leopold De Rothschild, brother of Lord De Rothschild, declared that the work concerning Russian passports is being energetically carried on and that there is much hope for good results.

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Prince Alexander Comonowsky of Russia has had to yield to the influence of the Rus-

sian Royal family and consequently break his engagement to a Jewish girl of Berlin. The father of the girl, Mr. Friedlander, the wealthiest man in Germany, is a Jewish-Christian and had promised as dowry a sum of money which exceeds all the possessions of the Prince, but the Czar gave the Prince to understand that if he married this Jewess, he would have to lose his rank, title and possessions and be exiled from Russia and excommunicated from the church. Prince Alexander, though deeply in love with the girl, obeyed the dictates of the Czar. Yet, with all the Russian hatred for the Jews, the Czar asked the famous Jewish physician, Dr. Israels, of Berlin, to come and try to cure his son, whose life has been given up by the best doctors of Russia. Dr. Israels went there a few weeks ago. A special ukase was given by the Czar to admit the Jewish physician into his sacred domain where no Jews of other countries are permitted to enter.

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A young Jewess in Constantinople was taken away from her parents' house by French nuns, who placed the girl in one of their convents. They were about to do the same with five others, when one of their workmen somehow let out the secret and the parents prevented the carrying out of their plans. Not only the parents of the unfortunate girl, but also the whole Jewish community became active through the medium of the French Consul and other means, to get the girl back, but every effort was without result. This happened a few days before the Day of Atonement and on the evening of that holiday all the Jews vowed in the synagogue not to allow their children to attend any Christian Mission School.

\* \* \* \*

A new home for Jewish orphans was dedicated in Pleasantville, N. Y., the end of October, with great enthusiasm. On the two hundred acres of land are twenty-nine separate buildings, seventeen of them being cottages for orphans. Among the guests that were invited to the dedication exercises was the Mayor of New York, who delivered an address in which he praised the Jews for their benevolent characteristics in caring for their poor. This is the way a good many with superficial knowledge of Jewish conditions, have been and still are patting the wealthy Jews on their backs, flattering them about their liberality to their own poor. But we workers among the poor Jews, know the situation better and therefore cannot agree with those flatterers of our people who have money and influence. President Taft also visited the new orphanage.

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The war in the Balkans has put the Jews in a peculiar position. It was reported that the Jews in Jerusalem met in their different synagogues and offered special prayers that the Turks should have the victory. From Bulgaria again comes the news that the chief

rabbi, Dr. Ehrenpreis, ordered that the Jews should gather in all the synagogues and pray that the Bulgarians shall conquer.

The sentiment of the Jews all over the world is divided; some are for and others are against the Turk. Most of the Russian Jews argue in his favor on the ground that when the Jews were exiled, they found an asylum under the Turk, the same being true when the Jews were driven from Russia by bitter persecution.

#### Items of Interest.

We are frequently receiving from many readers of this little paper, words of appreciation of THE CHOSEN PEOPLE. We wish we had space enough to publish them all so that our friends might realize that this paper, though small, has been the means of God's blessing to many. The following short letter is one of the many hundreds which we cannot print for lack of space:—

"Dear Brother Cohn:

Again I send you my annual offering for the conversion of Israel, which may help compose the 144,000 of sealed ones.

I greatly enjoy your paper, *The Chosen People*, first because there are in it so many rare and rich interpretations of the Word, and second because there are in it so many miracles of conversion, and good illustrations.

May God bless you in your work until He comes.

Yours in the Work,  
(REV.) FRANK A. CASE."

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Words fail to express our deep gratitude and appreciation for the generous and spontaneous response which you sent us as the result of the special appeal in the December CHOSEN PEOPLE. You literally snowed us under with your letters, and we were overwhelmed with such an evidence of your faith and confidence in us. It is a privilege and a joy beyond description to be associated with such loyal and self-sacrificing friends as you have shown yourselves to be.

This is being written a week before the close of our fiscal year and we can already say to you that we are going to close the year 1912 with every dollar of indebtedness paid and with a comfortable balance with which to begin the year 1913.

May God bless every one of you and give you the best year that you have ever experienced, and, may we, united in the Gospel work of the Lord Jesus Christ, make this the greatest year in the history of our Mission. We can and through your co-operation, we will, under God accomplish this.

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We shall be glad to supply any of our readers with a missionary calendar, which is published by our friend and brother, A. W. Roffe, of Toronto. Each year we have been called upon to supply an increasing number of these calendars, which have proven very popular among our friends. The price is 35c. a copy, postpaid.

