

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 •
Editor and Publisher
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THE CHOSEN PEOPLE

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

Salutation

My dearly beloved friends:

Upon the entrance of 1931 I greet you with good wishes for a blessed and joyous year. For the safe passage of this ominous New Year may I suggest to you as a motto, Micah 2:13, "And their King shall pass before them and the Lord (Jehovah) on the head of them."

CLAIM GOD'S PROMISES

The above prophecy was primarily given to the Jews, pointing to their restoration. The Lord Jesus Himself being "the breaker" (first part of verse) will then destroy all their enemies and deliver them out of "the time of Jacob's trouble." But these words have a peculiar application for the true Church of the Lord Jesus Christ in their individual lives. It has a striking reference to John 14:23, where the Lord Jesus promised that He, the great King and the Father, Jehovah, (corresponding to the two persons in Micah 2:13,) will make their abode with us. It seems that now is the time when we most need this application. The memory of man cannot recall, nor does history reveal, a time when distress was so widespread and so far-reaching as it is today. In numbers of people involved, in numbers of separate nations affected, certainly there has nothing like it occurred in the history of mankind. Fear and uncertainty seem to grip the hearts of all peoples, and a terror seems to strike them as they ask one of the other, "What is coming over us?"

The world may dread pending horrors, because it refuses to submit to the righteous King. "They chose new gods, then was war in the gates." Judges 5:8. They may call themselves Christians, but their deeds in persecuting God's ancient people strongly deny their calling. They, having murdered and killed them bodily and excluded them from the Gospel blessing, thus killing them spiritually, proclaim thereby that the God of Jacob is not their God and the Messiah of Israel is not their Saviour. But you, dear friends, sons and children of the King, "Heirs of God through Christ," Gal. 4:7; "Joint heirs with Christ," Rom. 8:17, can surely claim God's promises in general and Micah 2:13 in particular, for the New Year.

Your support of the work of spreading the gospel among the Jews, indicates the indwelling of the God of Israel in your hearts. Jewish mission work is a sure proof of love for the Messiah, King of the Jews. You, therefore, need not be restless and tossed with the tempests of this world. Behold your King is passing before you. The world's boat may be rocking and threatened by the raging waves, but in our boat, as in the one on the lake, our King is with us. He sits as King above the floods of tempests, and He will bid the storm to cease for you. Let us, therefore, with greater zeal continue the spreading of the Gospel among the Jews this year, diffusing His Word among them more copiously; and who can tell but we may in this way add the final touch to the great work of hastening His coming which will occur when the last of the remnant is gathered into the fold to complete the number required?

Yours most sincerely,

LEOPOLD COHN.

EDITORIAL

Also to the Gentiles. An astonishing thing had happened in Jerusalem. Peter was telling the Jewish disciples about it. It was nothing less than that God had given him a clear summons to preach the Gospel to the Gentiles, just as well as to the Jews. This command was a shock to Peter's plans for the Kingdom of God. Up to this point it had not been revealed to him that there was to be a Church hiatus before the Throne of David would be re-established in Jerusalem. "Wilt thou at this time restore the Kingdom to Israel?" was the question the first Jewish disciples had asked of our Lord just before His ascension. And our Lord answered them by saying, "This is really not your business; but you are to be my witnesses, first in Jerusalem, next in Judea, next in Samaria, and then to the uttermost parts of the world."

And now Peter finally obeyed the special vision which God had given him, and he had gone to the Gentiles, and his first experiences brought to him only astonishment. He actually found that God was beginning to gather out a remnant from among the Gentiles just as He was gathering out the elect from among the Jewish nation. And the testimony of the Scripture is "And they of the circumcision which believed were astonished . . . because that on the Gentiles also was poured out the gift of the Holy Ghost." Acts 10:45.

Later on Peter tells this story to a gathering of Jewish believers, some of whom were inclined to resent the thought that Gentiles were to become partakers with the Jews in the spiritual blessings of the Abrahamic covenant. But after Peter had finished his story and told of the unmistakable leadings and workings of God, we come across a most illuminating and remarkable statement concerning these early simpleminded and faith-

filled Jewish believers. "When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life!" Acts 11:18.

First, astonishment; second, joy. They had not expected nor had believed it possible for a Gentile to become a child of God, for they had looked upon the Gentiles for many centuries past with a hopelessness of despair. But now God was actually working among the Gentiles, and once they really understood this remarkable fact, you will notice that they changed their attitude completely, threw aside willingly all the prejudice of the many centuries before, and then glorified God. In other words they welcomed the Gentile believers with open arms, and rejoiced that these were to be made fellow-heirs with them of salvation through the precious blood of the Lord Jesus Christ.

What a vast amount of food for thought is to be found in these incidents for the true child of God who is seeking earnestly and sincerely to do His will, and how wonderfully transformed would be the Church of Christ today if only she would study afresh these elementary facts concerning the beginnings of the Gospel days.

First, notice the rather strange contrast between the attitude of those early Jewish disciples toward the Gentiles who had been their implacable enemies and tormentors and slave-drivers, and the attitude of the present day Church towards the problem of the Jewish believer and towards the problem of preaching the Gospel to the Jew. A study of this situation alone in our own country will reveal a situation that would shame any Christian who makes the least pretense to understanding the Word of God and to possessing in his own heart the love of the Lord Jesus Christ. In a church not many hundred miles away from New York,

hardly a year ago, a brilliant young Jew was taken in for baptism. The pastor happened to be a lover of God's covenant people, Israel, and was elated over the privilege of actually baptising a Jewish believer. But no sooner was this done, than a wave of protest and prejudice made itself felt throughout the Church, and the pastor was severely criticized for having had the presumption to baptise a Jew into the membership of that proud, wealthy and self-satisfied Church. One of our own workers had been instrumental in the conversion of this young Jew, and this worker was an eye witness to all that had occurred.

In another city in the middle-west, a pastor had faithfully labored with a prominent Jew over a period of many months, and finally that Jew was brought under the conviction of the Holy Spirit, and asked this pastor to baptise him. The pastor announced at the prayer meeting that the following Sunday night he was to have a new experience, one that had never come to him before; he was going to baptise a Jewish believer upon his public confession of faith in the Lord Jesus Christ. After the prayer meeting was over a Committee of Church members waited upon the pastor and told him point blank that if he baptised any Jew in that church it would mean that he must resign from the pastorate, and that they were ready to force his resignation. But the pastor had a will power born of the Holy Spirit and he defied this Committee and told them that on the following Sunday night he was going to baptise this Jew, even if it were the last act he would ever do as pastor of the Church. He did baptise the Jew and the Jew became a stalwart pillar in the church, but imagine the feelings of that poor Jew when he found himself among a people where instead of warm Christian fellowship, there

was an undercurrent of hatred, suspicion and prejudice.

But, the early Jewish disciples glorified God when to the Gentiles also had been given the Holy Spirit. And this brings us to our second reflection. It centers itself about the expression "the Gentiles also". Again we have a startling contrast between the attitude of those early Jewish believers, and the attitude of some of our present day so-called Christian leaders. There is for instance one prominent Christian leader in America, and he has a few who seem to swallow without question what he says, whose constant shibboleth is, "This is not the time for the Jews, this is only the time for the Gentiles. It is my opinion and it is my judgment that Jewish Mission work in the present age is a failure." As though this leader's "opinion" is worth a grain of salt as compared with the teaching of God's Word! Of course Jewish Mission work will be a failure wherever such "leaders" emit vociferously their opinions to that effect, and then proceed to act out in their own lives these very opinions! We wonder for instance how much such a one has ever done personally to bring one Jewish soul to the knowledge of the Lord Jesus Christ. We are sure that if he had engaged himself even in the smallest degree in an honest Jewish missionary effort, he could never say that Jewish Missionary work is a failure.

Of course all of this finds its roots in the sad fact that many even of God's choicest saints have grossly misunderstood the purpose of God in the present age. They have either ignorantly or deliberately misconstrued the expression used in Scripture, "the times of the Gentiles", and in other parts of Scripture a similar expression, which is really identical, "the fulness of the Gentiles". The error has been to apply the expression "the times of the Gentiles" to the

Church age, instead of to the world governments. So far as the Church is concerned there is no such thing as "the times of the Gentiles". This is the Church age in which Jews, "and Gentiles also" are being called out by God through the operation of the Holy Spirit, to form His body, the Church, which when complete, will bring about His return for the Church. It is always *the Church*, and it is never, the Gentile Church. The very word church means, called out, and the calling out then must be from among all nations; but see how careful the Word of God is, for it says distinctly that this calling out process is as from the Jew first, and from the Gentiles ALSO.

And strange it is to witness the perversity of human nature. No sooner are the Gentiles in the Church saddle, than they ride roughshod over Jews, over Scriptures, over divine precept, over sentiment, over common gratitude. And we are called upon to witness the complete reversal of God's program, so that instead of the order being "To the Jew first and also to the Greek," it has become, "To the Gentile first, last and always!"

But thanks be to God, He never, in the worst days of apostasy in ages past, has been without His faithful remnant. Sometimes, as was the case with Enoch, or Abraham, the remnant has been woefully small, but it was a remnant. And a remnant of even one, is a great big remnant, if God is there! So now, the God of Israel, the covenant-keeping God, has a remnant even in these days of darkness, and confusion. And this remnant is determined, above all else, to do His will, for they realize that after all there is nothing in the world so important as the doing of His will.

So, "To the Jew first" has become the fixed and blessed practice of many of His choicest children, and they

have given us abundant testimony as to God's blessing upon them for such a faithful obedience.

Even as we write these Editorial lines there comes a letter from a generous friend of the Mission, which says, "This is the eleventh time I have sent to the Jewish Mission and I am free to say I get more kick out of this than that which I hand over to the Church, which amount is considerably more."

What the dear brother put in the rather picturesque language of the day, really was intended by him to mean that he received more spiritual blessings from the gifts that he makes to the Jewish Mission work than from any other interest that he has in the Lord's harvest field; and the truth is, that this is exactly as it should be, and this is what we have been trying to put before our friends for these many years. It is only the working out of God's unchangeable and unimpeachable law. You may put it down as an irrevocable axiom, just as true and just as sure as are the stars in their courses, that you cannot put your hands upon the Jew for good, without God paying you back, with interest. When you associate yourself with the Jewish Mission enterprise, you are literally transacting business with God in such a way and in such a close contact with Him, that there is nothing else in the wide world to compare with it. All that this statement needs as to verification is that you put it to the test, in your own personal life, for one year.

And so, this January, the beginning of the year 1931, which holds such possibilities of tremendous destinies as to God's program, we open wide the doors of invitation to our friends. Let's give the Gospel, even more intensely than ever before, in God's way—"To the Jew First!"

Try it on our recommendation for one year!

INCIDENTS IN THE WORK

A Dramatic Reunion

By PHILIP ENGLANDER

Mr. and Mrs. N. came over to America about twenty-five years ago with their three children, leaving the oldest girl behind in Russia with relatives, as they had not sufficient funds to pay the passage for all. A few years later a massacre broke out in the Russian city where the girl lived and she fled for her life, as others did. Since then nothing had been heard of her or her relatives.

About 10 months ago, this old lady, Mrs. N. happened to come to our Dispensary for treatment and heard for the first time a short message about salvation in the Lord Jesus Christ. On leaving, she took some literature for her husband to read. A few days later I visited them both and found in them a very remarkable response with willing hearts to know more about the glorious Messiah for whose coming they were ignorantly waiting every day, not knowing that He had already come to suffer and die for our sins.

During the same visit they also told me of their anxiety and longings for their lost daughter of years ago, as they had not been able to find any trace of her. Since my visit, this couple have attended our meetings very steadily and finally expressed their belief in the blessed Saviour the Lord Jesus Christ.

Several weeks ago, one evening, I noticed a young woman who came in and introduced herself as a Hebrew Christian. When she moved toward the front of the hall she confronted Mrs. N., who was there at that time and all of a sudden when their glances met, the young woman screamed out: "Mama! don't you know me? It is I, your Leah"! Words cannot express the great joy of the mother finding her lost daughter and of the daughter finding her mother, both saved and happy in the Lord Jesus Christ and re-united in Him who loved them so

much that He gave His very life for them and for us all in order that we might not perish, but have everlasting life. Praise His Holy name.

Mother and daughter went home to meet father and three sisters, and in order that their joy might be full, they told them the blessed news of salvation that they too may believe. But the others were not pleased at all with such news. They tried to talk them out of it and when the parents and new sister still argued and urged for their happy faith, the three girls threatened to send them to an insane asylum.

So a new fire has been kindled in the family and our dear readers are asked to pray earnestly that the Lord may over-rule and remove all hindrances and obstacles and bring a united joy into the whole family.

After Many Years

By MISS SUSSDORFF

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6.

We have had the great pleasure of witnessing the baptism of one of the members of our Mothers' Class, a young woman, and also her daughter. This young woman came to our Mission when she was about ten years old, and entered the Sewing School, and stayed for about twelve years, then left us for a time, married and after some years, living in the neighborhood, she sent her two girls to our Sewing Classes. These girls came regularly and about one year ago, Esther, her oldest girl, confessed she believes in Jesus. She told her mother, and her mother was very angry. "What," she said, "you believe? You have only gone to that Mission a few years and you believe? I went there for twelve years and let the lessons go in one ear and out of the other. Can't you do the same? You are not my daughter if you believe and you will have to stay away from there." And

Esther was persecuted in a number of ways by her brother too.

Her mother had joined the Mothers' Class some time before this. She was always respectful during the Bible lessons, but never took part by giving a testimony. "She did not believe," she said. We have been praying for her and two weeks ago, on Wednesday, during our Bible lesson, when our subject was "choose you this day whom you will serve," she seemed very attentive. After the meeting closed she called her daughter Esther aside and said, "What would you say if mother told you she believes in Jesus? Well, from now on I do believe." Esther began to cry for joy. Then she came to me and told me. I need not tell you how happy it made us. Now she has learned to lean on the Lord for help. Her husband was out of employment, and he was so troubled about it. So she said to him, "You start out to look for work and I will pray in the name of Jesus." "Oh," she said, "my prayer was answered. Almost as soon as my husband left a call came and he had three offers of work, and he was able to give another man work." Last week she came to me and said, "Please pray for my boy. I want him to come to the Mission. I want him to believe." She had encouraged this boy to persecute Esther because she believed.

This is a trying time for every one, and especially for our poor. How blessed it is to be able to help with garments, and money for food and coal and rent. How these dear people kiss my hand, the hand that brings these gifts, but I always tell them, "Give God the praise, and the dear Christians who send in this money. I am only the messenger."

We were able to give some coal to one family, all of whom are believers and members of our Mission. A dear little baby came to this home. The father earns very little and he was so worried about the lack of proper heat

in the home. The stove could only be kept going part of the day. When we provided the coal, the father thanked me most heartily.

Oh, dear ones, if you could be here and give your gifts and receive the praise, you would realize how great the need is. And the baby garments that were sent in! How we needed those lovely new little garments for the new comers. And the wonderful bed quilts! I just praise God from whom all blessings flow. But best of all, we have your prayers. Some days your prayers are a wall of protection and some days a rock to stand on. We need them. Keep praying.

With Our Young People

By MISS VIRGINIA WILSON

Our Young People's work this fall has been a source of inspiration and real joy to all of us. God has marvelously blessed in sending in a large number of new young men and women who have never before heard the story which is so old yet ever new. What a joy it is to tell the story of God's redemption for the first time to those who are sorely in need of salvation.

A number of these young people come from an atheistic society and, although in the beginning they had very little idea of how to act in the house of God, at our last meeting they gave almost perfect attention to the speaker. Mr. Haberer, who teaches the Bible lesson regularly, has had the joy of hearing several confessions of faith in the Lord Jesus Christ in our meetings this fall. It would strengthen your faith to hear the testimonies of those who are believers from previous years. They not only tell what Christ means to them but they try to be examples of what His followers should be during the social part of the meetings and at all times.

Won't you pray that many more of these "lost sheep of the house of Israel" may choose Him of whom it was said, "His name shall be called Jesus for He shall save His people from their sins."

Six Baptisms

As the year 1930 drew to an end, we had six baptisms in our little church, three women and three men. We will give details of these baptisms presently. It is proper first to remark on God's dealings with this your Mission. We have to praise Him and thank Him always for His abiding presence with us in this gospel work. It seems that Deut. 11:12 which contains such a wonderful promise with regard to the Holy Land has in His great mercy and wisdom been also fulfilled in the experiences of this Mission. It reads:—

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

Owing to the fervent prayers of the dear ones who have been supporting this mission the Lord has wrought in this remarkable way among our Jewish brethren who are being reached by this Mission. Our Lord and Saviour who does not look on the outward appearance but looks on the heart, Sam. 16:7, has also looked on the hearts of our dearly beloved prayerful friends, whose Treasure is in this Mission and therefore their heart is here also, and the Lord looked at it. His eyes "run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is whole with Him." (Hebrew) 2nd Chron. 16:9. Certainly when a dear Christian endeavors to give the Gospel of the Lord Jesus Christ to Jews who are relatively of a strange race, and a strange people, the heart of that one has no other interest than to do God's will and so the heart is whole with the Lord and not divided. There we see God's answer to their prayers and to their heart's desire for Israel that they might be saved. Even from the beginning of the year to the very close therefore He has been watching this Mission with His eyes,

and the result has been Jewish sinners brought to the sinless Saviour. And we call upon the dear friends to praise Him for His wonderful dealings with us.

The first one to be baptised was a family man of about 35 years. We wanted to find out something more about his sincerity when he applied for baptism. We asked Miss Rose to visit his wife. After some conversation she told Miss Rose that she knew that her husband believed in the Lord Jesus Christ. She also confessed that she too believed as she was convinced of the earnestness of her husband and so cast her lot with him in his newly found faith. However she has to study the scriptures a great deal more in order to be able to give evidence of the earnestness of her husband, however, has been wanting to be baptised for some time past, and we finally agreed to baptise him according to the injunction of our Lord and Saviour Jesus Christ.

The second one to be baptised was a man of about 38. He and his family have been attending our meetings for a long time. They showed deep interest in the Gospel, and confessed faith in Him some time ago. The husband applied for baptism about two months ago. When he stood in the water and we asked him, "Do you believe in the Lord Jesus Christ as your Saviour from sin?" he replied loudly, "Yes, with all my heart."

The third and fourth ones were a mother, and her daughter of 12 years of age. The mother used to visit our Sewing School, which is really a Sunday School, for the sewing does not take up much of the time; the larger part of the session is spent in teaching the children the Word of God. Perhaps 10,000 Jewish girls have been educated in the Sewing School during the 36 years since this work was founded. Occasionally we meet some of those girls who still believe, but are so closely tied up with their Jewish people that they cannot come out and be entirely on the side of the Lord Jesus

Christ. This mother felt the same way for a long time. Her little daughter had been coming to our School and has learned to love the Lord Jesus Christ. She wanted to be baptised about a year ago but her mother forbade her doing so. But the Holy Spirit has many ways of convicting a sinner and at the same time give courage and boldness to confess the Lord Jesus Christ publicly. Thus He brought at last the mother and the daughter to be baptised together.

Next came a young Jew of about 20. He wrote us letters urging us to baptise him. Several times he warned us not to postpone his baptism but administer it to him at once. The last candidate was a Jewish woman of about 40, who, fully understanding, earnestly desired us to baptise her.

The service was very impressive and we trust that the witnessing of these brethren will prove a blessing to the salvation of many Jews.

A Blind Jew Sees

Far flung is indeed our Gospel line. Clear from the State of Washington comes a story of how our field worker, Mr. Zimmerman, was brought into touch with an aged blind Jew. This Jew had heard that Mr. Zimmerman was to speak in Wenatchee, and begged either for the privilege of being taken to hear Mr. Zimmerman, or for Mr. Zimmerman to come out to see him. Some dear Christian friends made arrangements for the Jewish inquirer to meet Mr. Zimmerman. Mr. Zimmerman writes us:—

"I went to see the totally blind Jew, and found him to be a very intelligent man, well versed in the Hebrew and in the Talmud. I had a long talk with him, and before I left him he admitted that if the Bible be the Word of God, Christ must indeed be the Jewish Messiah. After I had left Wenatchee and was in Yakima, my friends in Wenatchee wrote me that this aged Jew asked if they would not take him to Yakima, because he wanted to talk to me again about Christ. In spite of seventy years of age, and in spite of his blindness he wants to travel all the way to Yakima, a distance of about 250 miles both ways, to talk to me about Christ."

Several weeks later another letter came to us from Mr. Zimmerman containing the following happy paragraph:

"I went to see again the blind man at Wenatchee, the one mentioned in the letters that I recently forwarded to you, and then he definitely accepted Christ. The Baptist minister and some of our friends in Wenatchee were deeply moved and greatly rejoiced in it."

So shall we not also give thanks and rejoice that this Jew who, like Bartimeus of old was blind both spiritually and physically, now by the grace of the Lord Jesus Christ, has had his spiritual eyes opened, and sees! And what he sees with his spiritual eyes far surpasses in beauty anything which this world holds for the material eyes.

As to Money

We are not given to frantic appeals for money. The Lord knows our needs, and He knows that times are hard all over America, and indeed all over the world. But times are not hard with Him, whose is the silver and the gold and the cattle upon a thousand hills. It would therefore be dishonoring to Him and to His cause among Israel for us to doubt for a moment His ability to provide for all our needs. You also, our dear friends, know the extent to which the Lord has led us in enlarging the work in so many directions, and you know that such a work cannot be carried on without money. You are giving and you have been giving at heroic sacrifice, and we just want to make mention here, in connection with a word of deepest gratitude to you for faithfulness and generosity in a time of great national stress, that the work here has need of your every prayer and sympathy and help, at all times. More than this we cannot say. For the many dear friends who have found themselves unable to help we want to ask prayers that the Lord shall even in these days of want, fill their cup to overflowing; and for this Mission we ask for the prayers of all of our dear friends that the Lord shall enable others of our supporters to give that much more in the hour of need so as to make up for the rest of us who cannot give. In this way the work will be carried on without retrenchment, every need will be met and we will truly be bearing one another's burdens.

JEWISH NOTES

A most interesting report has come from Palestine to the "New York Times" by its correspondent in Palestine. Arab farmers in the plains of Esdraelon have been visited by a plague of field rats from which they have been suffering greatly during the past year. When the Jews learned of the distress of their neighbors they organized a committee which raised the sum of \$10,000 for the purpose of helping their suffering neighbor farmers. Not only that but the Jews are going to attend and participate in Arab holidays and festivals. By this they will learn to know each other better and mutual friendly feelings will be created. This is very significant in connection with the confusion which the recent White Paper caused among the Jews. If the Arabs and the Jews succeed in removing envy and jealousy from their hearts there will be no need of any more white papers for this incident may be interpreted as a future of good will and neighborly friendship between them.

* * * *

(From the "New York Times" of December 1st.) The purchase of Armageddon, the ancient city of battle mentioned in the Old Testament as Megiddo, and thirteen acres on the side of the adjacent Mount Carmel for archaeological exploration for the nominal sum of \$3,500 was disclosed today by Dr. James H. Breasted, director of the Oriental Institute of the University of Chicago.

Dr. Breasted, who is a leading authority on ancient civilization, stated that the area was acquired for work of the Palestine expedition of the Oriental Institute and declared that an archaeologist's "treasure house" lay hidden in Mount Carmel and beneath the expedition's present excavation levels, where in the past five years the famous stables of King Solomon have been unearthed.

It was at Megiddo, now Armageddon, on the Plain of Esdraelon, near the southeast end of Mount Carmel, that the army of Necho, King of Egypt, overwhelmed Josiah, King of Judah, about 609 B. C.

About 2,500 years later, Lord Ailenby, commander of British forces in the Near East during the World War,

duplicated the feat of the Egyptians by vanquishing a Turkish army at the same strategically strong pass through the Mount Carmel ridge near Armageddon.

The story of the acquisition of rights of tenancy at Armageddon, as related by Dr. Breasted, parallels for foresight the purchase of Manhattan Island by Peter Minuit 314 years ago from the Indians for \$24.

During the first five years of digging in the pie-shaped segment on the site of Armageddon by the University of Chicago expedition, funds supplied by John D. Rockefeller, Jr., to defray the expenses of the exploring party were used to lease at considerable cost the necessary land from native farmers, the supposed owners.

When the time came for the renewal of the high-priced leases, Dr. Breasted said, an investigation of the titles of the land by P. L. O. Guy, field director of the Palestine Expedition revealed that the ownership of Armageddon and the desired thirteen acres atop Mount Carmel really rested with the ninety-year-old widow of Lawrence Oliphant, an American woman living in the South of England.

Visiting Mrs. Oliphant, Mr. Guy found her surprised at learning that she was the owner of the famous Armageddon battlefield, but willing to sell it.

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An amusing incident occurred in Berlin, Germany, at the time the Hitlerites stoned Jewish shops. The various factions that have formed in Germany namely, the Fascists, Communists and Hitlerites or Anti-Semites, have frequent fights between themselves. The Anti-semitic Veterans Association in their march were surprised by a much larger group of Communists. As they found themselves cornered and badly frightened they fled into a synagogue nearby for sanctuary while service was in progress. The Communists however, were waiting outside the synagogue expecting the Jews to turn them into their

waiting hands. But they were sorely disappointed when the riot squad arrived and disbursed them. A member of the synagogue had telephoned for the police. In doing this the Jews fulfilled in some measure Romans 12:20.

* * * *

Dr. Salo Baron travelled extensively in Europe to investigate the situation of the Jew. He reported to the American Jewish Congress as follows:—Whenever the state exercises an influence on business the Jew is gradually being eliminated. Jews are excluded from schools where people get modern training for trade and craftsmanship. Hence the annually increasing number of skilled and trained Christian craftsmen to the exclusion of Jews. They are also excluded partially from the higher educational institutions, thus diminishing the percentage of Jews in the liberal professions and the total disappearance of Jews from the ranks of government officialdom. There are over 1,000,000 Jews in Roumania and a heavy burden of taxation is laid upon them by the government. The Jews of Roumania, Dr. Baron said, are in a dangerous situation.

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It is interesting to know that although the Jews are being hated and persecuted in nearly all other European countries, there is no anti-semitism in Spain and Portugal. In Spain where the Jews were burned on the auto-de-fe, Jew hatred has lost its virtue at this time. There are 1000 Jews in Spain and 4000 in Portugal. Spain on several occasions made overture to the Jews to come back to that country. The lack and scarcity of capable bull fighters has contributed to the immense popularity of a Jewish matador, Sydney Franklin of Brooklyn, N. Y.

* * * *

There are between 25,000 and 30,000 Jews in India. Many of them are located in commercial centers, as Bom-

bay and Calcutta. The Jews have been there ever since the year 68 A. D., and have been in existence side by side with Zoroastrianism. According to their tradition the Jews fled to India, after the successive sacks of Jerusalem, by Nebuchadnezzar, Pompey, Titus and Hadrian. There is also another tradition that a good many of the Jews came to India before the destruction of the Temple of Solomon. The discovery of Roman coins in some places in India is evidence of that fact that there was an active maritime intercourse between the ports of India and those of Egypt, Italy and Greece. In 1st Kings 10:1 and 22, we read that King Hiram made presents of spices, gold from Ophir and almug trees to Solomon. Also we find there that once in three years came the navy of Tharsish bringing gold and silver and apes and peacocks. India's special products were spices, ivory and peacocks. Thus India was a country not unknown to the Jews. Merchant vessels as those of Tharsish must have carried fugitives to India.

* * * *

The latest series of ordinances designed at improving the lot of the former Jewish declassé bids fair to be a boon to half a million Jews in Russia. The chief aim of the new regulations is to place the Jewish artisans, who heretofore have suffered under a variety of handicaps, on a plane of near equality with the factory workers. Thus 100,000 Jewish artisans will be enabled to have for themselves and their families the advantages of food and rent at reduced prices and the sick benefits, pensions and school privileges that are accorded to the Russian proletariat.

This is hopeful development. With an amelioration of the material lot of Russian Jewry there is reason to expect as well a cultural and spiritual renaissance which will astonish history. —*The Jewish Tribune.*

QUESTIONS AND ANSWERS

Question 1. *Samuel 13:39. Was it well with Amnon's soul at death?*

Question 2. *Hebrews 2:15, why this fear all their life-time?*

Question 3. *Why did our Lord and Saviour Jesus Christ cry out while on the cross, My God, my God, why hast thou forsaken me? Why not call Him Heavenly Father as at other times?*

Mrs. A. H.

Answer 1. The incident you refer to is found in 2 Sam. 13:7-39. The way Amnon acted immediately after the crime, in hating the person he had abused would show that he did not repent and humble himself before God, although his conscience was greatly troubled. Yet, David had the power, as king and father, to punish his son Amnon for his guilt of incest. This might give us some hope of his later repentance and reconciliation with God.

Answer 2. The fear of death is universal. The devil, the first tempter to sin, so to say, has the power of death, by causing people to sin. Divine justice permits the devil to become the sinner's tormentor. Hence, the fear of death terrifies the sinner all his life. But those who belong to the Lord Jesus are saved from their sins and consequently from the fear of death. The Lord Jesus conquered death and delivered the believers from the sting and terror of death. "I will redeem them from death. O death, I will be thy plague." Hosca 13:14.

Answer 3. In order for the Lamb of God to suffer the penalty for sin the Father had to forsake Him. Not that the Divinity left the Son of God, for that Divine body was still the Messiah of God, and there was somewhat like a hyphen between them. The Lord Jesus now became the substitute who took upon Himself the curse and the powers of darkness were now permitted to do their destructive work. The forsaking of the Father for a while was the keenest suffering of the Lord Jesus, and that is the reason He complained of it most. However, He found strength and support in holding on to His God. Thus in the depth of suffering we hear Him calling "my God."

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Question 1. *Will you please give the meaning of Selah in the Psalms.*

Question 2. *Also the words in the 119th Psalm, Aleph, Beth, Gimel, Daleth and so on. I have heard three different interpretations as to these meanings, but I know you can give me the correct one.*

—F. K.

Answer 1. Selah is a musical mark for the singers to pause and keep silence for a short time while the instrumental music continued.

Answer 2. This Psalm is remarkable because of this particular alphabetical arrangement, which is the most extended and the most perfect specimen of its kind. It is especially adapted to assist the memory as well as to give point to the immediate impression. The first word of each verse in any given group, begins with the Hebrew letter printed at the head of that group, beginning with the letter Aleph, and going through the entire alphabet, until we reach the last letter of the alphabet, Tau.

* * * *

Question 1. *Why did Jesus seek figs on trees and found nothing but leaves when time of figs was not yet? They say figs come before leaves, but it says the time of figs was not yet?*

Question 2. *Thomas was not in the upper room when Jesus first came and breathed on them saying, "Receive ye the Holy Spirit." When did he receive it? Jesus did not say it when Thomas was there.*

—P. K.

Answer 1. A thorough acquaintance with the Biblical laws which governed the people in this matter will clear up and do away with all questions on this subject. In Lev. 19:9-10, the Jews were forbidden to wholly reap the corners of their fields and the gleanings of their harvest. In Deut. 24:20, we read, "When thou beatest thine olive tree, thou shalt not go over the boughs again, it shall be for the stranger," etc. From this the Talmud, in Volume Chulin 131, infers that the law of leaving the corners of the harvest field for the poor, applies also to all fruit trees. In Lev. 26:20, we read that the trees also were to be cursed in case of the people's disobedience. It is said in the Talmud, Pes. 53, and elsewhere, that Bethphage was that part of Bethany where late figs grew, the gathering of which was last of all in Judea, namely about six weeks before Passover. The word

Phage means in Hebrew, unripe figs. The Lord Jesus Christ was looking for the lawful provision for the poor, namely the corner with the remaining figs, for the rest had been gathered about a month before. When He found none and when it was recognizable that no other poor person had visited the tree before, He cursed the tree because of its owner's disobedience to the law.

Answer 2. That was not the fulness of the Spirit to give them power for witnessing. Acts 1:8. The Pentecostal outpouring of the Holy Spirit came from the Father in His name. John 14:26; 15:26. From that effusion of the Spirit Thomas was not excluded. The Lord breathed upon them to qualify the disciples for a new spiritual creation. The Lord Jesus referred here to "The Lord breathed into his nostrils the breath of life." Gen. 2:7. Again, "And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening Spirit." 1 Cor. 15:45. Thus, the Lord Jesus, soon after His resurrection, with all the power in His hand, was shown to be the Author of the new spiritual creation. The

breathing was also anticipatory of the great pentecostal gift.

Question. Why was it that the relatives of Zacharias and Elizabeth wanted to name John the Baptist for his father, when the Jews do not name their children after the living, but only after the dead?

—E. W.

Answer. While the rule not to name children after the living was introduced by Rabbi Judah Chasid who lived in the 13th century, it appears that in Bible times there was no name given to a child after its living father. However, we find a few cases where they repeated a name in the family by using one of the elements of the family name. For instance, in 1st Samuel 22, you will find that Ahitub the priest had two sons named Ahimelech and Ahijah, thus adopting the first two syllables for both sons from the father's name. In this sense those who wanted to name Zacharias' son after the father thought of applying one element of the father's name to the son, for instance, like the name Zichri in Exod. 6:21. The Hebrew has no "a" after the Z in Zacharias and has no "i" after the Z in Zichri.

SUMMARY OF CONTRIBUTIONS RECEIVED FROM NOVEMBER 1st to NOVEMBER 30th, 1930

Covering Receipt Numbers 51,150 to 52,171 Inclusive

General Fund	\$4,561.88
For Relief to the Poor	606.70
For Literature Fund (Bibles and Tracts).....	36.33
"The Chosen People" (Subscriptions)	363.40
Dispensary Income Account	89.00
For Work Among the Children	18.50
For "The Shepherd of Israel"	157.00
For Plaza Branch Account	35.00
For Jewish Christian Home	48.50
For Philadelphia Branch	25.00
For Pittsburgh Branch	113.00
For Atlantic City Branch	112.00
For Work in Europe	165.00
Total for All Purposes.....	\$6,331.31

THE CHOSEN PEOPLE

Published Monthly, except during the Summer. LEOPOLD COHN, Editor and Publisher, Post Office Address, Station A, Box 10, Brooklyn, N. Y.

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.

In addition to the several Branch Mission Stations, (for full list see

page 2) the Board also maintains 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 eight 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.

Bequests and Annuities. Form of Bequest:—"I give and bequeath to the American Board of Missions to the Jews, Inc., of Brooklyn, N. Y., incorporated in the State of New York in 1924, the sum of \$.....to be used for the purpose of said corporation, as defined in its charter." Our Annuity Plan enables you to pay your bequest now and receive an income thereon for life. Write us for rates and full information.

The Jews in Your Town. Send us their names and with each name 50c. We will then place them on the mailing list of our monthly Yiddish-English paper, *The Shepherd of Israel*. The 50c. will pay for one year's subscription. When a Jew shows a spirit of inquiry, we will inform you.

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.