

AS TO ANNUITIES

We have never actively solicited Annuity gifts. Our feeling has been that the Lord Himself would lead definitely any of His stewards whom He might wish, to provide substantial sums for the evangelization of His people, Israel.

And our expectation has not been in vain; for inquiries have come at intervals, and gifts have been made to us on that plan. But it seems that many do not yet know that we have an Annuity Department; so this is written to tell you that we have, and that we are glad to have inquiries.

Wouldn't it be a joy, after you have left this earth of sorrow and care, and you are safe with Him forever, to be able to look up into His blessed face and say, "Lord, while on earth, I provided a little money to continue my testimony to thine own brethren according to the flesh."

We have prepared a new booklet entitled, "Jewish Mission Bonds". It is yours for the asking. No obligation, and no future solicitation—not a word. We do not want a dollar of your money except the Lord leads you to give.

American Board of Missions to the Jews, Inc.

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."
Ps. 121: 4.



• LEOPOLD COHN •
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Salutation

"We go to Salute the Children of the King"—II. Kings 10:13

Dearly beloved friends:

We pray for the Lord's rich blessing upon you during the new year. May His grace and mercy follow you every day. May you realize in a special way the promise of the Holy Spirit through the prophet, that God's mercies are new every morning and that great is his faithfulness. Lam. 3:23.

ALL THINGS ARE TRANSITORY

Another season of twelve months, which we call a year, has left us and gone to be part of the eternal past. Again we are forcibly reminded that our "days are as a shadow which passeth away," Psalms 144:4, and "as a tale that is told." Psalm 90:9. There is nothing lasting and stable in this world. All things on earth are changing. "One generation passeth and a generation cometh." Ecclesiastes 1:4. But the Lord Jesus Christ and His Word never change. He is the same yesterday, and today, and forever. In the brief span of our human life it is a source of consolation to have one's life "hid with Christ in God." Colossians 3:3. Only to such has the Lord Jesus Christ given the positive assurance saying "Because I live ye shall live also." John 14:19. Now that we have passed another milestone on the road of our life in Christ we shall follow the custom of so many who indulge in a retrospective look. The passing of the old year and the beginning of the new bring in review to our mind the train of events in this Gospel work of the Son of the living God. So many wonderful works in which His presence has been manifest during the past year crowd the memory that we desire to bring some of them to the remembrance of the dear friends of this Jewish Mission.

OUR MEETINGS

There is almost a universal complaint that there is among Christian people a lack of interest in going to church, that the preaching of the ministers does not attract them any more. We are thankful to our Heavenly Father for the work of the Holy Spirit in our midst by creating a desire in the hearts of many Jews to attend our Gospel services every time the doors of our little church are thrown open. We have been therefore privileged to read and expound the Word of God to many of our Jewish brethren. We have shown to them from the Holy Scriptures that the Lord Jesus Christ is the eternal Son of God, virgin-born, God clothed in human flesh. That He came from His glory to this earthly life in order to save poor lost sinners from all their iniquities by faith in His precious blood which was shed on Calvary as a covering (Hebrew for atonement) for their sins. There have been quite a number of conversions. We have notes of twenty-four men and women who confessed the Lord Jesus Christ whom they accepted as their Saviour during the past year. But there is a large number who have not confessed Him publicly for fear of the Jews. But they believe in their hearts that the Lord Jesus is the only Saviour and that there is no other name given under Heaven whereby we must be saved.

COMMUNION SERVICE

It is a great pleasure and satisfaction to the soul to witness every first Sunday of the month, the brethren who belong to this little church gathered to the memory of our Lord Jesus Christ, around a table upon which the bread and the wine are placed to remember the coming of our Lord Jesus Christ in humility, to suffer and to die for our sins and to remind us of His coming again in glory and power to reign over the whole world. The testimonies, after the bread and wine have been partaken of, are bracing and strengthen one another's hands in the faith of the Lord. Some, relating their experience in suffering persecution for their faith in the Lord Jesus Christ, draw tears from the eyes of many present. One of the sisters told us that her husband would never allow her to come to our meetings, especially to the Communion Service. So that morning she was praying that the Lord would arrange circumstances in such a way as to make it possible for her to come to the service. An hour or so later her husband told her that he would like to go to a certain place if she would not object to his coming home late for dinner. In her heart she gave thanks to God for His arrangement for her husband to leave the house so that it was possible for her to come to the meeting.

We are continually thankful to God for these brethren who prove so loyal and faithful to the Lord Jesus Christ and His cause.

OUR BRANCHES

We have at present five branches, in every one of which the Holy Spirit has been working in a wonderful way. The oldest and the nearest of them is the Plaza Branch which is located in a different Jewish neighborhood about a mile and a half from our Headquarters Building. Gospel meetings are held there every Saturday evening. A work among women and children is being done, also visitation in the homes by the two workers especially assigned to that station. We have seen there God's working power in bringing some of these Jews who attend the meetings to believe in the Lord Jesus Christ as their Saviour.

The branch in Philadelphia has been blessed of God to a larger extent than we ever expected. The writer upon visiting there recently to address the meeting found the Mission Hall crowded so that some were standing in the aisle. At the close of the Gospel talk our Brother Burgen called for testimonies from the believing Jews. One immediately arose and told his experience of how he became a follower of the Lord Jesus Christ. He is well educated in Talmudic literature and some time ago he read our latest tract on the Trinity in the Old Testament. No sooner did he finish reading the tract than the light of the Lord Jesus Christ flooded his mind and heart and caused him to bow his knees before the Lord Jesus and exclaim in the words of Thomas "My Lord and my God."

The Atlantic City Branch is only a year old but we have had the privilege of already seeing some fruitage there. Upon a recent visit there, quite a number of Jews came to the meeting and we saw some Jews who have been brought to the blessed Saviour whom they now love and adore.

On another page you will find a report written by our Brother Solomon who is doing faithful work in Pittsburgh. We believe that God's blessing will accompany his loyalty to Christ and in due time we will see there also souls saved from being eternally lost.

THE WORK IN RUSSIA

Our missionaries in Russia are doing a good work notwithstanding the awful restrictions of the Soviet Government with regard to religion in general. They are not allowed to extend the Gospel work beyond a given limit. They may preach the Gospel in the neighborhood where they are located but they

have had opportunities of meeting many Jews from outside their limited territory. We have to bear these dear workers on our hearts in prayer to God. They need much grace to endure hardships like good soldiers. They need our encouragement and our continual prayers.

OUR YIDDISH PAPER

Our Yiddish paper *The Shepherd of Israel* has been continually blessed of God. We have been actually sending that little paper to every part of this globe. We are receiving reports from many who distribute the paper in large towns saying that the Jews are anxiously waiting for it. They are frequently asking, when will you give us the next copy? Many Jews have been converted through the reading of that paper. In a town in Czecko-Slovakia about two miles from the writer's native place, this little paper has been the means of starting a new movement among the Jews there. In a letter signed by six Jews they report that since they have been receiving *The Shepherd of Israel* they have been secretly reading that paper and now they number eighteen believers. They are planning to spread the good news among many more.

Our tracts have been used by the Holy Spirit to the conversion of many Jews. The latest incident as an outcome of the reading of our tracts was related in Boston a few weeks ago by a Jew who confessed faith in the Lord Jesus Christ and was baptized in a church there.

Our Dispensary has been a source of much encouragement. During the year we have had 3821 patients. Not only do they hear part of the Gospel of the Lord Jesus Christ while they are waiting for the physician, but also they come in close touch with some of our workers whom they learn to love. That naturally helps to cut the prejudice and the bitter feelings against Christians. By and by some of them come to our meetings and learn of the truth as it is in the Lord Jesus Christ.

THANKSGIVING DINNER

Our Thanksgiving dinner this year proved to be a great blessing to the people and to the workers of this Mission. The consensus of opinion of all present was that it was the best dinner that we ever have had in the Mission.

On the Monday evening before Thanksgiving a dinner was served to about 120 children. In this we followed our decision of last year to serve two different meals because of lack of space in the building to accommodate all at one time. After the dinner, Mr. Benson, the President of the American Board of Missions to the Jews, gave a very interesting talk to the children to which they listened with deep attention.

Then on Wednesday evening a meal was served to about 150 adults. Short addresses were delivered by our vice-president, Mr. Paul Graef, by Mr. George Doscher, and by Canon Chase. While the adults were dining upstairs we had about 60 little children who came with their parents taking a meal downstairs. Some very interesting testimonies were given by our converts which were inspiring to all present.

There was unusually good order and notwithstanding the crowd there was absolute quietness so that everybody enjoyed the splendid time which was made possible by the dear friends who have sent of their means for this purpose.

One of the interesting features of that evening was the singing by a group of the young people who comprise the Thursday evening class which meets regularly at the Mission.

Praying that the Lord will continue to use us all in His service in the days remaining until He comes.

Faithfully yours,

LEOPOLD COHN.

EDITORIAL

If It Were Not So

Sometimes a consideration of a negative helps to establish the truth of a positive. Strange as it may seem, in spite of the fact that nothing is stated in Scripture more unequivocally than the clear cut instruction that the Church owes the Gospel "To the Jew First", there are many of God's children even to this day who resent bitterly the very mention of such a Scripture truth. Just why a child of God should become so angry when we speak of God's place for the Jew in the present age, we cannot comprehend; unless it be that the Evil One is desperately busy in these last days to thwart God's plans, and is blinding the very children of light to this exceedingly vital truth.

But suppose, just for the sake of considering the negative, we assume that the New Testament order, "To the Jew First," was not at all operative, and we will suppose, as some teachers would have us believe, that this is pre-eminently a "Gentile Church" age. Then what would be the inevitable implications?

1st. We would be forced to conclude that God had not only reversed Himself but had become vindictive. "God is love" would be only a mockery. And the clear declaration of the Lord Jesus Christ, that "whosoever will" may come, would only be a misleading statement, for it would have to say also, "except the Jew!" That God was so resentful because the Jewish Nation as such rejected Him, that He passed a curse upon every *individual* Jew for all time, to make it impossible for such a Jew to become a child of God through faith in the Lord Jesus Christ! You see, that it needs only to show the logical sequence of such a theory to show its monstrosity.

2nd. We would be compelled to forfeit the benefits accruing to us by virtue of the fact that the *first* Christians were all Jews, the *first* Church was all Jewish, the *first* missionaries were all Jews, the first martyrs were Jews, the first Bishop of the Christian Church was a Jew:—James. Certainly, if these, all Jews, had no right to the Gospel, "To the Jew First," then they were out of place; and if they were usurping prerogatives not theirs, then their faith, their testimony, all are suddenly proven to be of no value, and the Christian Church suddenly finds herself on a foundation of sand! For you have no right to lay claim to a fraud, and you cannot build a structure of Christian dogma upon an invalid premise.

3rd. You would deprive the Church of Christ of Jewish-Christian testimony for all of these 2,000 years. And, barring out such testimony most naturally means a gradual ignoring and a final denial of all those things which God had taught the Jew to be indispensable in his relation to Himself; we mean such basic doctrines as blood atonement, the Passover type, the Davidic Throne. Who but a Jew can best expound and exemplify these precious truths to an unbelieving and sophisticated Gentile mass? And, indeed, is it not startlingly true that as the Church has become increasingly paganized through the persistent teaching and practice of the unscriptural and pernicious "Gentile Church" theory, the spread of apostasy has gone on in almost algebraic ratios? Do you know, for instance, of any appreciable number of Jewish Christians who retain membership in Modernistic Churches? Indeed not, for the Jewish Christian knows full well the meaning of the Virgin birth, the vicarious atonement, the blood sacrifice, and the hundred other Bible doctrines so dear to the true child of God. The question is quite pertinent, therefore as to whether the Church has not brought upon herself her own punishment by deliberately following a no-Jew, all-Gentile practice.

4th. You would render impossible the return of our Lord to earth. For it was to the Jews He said, "Ye shall not see me henceforth until ye shall say, blessed is He that cometh in the Name of the Lord"! Matt. 23:29. Yes, dear reader, whether we will or no, His coming back to earth actually hinges on Jewish conversion. And if there is no "to the Jew first" practice by the Church in the present day, it means only that the Jew is to be left in crass, dense ignorance of the Gospel; and since ignorance is progressive, the Jew would thus be driven farther and farther from the Lord Jesus Christ.

And so we could go on, and prove point by point, the utter absurdity of such a premise. But we have said enough to satisfy any right-minded child of God of the folly of the "Gentile Church" theory, and of the inevitable necessity of a strict obedience to the Scripture method of world evangelization—"To the Jew First". To any real Christian we need to say no more. A "Thus saith the Lord" is enough to His obedient child.

And the writer hopes that many of our dear readers will go over these lines, readers perhaps who have until now not seen eye to eye with us on this point, but who from now on will be able to say, "I am now satisfied."

It is again a new year, and again a first month of a new year, and so again we open the doors of invitation to all of our friends and say to you, "Let's do for this year God's work in God's way, to the Jew first." And having done it God's way, we shall all be satisfied for we shall have done that which is pleasing in His sight.

And year after year have come letters like this: "Thank you for the light on the Jew first; I want to begin the new year with a gift to the Jew first." And if our files could talk, what a story of blessing they could reveal out of the hearts of thousands who took God at His Word!

Israel is fast rushing into her day of reckoning yonder in Armageddon, for God has a controversy to settle with Israel. So there is not much time left, and all the more important it becomes for the Church to give, while there is yet time, her testimony, "To the Jew first", for the night soon cometh, when no man works, a black night for Israel, but a glorious morning of sunrise for the Church.

Charles H. Irving, D.D.

Our beloved brother passed on to his eternal home on November 5th, 1929. For the past fifteen years he was pastor of the Olivet Baptist Church in Cleveland, Ohio. For nearly 25 years he was one of the dearest friends we have had, and he served not only as a member of our Advisory Council, but did everything in his power to interest others in the work among the Jews, and always made friends for this Mission, wherever he went.

His going has been to us a shock and a severe loss. His life of self-denial, consecration and deep devotion to the cause of the Lord Jesus Christ was always an inspiration and an example that can never be forgotten; always quiet and unassuming, never critical, he was a man of great sympathy and understanding, a devout student of missions; he led many young men into the Christian ministry. At 23 years of age he himself was ordained, after having graduated from the University as the youngest member of a class of 36. His ministry covers a period of 46 years.

Our loss is great and we hereby record our sense of bereavement and our affection for this true servant of God. To the surviving members of the family, a widow and a daughter, we extend this word of sympathy; they have lost a stalwart husband and father.

INCIDENTS IN THE WORK

Opportunities by the Way

By PHILIP ENGLANDER

I praise God for the privilege of witnessing for Him under all circumstances proclaiming the Gospel to my Jewish brethren. As the seed falls by the wayside will you water it with your prayers that it may bring forth fruit?

One morning a middle-aged Jew with a long beard, which showed his orthodoxy, called at the Mission office bringing me several copies of the *Shepherd of Israel* and our tracts. "I want you to discontinue sending me such stuff," he said, "I am an orthodox Jew and try to keep the 613 commandments (smoothing his beard with pride) and find these quite sufficient for me and I do not need your Messiah and Saviour."

I invited him to sit down and called his attention to Psalms 14:3, "There is none that doeth good, no, not one," also Isaiah 64:6 "All our righteousnesses are as filthy rags" and showed what God thought of our good works. Poor self-righteous Jew! He soon lost his pride as he realized in what a hopeless state he was and then I quoted Isaiah 53:11 "By his knowledge shall my righteous servant justify many" telling him of God's salvation through the Lord Jesus Christ in His finished work on Calvary.

"Give me those papers and tracts back again" he said after a few minutes of silence; "it cannot harm if I read them." And so the papers went deep into his bosom pocket while he promised to return after reading them.

* * * *

While crossing a park in a Jewish neighborhood I noticed several men and women engaged in a heated discussion over conditions in Jerusalem. I overheard one woman say, "It is

not necessary to go to the Wailing Wall with prayers. God can hear everywhere, even in America. Why cleave to a Wall in Jerusalem which invites riots and bloodshed?"

When they noticed me standing nearby they concluded that I was interested in their conversation and included me in their remarks. Taking advantage of this opportunity I commenced telling them that eventually the Jews will have to go back to Jerusalem in order to accept their Messiah the Lord Jesus, in the place where they rejected Him, quoting Zechariah 12:10: "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication and they shall look upon me" (said God) "whom they have pierced and they shall mourn for Him as one mourneth for His only Son."

For a few moments no one seemed to grasp my meaning and then one Jew arose and heatedly remarked "It is not possible that the prophet meant Christ, as Christ was not even born then?" I asked whom else had the Jewish people pierced and when he could not say, I continued to tell more fully of the first coming of Christ, quoting Isaiah 53 and Psalm 22. At this he left in anger pronouncing a silent curse on me. The others however listened to the words of life spoken and one woman asked for an additional copy of the *Shepherd of Israel* and another asked about our meetings and said she and her husband would come to them.

* * * *

In our dispensary, while the patients are waiting for the doctors, tracts are given them to read and I have short conversations with individuals about the Lord Jesus Christ.

Recently while engaged in this work of love, one patient rushed over to me, and threw his papers on my desk, calling to all the other patients to follow him out and not be treated by

a Jesus doctor. Praise the Lord, none went, but instead a period of questions started. Never before was I obliged to hear and answer so many questions in the dispensary.

Thanks be to God for His counsel and wisdom, I was able to answer each one satisfactorily but much patience and wisdom are needed to win these people for the Lord Jesus Christ.

If the Church at large would realize the situation among the Jews with regard to their ignorance of the Lord Jesus Christ, the Church would not be so indifferent but would arouse herself from her antipathy and put forth energetic efforts to spread the Gospel among the Jews so that they should hear the Word. Then faith would come by hearing.

"I was a stranger, and ye took me in." Matt. 25:35.

By HARRY J. BURGEN

Since the opening of our Branch in Philadelphia, it has been our privilege and experience by the grace of God, to fulfill the truth of the above portion of God's Word. As we have been enabled, we have ministered to the poor and needy of the sons and daughters of Abraham who come to our doors, both of the "All men, and those of the household of faith," (Gal. 6:10) giving them in addition to the Bread of Life, also some material aid.

Among the number who recently came to our Reading Room is Philip C., a Russian Jew, about twenty-three years of age. Philip immigrated to this country seven years ago with his mother and younger brother. They joined their father who had come some years before them and settled at St. Louis, Mo. For a brief time it was a happy reunion for Philip, until his mother died about two years after arriving here. This sorrow broke up the home, for Philip was not content to remain after his father re-married. Philip became a wanderer, cherishing the memory of his dear mother and prizing a worn old prayer book that she gave him at his "bar-mitzvah"

when thirteen years of age, (being the age of responsibility according to rabbinical teaching).

Philip's trade is in the tailoring line and for a time he had been successful until a few months ago he was left without employment and without money. He tried other cities in order to secure work and while at Columbus, O. he met a traveling salesman who advised him to go to Philadelphia where he would have good opportunities for obtaining work. This man took Philip as far as Baltimore and from there Philip landed, after much difficulty, at his desired destination. He found a companion on the road and together they walked the streets until it was getting "toward evening, the day being far spent." (Luke 24:29) Then they passed our Reading Room and stopped to read the signs and literature in our window. I gave them an invitation to come in and they gladly did so. After witnessing for Christ to them and learning of their plight I gave them some aid.

The next day Philip returned and we had a better opportunity of becoming acquainted. When not out looking for employment Philip came to our Reading Room for the purpose of acquainting himself with the Word of God. The glad day came on Sunday, Nov. 3, 1929 when Philip received Christ as his personal Saviour and publicly confessed his faith in the Lord Jesus. A remarkable change was evident in his life and it became his sincere desire to learn more and more of Him, Who is our Light and our Salvation. In addition to searching the Scripture and drinking it in when delivered, he very readily became useful in distributing literature and announcements. He was willing to be used in any way, that others might learn to know the Lord. In his interesting testimony Philip said among other things, "I had to come 1,200 miles to hear the Gospel."

Thus Philip remained with us nearly five weeks during which time he tried to get work but without success, so he decided to return to his own town, though he was very anxious to remain in Philadelphia, chiefly that he might attend one of the Bible Schools here. Our desire and prayer for Philip is that he may grow in the grace and knowledge of our Lord and Savior Jesus Christ and in usefulness for Him.

Pittsburgh Mission Hall Dedicated

It is with thanksgiving that we are able to report to our friends the renting of a small store for the Pittsburgh work. The store is located at 1861 Rose Street, Pittsburgh, and is in the very heart of the Jewish district. From recent letters sent to us by our Missionary, Rev. John Solomon, we want to pass on to our readers some of the more interesting items:—

"We are more than conquerors through Him that loved us." Rom. 8:37. Our dear friends who are interested in the New Branch of missionary activities in the city of Pittsburgh, will be glad to learn that in answer to your prayers and help, we have rented a fine store in the heart of one of the Jewish sections. This building is new and we are the first tenants. It is located at 1861 Rose Street, facing three corners.

We have a fine window display with Bibles and tracts for those who pass by. This window is an attraction and a silent testimony in itself.

Recently a Jewish Rabbi, on his way home from the synagogue, knocked at the door and asked whether this room was a mission house? "Yes, it is," I said. Nodding his head in regret, he said, "Oi, oi, oi, oi, a Meshummed has a chitspay, audacity, to come into our neighborhood." This rabbi was very indignant. But the other Jewish neighbors seemed to be very nice and tolerant.

OPENING AND DEDICATION

The opening of the Mission was on Friday, November 8th, 3:30 P. M. Special prayers were offered by our Christian friends, asking the dear Lord to bless our efforts in this light-house, that men, women and children might be brought to a saving knowledge of Christ. Also to bless the American Board of Missions to the Jews, that the financial needs may be well supplied for all the branches, and the Pittsburgh Branch, and especially that the workers should not have to carry the burden, but God's stewards may give of their bounties to this work.

SERVICES

The services have continued each Friday at 7:30 P. M., and Sunday at 3:30 P. M. The service is opened with the singing of two hymns. This is

followed by prayer and reading of the scripture, with each verse explained. Then the Gospel is preached, the blessed name of our Saviour exalted, whose blood is the remedy for sin for Jew and Gentile. We declare the full counsel of God.

The dedication of the new mission took place on Friday, November 29th, 1929. An afternoon and evening service was held. The congregation was composed of friends of Israel from the following denominations, Presbyterian, United Presbyterian, Baptist, Methodist, Evangelical Lutheran, Christian and Missionary Alliance Gospel Center.

The afternoon session opened at 3 P. M. with Rev. R. G. Stacy, pastor of Mt. Washington Baptist Church, acting as chairman. After the opening hymns, Brother Jackson Keer offered prayer, asking God to sanctify the new Jewish Mission in the city of Pittsburgh. Another hymn was sung and then your missionary was called upon to give a short report of the activities. Brother George Wright, President of the Gospel Center offered the dedicatory prayer. Rev. J. S. Flacks, Hebrew Christian Evangelist, preached the sermon on "Why Jewish Missions are Necessary." Brother Flacks gave a number of scriptural reasons to prove God's plan of salvation to the Jew first. Rev. Dan. Bravin, Ev. Lutheran Missionary, offered the closing prayer.

The evening prayer session was conducted by Rev. Roy Grace, Pastor of the Fifth United Presbyterian Church, and Professor of the Western Pennsylvania Bible School. Rev. Dr. Grace proved from St. Paul's Epistle to the Romans that God blesses the Church that is interested in the evangelization of the Jews.

General Report

During the Month of November 1929
 Gospel Service held ----- 6
 Visits to Inquirers ----- 52
 Calls from house to house ----- 148
 Tracts and Shepherd of Israel
 distributed ----- 162
 Individual Visitors dealt with in
 Reading Room ----- 36
 I am your Missionary in His service,

JOHN SOLOMON.

JEWISH NOTES

Dr. Judah L. Magnes, Chancellor of the University of Jerusalem formerly rabbi of the 5th Avenue Temple in New York has become the target of austere Jewish critics all over the world. Dr. Magnes in delivering his address at the opening of the Hebrew University's winter session advised that the Zionists should give up all aspirations to political lordship. He demanded that Zionism shall put forth efforts toward the creation of a Jewish cultural center only and allow Jerusalem which is the cradle of the three great religions, to be regarded as an international altar for Jews, Christians and Moslems. He further said that there should be created a commission whose work shall be to seek a solution to the present situation. He further said that if the only way of establishing the Jewish National home is upon the bayonets of some Empire "our whole enterprise is not worth while. It is one of the great civilizing tasks for the Jewish people to try to enter the Promised Land not as Joshua but bringing peace, culture, hard work, sacrifice, love and determination to do nothing unjustifiable before the conscience of the world." For a long time he has been suspected as advocating a spirit of pacificism but now that he has come out suddenly and plainly to the consternation of Zionism, he has drawn immediate and scorching censure from many directions. First of all he received a hurricane of hisses from the students present and a few hundred invited guests. Then followed the many Jewish newspapers who took Dr. Magnes to task and criticized him severely. Thus it goes to show that the Jews are still following their ancient custom of rejecting their best friends and following wrong leaders. They rejected the Lord of Glory and accepted Barabbas instead. They killed their prophet Zechariah the son

of Jehoiada. They despised and persecuted Jeremiah the true prophet and followed the false prophets of that time. On the very first step to regaining their nationalism they are reverting to their ancient methods. It is indicative of the very nearness of their falling into the hands of anti-christ because as a rule "pride goes before a fall."

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The Parliamentary Commission, investigating the causes of the Anti-Jewish outbreak in Palestine made a concession to examine the Grand Mufti of Jerusalem who is head of the Moslem Supreme Council in his own home. The same recognition has been accorded to Chief Rabbi Kook of Jerusalem. It is an old Turkish law to allow religious heads to testify in their own residences. Chief Rabbi Kook however waived that privilege and went before the Commission to testify. He said that according to the Jewish law a religious leader must not demand special honors. Even the High Priest when called as a witness had to appear personally before the Commission. When he was asked whether it is true that the Jews are not allowed to step on the ground where the Temple once stood, he said that that was not true. He also admitted during the examination that the Jews believe in the coming of the Messiah when the Temple will be rebuilt and be a house of prayer for all nations of the world. With regard to the Jewish claim on the Wailing Wall, the Rabbi read for the Commission several passages from the Shulchan Aruch, one of the popular books of Rabbinical laws which is about 400 years old where it is stated that it was an old custom of the Jews to go to the Wailing Wall on the 9th day of the Month of Ab as well as on other days of mourning to offer prayers there. It is useless, he continued, to adduce proofs that the Wail-

ing Wall belongs to the Jews, for our rights have been well established from the oldest times. To bring more proof to that effect would be like adding the light of a candle to the light of the sun in order to increase the light.

* * * *

Jewish Dailies carried articles in which sarcasm and seriousness were welded together with regard to the last speech that the Pope in Rome delivered recently. One says, "the speeches which the representative of St. Peter here upon this sinful earth has been delivering of late savour of medieval times. In one speech which the Father of Rome delivered to the Catholic Missionaries he with a tone of special pride attacked the Protestant Church. With a spirit of triumph he showed that the Protestant religion is going under, because the true and faithful Christians come back to the holy apron of the Catholic mother." "That means," one editor says "that Catholicism will again spread out its black wings over the Christian world. And as the missionaries take upon themselves to convert the uncivilized parts of the world to Christianity, then Catholicism will become the superpower in the whole world. For us Jews" he continued, "It would be a very sad appearance, for the wounds from which we were bleeding in medieval times in the lands of Catholic dominion are still sore. But", the editor concludes, "let us hope that the world's clock will not go back, the

power of darkness must always decrease. The more progress science and modern investigation make, the more weakening effect it will exert over the darkness."

ACTIVITIES AT WILLIAMSBURG MISSION TO THE JEWS

27 Throop Avenue
Corner of Walton St., Brooklyn, N. Y.

Daily Except Sundays

General Office, open all day.

Consultation Hours: 10 to 12 A. M.

Sar Shalom Dispensary, 2 to 4 P. M.

Sunday, Gospel Service - 8:00 P. M.

Monday, Girl Scouts - 3:30 P. M.

" Gospel Meeting - 8:00 P. M.

Tuesday, Staff Conference 11:00 A. M.

Wed., Mothers' Meeting - 2:30 P. M.

Thursday, Sewing School - 3:30 P. M.

" Young People's

Service - 8:00 P. M.

Friday, Boys' Club - 3:30 P. M.

" Gospel Service - 8:00 P. M.

ACTIVITIES AT PLAZA MISSION TO THE JEWS 235 South 4th Street

On Williamsburg Bridge Plaza

Monday, Sewing School - 3:30 P. M.

Tuesday, Girls' Club - 3:30 P. M.

Wed., Mothers' Meeting - 2:30 P. M.

Wed., Men's Bible Class - 8:00 P. M.

Saturday, Gospel Service - 8:00 P. M.

Reading Room Open Afternoons and

Evenings Except Friday and Sunday

SUMMARY OF CONTRIBUTIONS RECEIVED FROM NOVEMBER 1st to NOVEMBER 30th, 1929

Covering Receipt Numbers 42,405 to 43,218 Inclusive

For General Fund	\$4,493.95
For Relief of the Poor	311.95
For Literature Fund (Bibles and Tracts)	51.99
"The Chosen People" (Subscriptions)	289.86
Dispensary Income Account	65.05
For Work Among the Children	25.35
For "The Shepherd of Israel"	150.85
For Plaza Branch Account	40.00
For Jewish Christian Home	21.00
For Pittsburgh Branch	260.00
For Atlantic City Branch	221.00
For Atlantic City First Mortgage Fund	2.00
For Work in Europe	403.25
For Philadelphia Branch	30.00

Total for all Purposes \$6,816.25

QUESTIONS AND ANSWERS

Question 1. *Who are the Rechabites in Jeremiah 35:19? Do they still exist and live in tents?*

Question 2. *Matt. 24. Please explain the 16th and 30th verses.*

Question 3. *In chapter 11 of Matthew, verse 14, did our Lord Jesus Christ mean that John the Baptist was Elias? In John, 1st chapter, verse 21, John confessed I am not Elias.*

Question 4. *Did Judas Iscariot understand that our Lord was the Son of God before he betrayed Him and did he take part in the last supper, or did he go out before it was served?*

—MRS. C. A. H.

Answer 1. The Rechabites are the descendants of Hamath and are known otherwise as the Kenites, 1 Chron. 2:55, who were the descendants of Hobab, Jethro, the father-in-law of Moses. Judges 4:11. We find traces of them in the Bible down to the restoration of the Jews from Babylon. Jehonadab the son of Rechab joined the king Jehu in the slaughter of the prophets of Baal. 2 Kings 10:15-23. Malchiah, the Rechabite built a portion of the walls of Jerusalem. Neh. 3:15. In the year 1828, Dr. Wolff, the English missionary found a large settlement of Rechabites near Mecca, Arabia, numbering about 60,000. They speak Arabic and some Hebrew. Dr. Wolff credits them with the observance of the pure Mosaic law.

Answer 2. This chapter refers to the time of the great tribulation, after the church has been caught up and Antichrist will have his three and a half years to reign upon the earth. There will be a portion of the Jews established in the Holy Land as a nation. Among them there will be the remnant who will preach Christ and denounce the Anti-Christ. The suffering resulting from Anti-christ's reign of terror will be indescribable, but those mentioned in verse 19 will, because of the nature of their condition, suffer more than others. The Jewish Christians will as usual observe the Sabbath on which day they are not allowed to travel more than a Sabbath day's journey. Acts 1:12. This is not mentioned in Luke 21:20-24, because Luke wrote for Gentiles and Matthew for Jews.

Answer 3. The Lord Jesus referred to John in the same sense in which the Angel said of John the Baptist, "he shall go before Him in the spirit and power of Elias." Luke 1:17. The peo-

ple who asked John did not think of Elias in a spiritual sense, they meant the person himself to reappear in flesh and bone. John therefore could not have affirmed in this literal sense his identity with Elias.

Answer 4. It seems that Judas believed that the Lord Jesus was the Son of God having all the power in His hands. Therefore, I imagine, he thought to cause a final manifestation of His power by bringing His enemies to attack Him. Then, Judas figured that the Son of God would surely strike them all dead and become King of the whole world and the disciples would reign with Him. Yes, he did partake of the last supper.

* * * *

Question. *My husband wishes me to ask you what you think about Satan in the end of his reign. Will he be destroyed root and branch as Mal. tells us, or will he live on in torment forever?*

—MRS. H. C. SOUTHWORTH

Answer. The Lord Jesus told His disciples of an everlasting fire, prepared for the Devil and his angels. Matt. 25:41. In Rev. 20:10 we read that John was shown the actual lake of fire into which the Devil will be cast and be "tormented day and night for ever and ever."

* * * *

Question. *How would you answer one who is trying to discredit the truth of the Old Testament when he says, "God commanded the Sun to stand still when we know that the Sun does not move at all." Of course this was said in derision. Now this does not trouble me in the least, but if you would just take enough of your valuable time to tell me what you would say, I shall be obliged to you.*

—LIDA EAGAN.

Answer. The Holy Spirit dictated that statement in popular language and expression in the same manner as we still speak of sun-rise and sun-set.

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Question. *Will the rapture of the Church take place before the League of Nations is fully developed as the ten confederated kingdoms?*

—PETER S. PEASE.

Answer. The rapture or translation of the saints may take place at any time. It will not take long after the rapture for God to cause the full development of the ten kingdoms and to cause that wicked one to be revealed. 2 Thess. 2:3-9.

Question. Will you please tell me what you understand by "born of water and the Spirit."

—LUCY LACEY

Answer. The Holy Spirit in His work of cleansing, purifying and regenerating is compared to water. "By the washing of regeneration, and renewing of the Holy Ghost", Titus 3:5. You must be born again of the Spirit which is working like water. In the same sense we understand Matt. 3:11, "He shall baptize you with the Holy Ghost and with fire." It means as with fire. In John 7:38-39 and Isa. 44:3 the word of God is also compared to water. "Now ye are clean through the word which I have spoken unto you." John 15:3. And again "That He might sanctify and cleanse it with the washing of water by the word." Eph. 5:26. Also, "Being born again by the word of God, which liveth and abideth forever." 1 Pet. 1:23. There is also reference to baptism by water which the Pharisees opposed, not because baptism alone saves anybody but because the baptism signifies, death to sin, newness of life and regeneration by the Spirit and His word. Rom. 6. You must be born again of the Spirit, whose regenerating work should be signified by washing of water as the visible sign of that work.

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Question. Please explain 1 Cor. 5:5.

—MRS. A. G. ERVIN

Answer. The sin against the Holy Spirit consists in opposing, slandering and reviling the work of God through the Holy Spirit, attributing such work to the operation of evil spirits. A sinner of that sort be he called Christian or unchristian cannot be forgiven, not because of any lack of sufficiency in the atoning blood of the Lord Jesus, nor in God's mercy, but because the conviction of sin and the application of the blood for salvation is the work of the Holy Spirit exclusively, and the blasphemer rejects and despises the only remedy.

* * * *

Question. Could you give me any light on the following question? 1 Cor. 14:34. "Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law." Where were they so commanded? What law was Paul referring to? Both the command and the law must have been known to those whom

Paul addressed. I know of nothing in Scripture that even hints at this command or law. Was it not a fact that there was an oral law of the Jews that said it is a shame for women to speak Were these Judaizers at Corinth seeking to hinder the ministry of women, by their Law, and do you think Paul takes up their argument, quoting their oral law, and saying in verse 36, "What? came the Word of God out from you? or came it unto you?" Is not Paul rather defending the public ministry of women, and NOT condemning it as some assert? In chapter 11 Paul gives instruction for the public ministry of women, and how they were to appear in public on such occasion; surely he cannot condemn it wholesale in chapter 14? But if Paul is quoting Jewish commandments and laws (not divine) it clears up a great difficulty, and teaches that Paul is defending and not condemning under proper conditions women's public ministry. In reference to what I have written see Titus 1:14, "Not giving heed to Jewish fables, and commandments of men." Did not the Talmud say "It is a shame for a woman to let her voice be heard among men?" Did not another Jewish rabbi once say, "Let the words of the law be burned rather than committed to a woman?"

—A. H. FARDON

Answer. In 1 Cor. 11:5-13, the woman is allowed to pray and prophesy at a public meeting. However, the passage in question refers altogether to a different practice which is entirely unbecoming to women. It was customary among the Jews to ask questions of the preacher relating to what he had delivered. In accordance with that custom our Lord at twelve years old, sat with the doctors, asking them questions. But it is unsuited to the modesty of womanhood, that women should debate with men in the public exercises in the church.

Paul does not refer to Jewish law but to the law of God which says "and he shall rule over thee." Gen. 3:16. Hence the shame when a woman becomes a teacher, thus in a certain sense ruling over the men whom she teaches. To our knowledge there has not been any such statement made by a rabbi as you refer to, "let the words of the law be burned rather than committed to a woman." The voice of a woman is more than a shame according to the Talmud which teaches that it is immoral. But Paul is not guided by that Talmudic maxim when it concerns prayers or service to God in any other way.

THE CHOSEN PEOPLE

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Subscription Price, fifty cents yearly. Failure to receive the paper should be promptly reported. Remittances should be sent by the safest means at your disposal; cash should be registered.

General Information

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews of America. It had its inception in 1894 when Leopold Cohn, then recently converted from Rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of what has gradually developed, under God's leading and blessing, into the present work. Although the activities have steadily increased until now our needs are over \$75,000 annually, the Lord has never failed us. The Board has no guaranteed support from any human source; nor does it resort to worldly methods for raising funds. It exists as a testimony to the supernatural intervening power of the God of Israel Who has moved upon the hearts of His children to give.

As the object of the American Board of Missions to the Jews is to reach the entire field of American Jewry, it is our desire and purpose to establish Mission stations in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will, as evidenced through His provision of workers and funds. This work of national evangelization of the Jews is further being accomplished by our Field Secretaries, who come into personal contact with Jews in their travels; also by means of letters, tracts and Gospels mailed to selected lists of Jewish names in practically every city and many towns of the United States; and finally by our Yiddish-English monthly paper, *The Shepherd of Israel*, which has a large circulation among the Jews in all parts of the world.

At the present time, six Mission stations are being maintained by the

Board (see page 2) and in addition, a Home for Jewish Christians. The plan of work for all stations calls for the maintenance of Gospel meetings for adults and children; a medical department to assist poor Jews; a Poor Fund, to enable us to relieve the distress of deserving Jews and to give a practical demonstration of Christian love, a Literature Fund for the purchase of Hebrew Bibles and Testaments and to print tracts in Jewish. Mr. Cohn has written seven Jewish tracts which God has used to the conversion of many.

We covet your prayers and your sympathy, and we invite fellow believers to cast in their lot with us, taking fellowship in the great task He has committed to us.

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Gifts of Clothing etc., should be sent by express, prepaid and marked plainly, 27 Throop Ave., Brooklyn, N. Y.

Extension Work. Our workers will gladly respond to invitations to speak concerning the work of the American Board of Missions to the Jews. We have also prepared programs for missionary meetings. These programs are furnished at \$1.00 a copy, sufficient literature being also included for free distribution at the meeting; usually, the offering of the meeting is sent us for use in the work here.

Contributions are acknowledged promptly. Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate.

"A Modern Missionary to An Ancient People," the 64 page autobiography of Leopold Cohn, founder of the Mission, is 30c a copy.