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American Board of Missions to the Jews, Inc.

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

VOL. XXXV

APRIL, 1930

No. 7

THE CHOSEN PEOPLE

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



• LEOPOLD COHN •
Editor and Publisher
Station A, Box 10
Brooklyn,
N. Y.

Published monthly, October to May only, as a
medium of information concerning Israel, and the Work of the

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

10 cents a copy

50 cents a year

American Board of Missions to the Jews, Inc.

Continuing the Williamsburg Mission to the Jews
Headquarters: 27 THROOP AVE., BROOKLYN, N. Y.

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Williamsburg	Plaza
27 Throop Avenue, Brooklyn, N. Y.	235 S. Fourth St., Brooklyn, N. Y.
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535 Spruce Street, Philadelphia, Pa.	2603 Pacific Ave., Atlantic City, N. J.
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1861 Rose Street, Pittsburgh, Pa.	Dnjeperprotowsk, Ukraine
Sar Shalom Dispensary	Home for Jewish Christians
27 Throop Avenue, Brooklyn, N. Y.	141 Hewes Street, Brooklyn, N. Y.

PUBLISHING

"The Chosen People"	"The Shepherd of Israel"
(Official Organ)	(Yiddish-English)
Information concerning Israel; for circulation among Christians	A monthly paper for International circulation among Jews
Leaflets	Gospel Tracts
Expounding Scripturally Israel's place in God's program	in Yiddish-English parallel editions for Jews

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THE CHOSEN PEOPLE

Subscription Price
50c per Annum

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LEOPOLD COHN
MISS ELLA T. MARSTON
JOSEPH HOFFMAN COHN

Appears Monthly
October to May Inclusive

VOL. XXXV.

APRIL, 1930

No. 7

Salutation

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

Dearly beloved friends:—

In keeping with the spirit of the season we earnestly pray that the celebration of the fact that the Lord Jesus Christ rose from the grave triumphantly will stand out in your minds to enliven and strengthen your spiritual vision and hope of His coming again to reign victoriously with His saints whom He made kings and priests unto God. Rev. 1:6. Let us therefore look forward with renewed faith to the righteous reign of our great king. "Behold a king shall reign in righteousness and princes shall rule in judgment." Isa. 32:1.

SEVEN CONVERTS BAPTIZED

Since you heard from us last we have had the privilege of baptizing seven converts whom the Lord added to our little church and whom we have received into our fellowship. It was fitting for them to be baptized at a time when the hearts and minds of Christians begin to feel the nearness of the commemoration of the transcendent fact, namely, the resurrection of the Lord Jesus Christ. Thus came these seven new followers of the Lord Jesus Christ, three men and four women, to give outward expression by baptism to their belief in the Son of God, the Saviour from sin who arose on the third day according to the Scriptures, laying, by the power of His resurrection, the firm foundation of the Christian faith.

THE SPIRITUAL CONDITION OF THE JEWS

We see our Jewish people in our meetings. We meet them on the streets and occasionally we talk to them in their homes. We find that they are not what their names and their faces and their actions represent. They have been drifting from bad to worse spiritually. The synagogue cannot do anything for them. The leaders recently tried to bring these Jews back to the synagogue, both the youth and adults, but they find it is uphill work and some of them acknowledge their efforts to be a failure. Just to show the contrast between the synagogue's efforts and the work of the Lord Jesus Christ, we wish the readers to know that two of the baptized ones had become atheists many years ago. Nothing that the Jewish leaders in their own wisdom could do would attract these and many other atheists and bring them back into the Jewish fold which has no shepherd. But the power of the Gospel of the Lord Jesus Christ, as soon as it reached them, turned their atheistic minds into a spirit of inquiry and earnest searching of the Scriptures. The Holy Spirit took hold of them by the reading of His word, convicting them of their sins and causing them to run for refuge to the Lord Jesus Christ who alone can save and who alone can keep them from another sad fall. The workings of the Holy Spirit are manifold. He accomplishes wonderful things among the Gentiles in bringing them to Christ and He works wonders among the Jews in causing them to flee to the Lord Jesus Christ and be redeemed and protected by His salvation. However, He is using different ways and methods among the two respective classes.

Not long ago we met a Christian young man who upon the question as to how he had been converted, told us that he happened to enter a mission in Washington after he had left his father and mother for a joy trip somewhat like that of the Prodigal Son. He happened to hear a preacher who appealed to the audience, saying, "Isn't your mother worrying over her son tonight?"

Isn't she praying with tears running down her cheeks for the conversion of her son? Won't you help answer her prayers by coming to Christ tonight?" That touched his heart and then and there he accepted the Lord Jesus Christ and became a Christian.

NO EMOTIONAL APPEAL WITH THE JEW

Humanly speaking an appeal like that would not prevail with the Jew. The Jewish mother does not pray for her son to become a Christian. If she ever does offer a prayer for him it would be to the effect that he may stay a true Jew observing all the ancient traditions of Judaism. Neither does any other emotional appeal reach the Jewish heart. The Holy Spirit has His way with the Jew from a different angle, namely He brings to his attention first of all the Word of God in the Old Testament. He shows him that his most honored Rabbi Moses wrote of the Son of God nearly 1,500 years before He came in the flesh. He inspires the Jewish heart with great respect and awe for His own Moses and the prophets. That causes the Jew to approach the Lord Jesus Christ with a degree of admiration and fear. Then follows the Holy Spirit's conviction of sin resulting in the acceptance of the Lord Jesus Christ as his Saviour. This is the method of the wonderful working power of the Gospel of the Lord Jesus Christ among the Jews. One of those two former atheists is a young man of 25. He had been studying the Bible and our tracts until finally he was led to apply for baptism. The other one is a learned Jew in Philadelphia who came in touch with Brother Burgen who is in charge of our Branch in Philadelphia. He is about 50 years old and had been educated in Talmudic literature in the European rabbinical schools. Brother Burgen among other tracts gave him the latest one we wrote on the Trinity. The reading of that little booklet brought that brother to the full knowledge of the salvation of our Lord Jesus Christ. He desired therefore that the author of that little booklet administer unto him the rite of baptism. We complied with his wishes, went over to Philadelphia and baptized him in Brother Palmer's church the second Sunday evening of last month. The third man is about 36 years old who together with his wife has been attending our meetings for a long time and they finally have taken the definite step of accepting the Lord Jesus Christ as their Saviour, and confessing Him publicly by baptism.

One of the four women used to come to our Sewing School ten or twelve years ago when she was a little girl. Then after she married she joined the Mothers Meeting in charge of Miss Sussdorff. One girl of about 18 has been attending the young people's meeting under Miss Blomquist. The other one was a girl of about sixteen who attends our Sewing School.

DOING VALIANTLY

It is very remarkable that thousands of Jews to our knowledge will not deny the Lord Jesus Christ because they have learned through the instrumentality of this Mission that to deny faith in Christ is equal to denying the truth of the Word of God. However when you ask these Jews "Have you been baptized," nearly all of them will give the same answer, "No, I cannot do that because that will cut me off from my people." It seems that the devil and all his emissaries have been using all their force to keep the Jewish converts from baptism. The Jewish word for baptism "Taufe" has been painted by Satan to appear to the Jew so black and so horrid that upon hearing that word his ears tingle and he shrinks back as if he saw or heard the sound of a rattlesnake. The reason for the devil's blackening that word and the act of baptism is the fact, as we experienced it, that when a Jew is baptized he is kept by that deed closer to Christ and is not apt to fall away as when he merely confesses faith in Christ without baptism. The Jews also know that and they do not nowadays condemn so greatly one of their brothers for saying that he believes in the Lord Jesus Christ but they hate and ostracize one known to them as being a baptized Jew. That can never be forgiven by any of the classes of Jews. Therefore these Jewish brethren and sisters who have been baptized have shown more valor and heroism than people in general can realize. We must therefore pray sincerely for these new valiant believers in the Lord Jesus Christ.

Yours sincerely,

LEOPOLD COHN.

EDITORIAL

Ammunition for Your Use

The favorite stock falsehood to which the average reformed rabbi resorts, when approached on the question of Jews believing on the Lord Jesus Christ, is, "No Jew is ever converted!" Of course he knows he is not telling the truth, but he also knows that for the time being at least, he has you at a disadvantage, because you are unable to give him a ready array of historical facts that will disprove his assertion.

In a recent issue of "Our Hope," Dr. A. C. Gaeblein, the editor, writes some striking paragraphs on this situation, and gives, as a direct answer to these false denials of the Rabbis, an imposing list of famous Jewish Christians. We thought the list so valuable, and the comments so helpful, that we asked Dr. Gaeblein for permission to reprint in our columns, and he generously allowed us to do so. We wish to thank him publicly for this kindness. Here is the article as taken, in part, from "Our Hope":—

Jews often say it is impossible that a Hebrew of culture will leave Judaism and accept Christianity. Only the scum of our people, said a rabbi to the writer, will become Christians. This conception is wrong. History proves the very opposite. The beginning of the Christian Church was altogether Jewish. Saul of Tarsus was a great scholar with a brilliant mind. In every century some of the brightest and most noble Jews accepted the Lord Jesus Christ as their Saviour and Lord. The Jewish Encyclopaedia contains the names of hundreds of Hebrews, foremost in every department of science and art, leaders in learning and often statesmanship, who became Christians by conviction. We give a number of these Jewish-Christians; some of these names are household words throughout Christendom:

Abrahamson, A. (1754-1811), German Stamp-Cutter.
Assing, David (1787-1842), German Physician and Poet.
Bach, Friedrich Daniel (1756-1830), German Painter.
Bartholdy, Jacob (1779-1825), Prussian Diplomatist.
Benary, Franz Friedrich (1805-60), German Philologist.
Benary, Carl Albert (1807-60), German Classical Scholar.
Benedict, Sir Julius (1804-85), English Composer.
Benfey, Theodor (1809-81), German Philologist.
Bemays, Michael (1834-97), Professor of Literature at Munich.
Bernhard, Max Adolph (1799-1866), German Professor of Music.
Bernhardy, Gottfried (1800-75), German Philologist at Halle.
Block, Moritz (1815-91), Hungarian Professor of Ecclesiastical History.
Boine, Ludwig (1786-1837), German Political Writer.
Brahm, John (1774-1856), English Composer and Singer.
Briedenbach, Moritz Aug. Wil. (1796-1856), German Lawyer.
Büding, Max (1828-1902), Professor of History at Vienna.
Capadose, Abraham (1795-1874), Dutch Physician and Writer.
Caspari, Karl Paul (1814-92), Professor of Theology at Christiania.
Cassel, Paulus (1821-92), German Writer and Preacher.
Cerf, Karl Fr. 1782-1845), German Theatrical Manager at Berlin.
Cohn, Ludwig (1834-71), German Historian.
Cohnheim, Julius (1839-84), German Pathologist.
Costa, Isaac da (1798-1860), Dutch Historian.
Creizenach, Theodor (1818-1842), German Professor of Literature.
Csemegi, Karl (1826-99), President Hungarian Supreme Court.

David, Christian Georg Nathan (1793-1874), Professor of Jurisprudence at Copenhagen.

David, Ferdinand (1810-73), German Virtuoso and Composer.

Detmond, John (1787-1856), German Statesman.

Disraeli, Benjamin (Lord Beaconsfield), (1804-81), British Statesman and Writer.

Dittel, Leopold, Ritter von (1815-98), Austrian Surgeon.

Drach, David Paul (1791-1805), Librarian of the Propaganda in Rome.

Eberti, Georg (1812-84), Professor of Jurisprudence, Breslau.

Edersheim, Alfred, D.D., Ph.D., (1825-89), English Theologian and Writer.

Ewald, F. C. (died 1874), German Theologian.

Feinberg, Oscar (1844), Artist at Milan, Courland.

Fould, Achille (1800-67), French Minister of Finance.

Fraknoi, Wilhelm (1843), Hungarian Bishop; President of Hungarian Academy of Science.

Friedberg, Emil Albert von (1837), German Professor.

Friedberg, Heinrich von (1813-95), Prussian Minister of Justice.

Friedenthal, Rudolf (1827-90), German Deputy.

Friedlander, Ludwig (1824), German Professor of Archaeology.

Friedlander, Ludwig Herman (1790-1851), Professor of Medicine, Halle.

Friedlander, Max (1829-72), German-Austrian Journalist.

Gaus, Eduard (1798-1839), Professor of Jurisprudence, Berlin.

Goldschmidt, Herman (1802-66), German Astronomer.

Gutterbrock, Karl Eduard (1830), Professor of Jurisprudence, Königsberg.

Halin, Elkan Markus (1781-1860), Professor of Philology.

Henle, Friedrich Gustav Jacob (1809-85), German Anatomist, Göttingen.

Henschel, A. V. (1824-57), Professor of Botany, Breslau.

Herz, Henrietta (1764-1803), German Authoress.

Hiller, Ferdinand von (1811-86), German Musical Composer.

Hirsch, Theodor (1806-81), Professor of History, Greifswald.

Jacobi, K. G. (1804-57), Professor of Mathematics, Berlin.

Jacobsohn, Heinrich (1826-90), Professor of Medicine, Berlin.

Jacobsohn, Ludwig (1766-1842), Professor of Medicine, Königsberg.

Jacoby, Heinrich Otto (1815-64), Professor of Greek, Königsberg.

Jaffe, Philip (1819-70), Professor of History, Berlin.

Joachimstadt, Ferdinand (1816-61), Professor of Mathematics.

Josephsohn, Jacob (b. 1818), Swedish Musical Composer.

Kalisch, David (1820-72), German Dramatist.

Kalkar, Christian (1803-86), Swedish Writer and Divine.

Klein, J. L. (1810-76), German Litterateur.

Kossmann, Heinrich (1813-36), Mathematician.

Kronecker, L. (1823), German Mathematician.

Lebert, Hermann (1813-78), Professor of Medicine, Breslau.

Lehrs, Karl (1803-78), Professor of Greek.

Lehrs, Siegfried, Philologist.

Lessmann, Daniel (1794-1831), German Writer.

Levin, Rahel, German Social Leader.

Lewald, Fanny (1811-89), German Authoress.

Lopez, Sir Menasseh (1831), English Judge; M. P.

Magnus, Eduard (1799-1872), Professor of Arts, Berlin.

Magnus, Heinrich Gustav (1802-70), Professor of Chemistry.

Magnus, Ludwig Immanuel, Mathematician, Berlin.

Margoliouth, Moses (1818-81), Jewish Historian.

Mayer, Solomon (1797-1862), German Professor of Law.

Meier, Moritz Her. Ed., Professor of Philosophy, Halle.

Mendelssohn, Dorothea (1769-1839), German Social Leader.

Mendelssohn, Bartholdy Felix (1809-47), German Composer.

Montefiore, Lydia (baptized 1858), Aunt of Sir Moses Montefiore.

Neander, Johann August Wilhelm (1789-1850), Professor of Ecclesiastical History, Berlin.

Neumann, Karl Fred. (1793-1870), German Orientalist.

Palgrave, Sir Francis Cohen (1788-1861), Historian.

Philippi, Fr. Ad. (1809-82), Professor of Theology, Dorpat.

Ponte, Lorenze da (1749-1839), Writer and Composer.

Ricardo, Daniel (1772-1823), Political Economist.

Rosenhaim, Johann Georg (1816-87), Professor of Mathematics.

Rubino, Joseph Karl (b. 1799), Professor of History, Marburg.

Rubinstein, Anton G. (1829-89), Russian Musician.

Simson, Martin Eduard von (1810), Lawyer; Pres. of German Parliament; Leader of the Conservative Party.

Spiegelberg, Otto (1830-81), Professor of Medicine, Breslau.

Stahl, Fried. (1803-61), Professor of Jurisprudence.

Stronsberg, Bethels Henry (1823-94), German Financier.

Wolfsers, Jacob Philip (1803), Professor of Astronomy.

Wolf, Oscar Ludwig (1799-1851), German Professor of Literature.

Wolff, Joseph (1795-1863), Traveler.

Ximenes, Sir Moses (1762), English High Sheriff.

With such names on record, the objection that no intelligent Jew accepts Christianity falls down. And at this time there are many hundreds of prominent Jews living, who believe on the Lord Jesus Christ. Large numbers are preachers of the Gospel in connection with different denominations. This should be of great encouragement to all who pray for the Jews and are interested in their salvation as individuals. Literature of the right kind placed into their hands, especially the New Testament, kind and loving words will be richly blessed by our Lord *and not forgotten by Him.*

SUMMARY OF CONTRIBUTIONS RECEIVED FROM

FEBRUARY 1st to FEBRUARY 28th, 1930

Covering Receipt Numbers 45,276 to 45,980 Inclusive

For General Fund	\$6,341.78
For Relief of the Poor	244.69
For Literature Fund (Bibles and Tracts)	62.69
"The Chosen People" (Subscriptions)	259.53
Dispensary Income Account	74.75
For Work Among the Children	5.00
For "The Shepherd of Israel"	195.55
For Plaza Branch Account	40.00
For Jewish Christian Home	23.00
For Pittsburgh Branch	116.00
For Atlantic City Branch	95.64
For Work in Europe	103.00
For Philadelphia Branch	65.00
For Atlantic City First Mortgage Fund	50.00
Total for All Purposes	\$7,676.63

INCIDENTS IN THE WORK

"Jesus Sent You To Us"

Again comes word of great encouragement from the Pittsburgh Branch. Mr. Solomon is kept busy in season and out of season, preaching at the several gospel services each week, and then spending the days in house to house visitation, bringing the message of salvation and eternal life, through the Lord Jesus Christ, and many times he must help those who lack the actual necessities for the physical body, for he reports much misery and suffering, and wide-spread unemployment.

"Our children have been without bread today; Jesus sent you to us like His angel," said Mrs. M. to Mr. Solomon when he visited her home with a little material help. Another poor Jewish woman said to him, "Your deeds of kindness will never be forgotten by any of us."

Special acknowledgment is hereby made to Mr. Bennett, of the National Biscuit Company, who has so kindly given a supply of bread each week to our Mission so that Mr. Solomon can distribute the loaves to the most needy of the suffering families among whom he labors.

From Mr. Solomon's report we quote a striking incident which will interest our readers:—

Visiting Jews in the business section, I called on a prominent Jewish business man and spent almost an hour in his office. I told him how I had come to the knowledge of the Lord Jesus Christ. "Well, well," said Mr. A., "my brother-in-law left home as a young man. We did not know what had become of him for several years. One day we received a letter from him telling us that he had embraced Christianity. His mother is a very orthodox woman and was greatly grieved about his conversion. I invited him to come and visit us. He came and made a remarkable impression on all of us, especially on me, by recounting his experience." This Jewish Christian, I discovered, is now preaching the Gospel in Texas.

God Opening Doors of Jewish Homes Through Their Children

By MRS. O. CHATTAWAY

"Behold I have set before thee an open door, and no man can shut it." Rev. 3:8.

How much we have to praise God for in the opportunities presented to us to reach the homes with the wonderful soul-saving Gospel message, through these dear Jewish children, who carry this message home to the parents. The following incident from our work at the Plaza Branch Mission demonstrates this.

A very bright girl, who has been coming to my class and hearing the Gospel for some time, introduced me to her father and mother, the other day, and then to my surprise and joy said, "I tell everything that you say to us in the class, to my mother." So perhaps unconsciously at first, even these children are becoming witnesses to Him whom they are learning to know and love.

What an open door this is, that fathers and mothers, who otherwise might never be reached by the Gospel, as their hearts are not so receptive to the truth as are the hearts of children who have not yet become so prejudiced to the truth, can have this message brought into their homes to them by their own children. May this appeal to them, through our work with their children, have a personal, and far reaching effect.

This is just one instance of others, similar.

As an instance of the way in which the truth of the Gospel is being lodged in their young hearts, let me quote from the questions and answers which I recently used in a written test in two classes of girls ranging in age from twelve to fifteen years, some of whom have only been coming several weeks to the class.

Here are a few of the questions and the answers given by the girls:

Question: For what purpose did Jesus die?

Answers: Eight girls answered, "He died for our sins." Other Answers: "He died for the world." "He died for all the sins of man." "To save us from sin." "To save the sins of the world." "He died for your, and my, and everybody's sins."

Question: Is Jesus dead now?

Answers: Thirteen girls answered "No." Another Answer: "No, He lives forever."

Question: If Jesus is not dead, where is He?

Answers: Eleven girls answered "In Heaven." Other Answers: "He's up in Heaven." "He is in Heaven guarding us." "He is in Heaven watching over us."

Question: How can we be saved?

Answers: Three girls answered "To believe in Jesus" Three girls answered "Believe on the Lord Jesus Christ." Other Answers: "By believing in Jesus and doing no sin." "If you pray to Jesus and believe in Him." Five girls answered: "Believe on the Lord Jesus Christ and thou shalt be saved."

A dear Jewish woman, who is always present at our Mother's Class, although she cannot read or write, has come to fully and joyously believe in the Lord Jesus Christ as her Messiah, through the ministry of the Word. I wish you dear readers could see the joy in her face, as she eagerly drinks in the Word of Life and hear her tell us how precious and sweet it is to her soul, and how she longs to be able to read it for herself.

Her husband, who is a gambler, and an infidel, bitterly opposes our work, and her attending the class, and has forbidden her to come.

He also has disgraced her with his people and her own by informing them of her faithfulness and loyalty to the Mission. But she tells me, and is proving it, that nothing he, or any one else, can say or do can change her, or stop her from coming, or keep her from believing, for she believes in her

heart in Jesus the Messiah, as her personal Saviour.

One day recently, as she was on her way to the Mother's Bible Class, she met one of her dearest friends right in front of our Mission.

Immediately, there was a struggle within. Should she go in, in front of her, and so bring added persecution, or not?

It would be so easy, just to pass on and come in later, but quickly the victory was won, and she walked in, under the gaze of her friend thus proving definitely the stand she has taken, before her Jewish friends. When we consider the great opposition and persecution which this sister suffers, in order to come and hear the Word of God, will not our hearts go out in loving prayer for her and her husband, and many others in similar circumstances?

Some one has said "All the praying we do, we must do here, for up there it will be all praise." Let us not only pray but let us work, while it is day, for the night cometh when no man can work. May these words of Jesus be fulfilled, to the Jew first. "Behold I stand at the door and knock; If any man hear my voice and open the door, I will come in to him and will sup with him and he with me." Rev. 3:20.

The Lord's Marvelous Doings

By MISS A. E. BLOMQUIST

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit.

But we preach Christ crucified . . .

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

How we praise the Lord for His rich blessing and working in our midst these past few weeks! Continue to pray that we might experience a great revival and that many will turn to

Him "whom to know is life eternal."

Only a few weeks ago in our Scout Troop Bible Class, a dear young girl of about 14 years of age broke down and cried as if her heart would break. It did not take long to discover that she was under deep conviction and eager to be shown "the way." The truth had dawned upon her so suddenly that she could not control her emotions. "I can't understand what it is all about," she cried, "and how do you know that Jesus is the Son of God?" We took time to go over the Old Testament prophecies again concerning Messiah's coming and His Sonship from Prov. 30:4; Isa. 7:14; 9:6; going on to His claims in the New Testament as Jno. 1:18; Jno. 15:23, etc. We then had prayer, several of the believers stayed and together we prayed for Evelyn. When she left she called back to us, "Anyway when I grow up I am going to believe!" as her girl friend, an unbeliever was waiting for her and she wished to conceal her true feelings—fearing that her friend might tell her people.

The following evening, just as I was leaving the Mission she came to see me and walked with me to the street car. She then confessed Christ openly and said that she had been fully convinced the evening before but on account of her girl friend, who was bitterly opposed to our teachings, she did not dare commit herself. She was so hungry to hear more that she could not wait for the next class. She said her heart was aching for her own people because if they did not believe they would be lost. Then too, if they learned of her coming to the Mission they would prevent her from ever coming again. So we decided it would be wisest for her to wait about telling them until she had grown in Him and knew more of His Word. In the meantime we would pray that the Lord would prepare their hearts so that when she would tell them they would listen with open hearts and if it could be His will, they might believe through her testimony. And

Jesus warned his disciples "be ye therefore wise as serpents and harmless as doves."

"And immediately Paul preached Christ in the synagogue, that He is the Son of God." So Evelyn began to deal with her classmates—trying to prove to them that Jesus is the Son of God—according to the Old Testament. One girl promised to come to the Mission to hear for herself as a result.

About three weeks ago, after Sewing School was dismissed—she came to me after having rounded up some of the other believers, and asked if we could manage to have a believers' class—just for the girls who really desired to look into the deeper truths of the Bible—and that they might practise praying audibly and for one another. So—at their request—we have started a believers' class—held every Monday afternoon from 5 to 6 o'clock after the Scout Troop Bible Class. So far 8 girls—all real devout believers, have enrolled. The first Monday, by special request, we studied what the Bible teaches about baptism, beginning with the baptism of John going through to the accounts in Acts where they "believed and were baptized" and its significance in Rom. 6. Two of the girls argued without avail against it—in spite of what the Word taught—as they feared persecution if they took this step, but two others were baptized that evening and three others, Evelyn among them, are to be baptized soon.

Another week in our believers' class we studied the subject of "prayer" and the parts of prayer, according to the Word of God. And then we put into practice what we had learned and all knelt as we prayed. "Must we kneel to pray?" asked one dear girl. Of course it is not imperative to kneel, but in so doing we humble ourselves before God and "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow; of things in heaven, and things in earth." She hesitated but I noticed that when we rose from our knees, she too rose with us. How I wish, dear reader, you could have heard them pray in Jesus' name, praising and thanking Him for what He has done for them, praying for one another and for unsaved loved ones and friends.

JEWISH NOTES

Six hundred Jewish delegates representatives of every rank in American Jewry held a Conference in Washington launching the so-called allied Jewish campaign for six million dollars. This amount is to be collected within one year. The money will be used for the amelioration of suffering Jews in the poverty-stricken sections of Europe and a great deal of it will be used for Palestine. Until last August there was a great deal of antagonism among the masses of Jews against Zionism. But through the efforts of some Jewish leaders the factionalism, controversies and differences of opinions have been done away with at the last annual Zionist Conference at Zurich. At that Conference the leaders of Zionism succeeded in winning the non-Zionistic Jews who represented heads of great financial houses to join the Zionists in helping the establishing of a home for all the poor struggling Jews seeking an asylum from persecution and oppression. This they called the enlarged agency. When the Balfour Declaration, that Great Britain, the mandate for Palestine, was willing to make Palestine a home for the Jews, the British Government had to have a Jewish agency through which it could deal with the Jews as a whole. The only agency at that time was the Zionists. Now the leaders of Zionism declare to the Jews of the world that the responsibilities have grown too heavy for the Zionists to bear. Therefore nearly all the Jews of the world responded and joined forces and created in Palestine their representatives who co-operate with the administration of Palestine in all matters. They have no interest in political Zionism or in nationalism. All that appeals to them is the development of Palestine as a place of security and inspiration for their kin, their flesh and blood, who want to

live there in peace and in amity where they can build up a country of traditions and practice their religious convictions and aspirations. These two factors, the joining of the non-Zionist Jews and the cruel Arabic attacks on the Jews last August stirred up Jewish sympathy all over the world. These two incidents acted in a most remarkable way to place Zionism in the best position ever since it became the first Jewish agency. Hence this last Jewish Conference in Washington for the purpose of collecting six million dollars has distinguished itself by the fact that practically all Jews of America have been represented there. It seems that the Arabic attack on the Jews has been used in creating this united Jewry to help those Jewish pioneers in Palestine. They have undergone indescribable hardships. They are prepared to accept possibly greater sacrifices. Their lives have been austere and sombre and with little or no material comfort. They have toiled early and late to wrest a living from the soil. They have turned century-old deserts into garden spots.

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It has been reported that Arab merchants at a meeting held at the Arab Executive Board in Jerusalem have decided to extend a boycott against the Jews. About 100 Arab merchants drew up a number of resolutions looking toward the development of Arab commerce and industry in the country under plans and methods which will render Arab merchants entirely independent of Jews. In turn the Jews have threatened to vacate Arab houses.

* * * *

There is one point at least on which both Arabs and Jews agree and that is to work unanimously in a campaign to repel a locust invasion. They well remember the catastrophe of 1925 when the locusts invaded and destroyed a large part of their crops. The Pal-

estine administration has appropriated \$250,000 to combat the menace. Nearly three thousand men have been enrolled to fight the hordes of pests. They use poison bait, spraying with liquid sodium arsenic, digging deep trenches and using flame throwing hand guns against the ominous invaders.

* * * *

Both Reformed and Orthodox Jews have appointed days for prayer and protest against the Soviet anti-religious campaign. March 7th and the 8th were days for prayer set aside by the synagogue council of America, and March the 16th was announced by the American Jewish Congress, for prayer.

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Notwithstanding all the united prayers of both Jew and Gentile who have thus denounced Sovietism for its persecution against religion, one of the American organizations for helping Jewish farm settlement in Russia wrote as follows:—"Our knowledge of the condition of the Jews in Russia through personal representatives and constant correspondence with leading Russian Jews makes it impossible for us to understand the present campaign against the Soviet Government for which there is absolutely no foundation. All the statements appearing in the press as to the alleged persecution of Jews because of their religious convictions, etc., are pure inventions. During our entire activity we have always found the Soviet Government making every effort to help the Jews and improve their economic conditions and giving them every opportunity to become producers."

* * * *

The fact that the Soviet Government has condemned anti-Semitism and

made it a crime to be punished by the government, makes the position of the Jew in Soviet Russia a peculiar one. There is freedom and also restriction for the Jew. Some Jews are inclined to overlook the religious restrictions judging wrongly that the freedom from anti-Semitism is overbalancing all religious restrictions. Also the Government has aided Jewish colonization in Russia. This governmental effort has helped about 50,000 Jewish families to settle on land and take up the agricultural occupations. The economic distress from which the Russian Jews have suffered since the Soviet Revolution was and still is indescribable. The Communist economic scheme in Russia leaves no place for the trader. The class of people who had some money was made outcasts as the law there is that every Russian Jew or Gentile must make a living by their hands or by their labor. And as the Jews had lived only on trading before the revolution and could not continue doing so after the Russian upheaval, they have become ostracized. They are therefore excluded from the following privileges:—In buying bread from the government, an outcast must pay four or five times as much as one who lives by labor. The outcasts cannot have a roof over their heads. The children of the declassified cannot go to School and cannot become factory workers. Now the government has given to those "outcast" Jews some two million acres of land. Some Jews of Poland and elsewhere have formed organizations to help those Jews in their agricultural enterprise. When the Russian government saw that the Jew can learn to run a tractor, that he can do something with his hands, besides talking, that the Jew can plough, that a Jew can till and raise good crops, the government decided to spend 15 million rubels for Jewish colonization.

QUESTIONS AND ANSWERS

Question 1. *Why is the instruction and permission given to Israel as stated in Deut. 14:26 in seeming contradiction to such portions as Prov. 20:1 23:29-31 and much scriptural teaching against drunkenness and the indulgence in strong drink? I believe, if understood, no portion of scripture contradicts another, yet if asked this question I would be unable to give a satisfactory answer.*

Question 2. *In Numbers 15:30 and numerous instances in the books of the law, individuals, for certain sins were cut off from the Israelite people. In that case were they still Israelites or to what class did they belong? Were they restored again to Israel?*

—MRS. ROSA B. RICE

Answer 1. God permitted the temperate use of strong drink with the exercise of religion. Only a Nazarite was forbidden to drink wine. Numbers 6:3. Also the priests were prohibited from strong drink when going into the Tabernacle. Lev. 10:9. Proverbs and similar Scripture speaking against drinking has reference to excessive drinking. Since so many people do not seem to know how to be temperate it is much better to keep away from drinking all together.

Answer 2. One who was "cut off" could never be restored again, but was forever considered a heathen. The Talmud teaches that such are also excluded from the life in the world to come, or what we call "heaven." (Ab. Zarah 18a)

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Question 1. *According to Daniel 12:11 what is meant by daily sacrifice?*

Question 2. *According to Philippians 3:19 is stated "whose God is their belly." Does that include only what they eat and drink or more?*

—AUGUST BJORKLUND

Answer 1. It refers to Antichrist, the prince of Daniel 9:26-27 who will make a covenant with many Jews, and will help them build the temple. Then "in the midst of the week" when he will break the covenant, he will cause the sacrifices, which the Jews will have in their worship in that temple, to cease.

Answer 2. It means those who do Christian work not for the glory of God but for themselves, that they may live in ease, setting their hearts and affec-

tions on earthly things. We have to pray for such preachers and teachers that they may turn quickly to God and seek His glory and the salvation of others.

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Question. *When do you think Zech. 8:23 will come to pass? Will it be during the thousand years of Christ's reign here on earth?*

—ELISH DOWELL

Answer. Yes. Those Jews that will be left from the great tribulation, a third part, Zech. 13:9, will become "His people" and "they will say the Lord is my God" somewhat like Thomas the doubter. It will then be that those Jews will become the greatest missionaries of the Lord Jesus Christ, and nations will be converted to serve, adore and worship the Son of God, the King of the whole world.

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Question 1. *Please explain the 7th chapter of Revelation. In the sealing of the 144,000 of the twelve tribes of Israel, why did they leave out the tribe of Dan?*

Question 2. *Please explain Matt. 10:28 where it says, "But rather fear him which is able to destroy both soul and body in hell." There was a man lecturing on the Sunday School Lesson who said it was the devil. I thought it had reference to God.*

—J. H. ROGERS

Answer 1. The 144,000 sealed by the angel going up from the sun-rising (the Lord Jesus) out of every tribe of the children of Israel, are a singled-out class, different from all the others in character and spiritual insight. The order of the twelve tribes is not as historically known, but begins with Judah, then Reuben, and so on. Each name in the Hebrew has a significance of its own, and the order of the names given here sets forth their spiritual attainments on account of which the honor of the sealing is bestowed upon them. Judah means praise, Reuben, see the Son, Gad, a troop, Asher means blessed, Naphtali, a wrestler, and so on through the entire list. Put them together and you find that the character of that particular class of Israelites is fully described. They are praising God, looking to the Son, a blessed troop of sol-

diers wrestling in their zeal to witness for Christ, and so on to the very last name of the tribes. These are not of the Church proper, but an additional body of witnesses during the judgment after the church has finished her course.

The name Dan means Judge, and as the Judicial prerogatives do not belong to this troop or company of 144,000 it is omitted, for its significance cannot here be applied as describing the peculiar character of the company.

Answer 2. You are right. The devil will be cast into the lake of fire—forever and ever. Yet sinners will be judged, after he is gone, and they will be cast into the lake of fire. Rev. 20:10-15. We do not find in the Scriptures a warning to fear the devil. The Lord Jesus enjoined us not to fear men but God who is able to destroy the soul by the future miseries in hell, where it will only exist to suffer punishment forever.

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Question. Do you understand that when Christ comes the second time He will only come down to the earth and take His church out and will not come to reign until He comes the third time and with His church? If such is the case when is the time of the great tribulation?

—EARL B. MILLER.

Answer. The great tribulation begins right after the translation of the saints, and will last 42 months or three and a half years. At the end of the tribulation the Lord will return and all the saints with Him, to whom will be given the kingdom forever.

* * * *

Question. Please explain 1 Cor. 11:1-16.

—MISS BERTHA E. HARTZLER

Answer. First Paul commends the Corinthians for observing his former orders. Then he censures and corrects them in some irregularities. They had adopted a Jewish custom for men to always keep their heads covered. Head covering to the Jewish mind is dignity, because the head-gear of the priests is called "glory and beauty." Ex. 28:40. Again in Lev. 10:6 the priests were commanded "uncover not your heads." Special care is taken by the Jews not to

uncover their heads, even for a second, during their prayers. Some of the ancient rabbis would not walk four cubits without having their head covered. (Kid. 31a) This custom is said to be very meritorious (Shab. 118b) But there is no Scripture for it. The fact that only the priests were forbidden to uncover their heads is sufficient evidence that all other Jews were not included in that injunction. Therefore the Holy Spirit, through Paul, warns the Church against adopting and following a "precept of men" which is hateful in the sight of God. Isa. 29:13. "The head," meaning the Ruler, "of every man is Christ." His honor is concerned in every part of the Christian's conduct. Thus to follow man-made precept by covering the head while praying means disgracing the Lord Jesus who is the Head. The woman again who was made subject to man who is her head, ruler, Gen. 3:16, must not disgrace her "head" by improper behavior, viz., to pray with uncovered head and disheveled hair like the idolatrous priestesses used to do. The cover on her head indicates subjection to the power and rule of the man. According to the Scriptures it is a shame for the woman to be shorn or shaven. The woman suspected of adultery was disgraced by the priest who dishevelled her hair. Numbers 5:18. Again, shaving or cutting off the hair of a woman was a humiliation and insult inflicted on captive women. Deut. 21:12. See also Jer. 7:29. Thus for a woman to uncover her head is about the same as to cut off or shave her hair. But the hair of the woman is her glory. The long hair of the Shulammite is an object of admiration in the Song of Songs 4:1; 6:5; Ezek. 16:7. Thus natural decency requires the man to uncover and the woman to cover the head while praying or prophesying. Among the many Corinthian Christians upon whom spiritual gifts were bestowed, were several women who had been endowed with the spirit of prophecy, enabling them to pray for and teach the congregation. "God is the head of Christ," does not mean that He does not partake of the same divine nature, it only refers to the Lord Jesus as the Redeemer who came to do His Father's will. In this sense the Lord Jesus said, "for my father is greater than I." John 14:28. The angels may be considered as being present in our assemblies. Matt. 18:10.

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.

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.

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.