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A Modern Missionary to an Ancient People

This is the title of the sixty page booklet written by Mr. Leopold Cohn, in which he tells the thrilling story of his early training as a Rabbi, his remarkable search for the Messiah of Israel, his discovery of that Messiah in the Person of the Lord Jesus Christ, and finally the heroic labors to make Him known to the hundreds of thousands of Jews in America's great metropolis, by the establishment of a work which under God's guidance and rich blessing has gradually grown into the present American Board of Missions to the Jews, Inc.

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American Board of Missions to the Jews, Inc.

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No. 3

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."

Ps. 121: 4.



• LEOPOLD COHN •
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Salutation

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

Dearly beloved friends:—

At this time of the year when we commemorate the birth of the Son of God, we pray in His blessed name that the Father will grant you a blessed and joyful season.

"THAT IT MIGHT BE FULFILLED". MATT. 1:22.

These words are emphasized repeatedly in the New Testament by the Holy Spirit. "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet." The King of kings, the mighty God, the everlasting Father chose Bethlehem for His birth place for the only reason that the Scripture might be fulfilled. In all His pre-existing glory He chose to become "poor", 2 Cor. 8:9, "that ye through His poverty might be rich." His poverty was so markedly distinguished from the common state of indigence that He had not where to lay His head. Luke 9:58. This also was in fulfillment of Scripture, "Behold thy King cometh unto thee, He is just, and having salvation, *poor* (original) and riding upon an ass." Zech. 9:9. Everything from the beginning of the holy conception by the virgin Mary to the wonderful ascension, was done that the Scriptures might be fulfilled. Thus we are expressly told that when He was born He exclaimed, "Lo, I come, as it is written of me in the volume of the book." Psa. 40:7; Heb. 10:5-9.

What a blessed book that Old Testament is. It is "able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. There was no New Testament at that time. It was the Old Testament, of which it is said "Then opened He their understanding, that they might understand the Scriptures". Luke 24:45. It was the blessed Old Testament which the risen Saviour expounded to the Emmaus disciples whose disturbed minds were thereby guided and their doubts removed. "Search the Scriptures" said He to the Jews in Jerusalem, "they are they which testify of me." John 5:39. Alas, the Evil One has succeeded in estranging the visible Church from the Old Testament and thus caused her to produce strange children which do not "arise up and call her blessed." Prov. 31:28. One of our converts frequently relates how one of our tracts was the means of his conversion. The title of the tract is "Behold a virgin shall be with child." In it the strongest proof is set forth that the Hebrew word *Almah* for the English word *virgin* in Isa. 7:14, cannot be interpreted, a woman, as the rabbis and modernist preachers would have us believe. It quotes all the passages of Scripture in which the word *Almah* occurs and in each of those references the word means absolutely a pure virgin and so the virgin birth of the Son of God is proven beyond a shadow of a doubt. It has also been the experience of the writer that only the word of God in the Old Testament is able to make one wise unto salvation.

May the visible Church of Christ bestir herself and "turn to the stronghold." Zech. 9:12, to the old foundation of the Lord Jesus Christ and His apostles, the divine record of the only begotten Son of God. God grant that we may reach the time when the Church will thus be revived again, and then we shall have a really joyful Christmas.

Sincerely yours in His service,

LEOPOLD COHN.

EDITORIAL

THE DENVER INCIDENT

Last summer several religious periodicals gave glowing and voluminous accounts of how a Jewish lawyer in Denver had proposed the re-creation of the old Jewish Sanhedrin. We, however felt that its importance had been over emphasized.

But many friends wrote us, asking for comment; and we promised to comply with the request, through the columns of THE CHOSEN PEOPLE. In the meantime, we had written an article on the same subject for *The Shepherd of Israel*, with special stress on the points that would affect the Jewish mind. And we have decided that we can give our readers of THE CHOSEN PEOPLE no better insight into the situation than to print the article as it appeared in *The Shepherd of Israel*. So here it is:—

Letting George Do It

Solomon Shwayder has a strange notion. He is a Jewish lawyer of Denver, Colorado. Last Spring, shortly before the Passover season, he sent out a remarkable invitation to a selected number of prominent Jews. The invitation read as follows:

INVITATION IN THE NAME OF GOD, AMEN.

You are invited to attend and participate in the meeting at my home, 663 Fillmore Street, Denver, Colorado, on the Sunday of the next Passover 5689, C. E. April 28, 1929, at 6 p. m., which meeting is hereby called for the purpose of discussing and deliberating upon the organization of a Jewish Society for the promotion of the Divine Mission of Israel.

In furtherance of that purpose, this society will in due time select a representative who shall proceed to Jerusalem to confer with our brethren there, who will thereupon issue a Call from Jerusalem to all Israel throughout the Nations of the world, for the assembly of our Great Sanhedrin at the Holy City of Jerusalem, to review the jurisdiction, judgments and decrees of the Sanhedrin acting at Jerusalem during the Power and Domination of Rome, and especially to consider and review the life and trial of Jesus of Nazareth.

And the Great Sanhedrin, after the impartial reception of all evidence appertaining thereto, and after the consideration of the historical circumstances surrounding these events, and after hearing every argument by all competent Christian as well as Jewish scholars, learned upon the subject, the Great Sanhedrin shall, after due and careful deliberation, render a true decision, and righteous judgment therein.

All of which acts, decisions and judgments, the Great Sanhedrin shall carefully review and CONSIDER IN THE LIGHT OF THE HOLY SCRIPTURES and in the light of the recent tremendous events arising from the World War, which have profoundly affected the life of all Nations, and which have deeply altered the vital currents of World History. And after due and careful deliberation upon all these matters, the Great Sanhedrin shall fearlessly render true decision and righteous judgments therein and thereby promote the spiritual welfare of all Israel throughout the world.

May the Lord our God guide and bless all acts and deliberations serving to promote these matters to a good and righteous conclusion. AMEN.

(Signed) SOLOMON SHWAYDER,
Chairman Organization Committee.

Issued at Denver, Colorado, U. S. A., on Purim, 5689 (C. E. March 26, 1929).

Accompanying this Invitation was a long letter of explanation. One paragraph in that letter gives such a striking revelation of Mr. Shwayder's mental processes that we print it here, and will make comment on it:

"Since the destruction of Jerusalem by the Roman Power, and in every generation thereafter, and for nearly two thousand years, since the forcible dispersion of the Jewish people among the Gentile nations, violent blood accusations have been hurled against the Jewish people, holding them all responsible and guilty, our ancestors and their descendants alike, of the trial and crucifixion of Jesus of Nazareth.

And for nearly two thousand years, the Children of Israel, in all generations have been compelled to stand mute and silent to all these violent accusations, because the little band of Jews, scattered broadcast throughout the Christian world, dared not to speak and give their answer, and defend themselves in the presence of the vast numbers of hostile Gentile peoples that surround them."

And here Mr. Schwayder lets the cat out of the bag; What he really wants, is not an investigation, but a whitewashing! He thinks that the "Christian World" has hated the Jews because of the charge that the Jews crucified the Lord Jesus Christ; and that if this charge were once quashed and declared untrue, the whole world would love the Jews, and everything would be rosy!

Now there are two fallacies in Mr. Shwayder's reasoning. In the first place, his premise is utterly false. *It simply is not true that Christians hate the Jews for any cause whatsoever.* In spite of all the repeated assertions by Jewish Rabbis and other Jewish leaders, we challenge any Jew to give us a single instance where a true Christian ever hated a Jew. The one foundation commandment that the Lord Jesus Christ gave to His followers was that they love their fellow-man.

Jews were hated and persecuted long before the Lord Jesus Christ was crucified. Did Nebuchadnezzar seize and torture Jews because they crucified Christ? He lived seven hundred years before Christ! Did Rome conquer Judea because the Jews crucified Christ? No, Judea was a Roman subject nation before Christ came. What then is the answer? The true answer is, that we Jews have been a disobedient, stiff-necked and hard-hearted nation. We have sinned against God, and God told us that He would punish us for our Sins. So, our account is to be settled not with "Christian nations," but with God Himself! Read the terrible punishments God faithfully warned us He would bring upon us if we disobeyed Him, and then ask yourself if we have not Him with whom to make our settlement:

The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth . . . And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee . . . And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God. . . . And among these nations shall thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and falling of eyes, and sorrow of mind. Deuteronomy 28:25, 37, 62, 65.

In the second place, and this seems to us still more important, Mr. Shwayder, in making such a proposal with regard to the Sanhedrin is really trying to dodge this issue. He is resorting to the old maneuver known in political circles as "log-rolling". In the language of the street, he is : "Letting George do it." If Mr. Shwayder only knew how serious and solemn is the question he is trying to handle, he would never be so flippant as to make the proposal that some impersonally appointed group of Jews shall make a decision which in its very nature must be made

by Mr. Shwayder himself! Pilate tried that trick when he came out before the mob and asked them, "What shall I do then with Jesus which is called Christ?" and the mob howled back at him, "Let him be crucified". And Pilate's name has come down to us through these 1900 years as the greatest coward that ever lived!

Mr. Shwayder, the question still comes to you and to each individual Jew who reads these lines, "What shall I do with Jesus which is called Christ?" No committee, no Sanhedrin, no assembly of any kind of Jews, however smart, however wealthy, however important in the affairs of the world, can ever answer that question for Mr. Shwayder, or for any Jew. God will never hold Mr. Shwayder responsible for what a Jewish Committee decides, but God will hold Mr. Shwayder responsible for what Mr. Shwayder decides. It is a notorious fact of history that majorities have been wrong. The decision was made, Mr. Shwayder, 1900 years ago, when Pilate declared, "I find no fault with this man." The question therefore still presses for the answer, "What shall I do with Jesus which is called Christ?"

Mr. Shwayder, upon your answer to this question and upon the answer of every Jew in the world to this question, depends the welfare of our people. God grant that your answer may be "I will accept Him as my Saviour, the only begotten Son of God, the Lamb of God, my atonement who taketh away the sins of the world."

A Word of Caution and a Request

Our mail is being tampered with again. A great deal of money has been pilfered from letters which our friends have mailed to us. The Post Office inspectors are doing their best to apprehend the guilty person or persons. While this situation exists, we must caution our friends to send us as far as possible only checks or Post Office Money Orders. If cash is sent the letter should always be registered.

May we also request that if you have sent us a gift within the last few months and have not received an acknowledgement from us, will you please let us know at once, so that we may check our records and inform you as to whether you should send us a duplicate remittance. It is our practice to acknowledge all remittances, no matter how small, within 24 hours of the time they are received in our office. If therefore you do not receive a prompt acknowledgement of your gift, you may know that something is wrong, and you should write us immediately to make inquiry.

If you will keep these matters in mind it is going to save us a great deal of money especially during the next few months when the rush of mail is so heavy, and the temptation to steal is so strong.

Finances

In a few weeks our financial record for 1929 will have been written. Obeying implicitly the Lord's leading, we have used our resources for the rapid extension of the Gospel message, so that our testimony has gone throughout the earth. New undertakings into which we have been literally impelled by a divine driving force, have been Atlantic City, Soviet Russia, Pittsburgh, Chicago.

And now has come financial disaster into thousands of homes, through the Securities panic in the financial markets of this country. Almost immediately there was a noticeable diminution in our Receipts. Then one morning when the hour seemed darkest, we opened a letter and found a check for \$1,000. It had been forwarded by our good friends, the Moody Bible Institute of Chicago, with the statement that it was a gift put into their hands for us, the donor's name not to be disclosed.

And we thanked God and realized afresh the far reaching truth of His promise, "He that keepeth Israel shall neither slumber nor sleep."

And so we take up our tasks cheerfully, believing that every need of the Mission will be met, and more. We only want our friends to know the situation. If you have suffered in the recent collapse, our prayers go up for you that the Lord will use even such a seeming calamity for your spiritual blessing. It may be that such reverses only give you the opportunity to lean harder upon Him, and to give evidence of more faith in Him than ever you had before. It is a noteworthy truth that adversity draws us nearer to God, while prosperity often makes us self-sufficient.

Pray with us, dear friends, that not a single activity of this Mission shall suffer because of temporary financial distress in America.

INCIDENTS IN THE WORK

Exciting Days at Atlantic City

A mob riot—Chief of Police called to the scene—our open-air license revoked; these experiences marked the climax of the summer's work on the Boardwalk at Atlantic City. Nothing could have given finer evidence of the fact that the Lord was showering abundant blessing upon the testimony given faithfully and persistently, day after day, to the thousands who were milling to and fro on the Boardwalk. From Mr. Haber's reports, we cull the following paragraphs:—

In addition to visitation and the work in the Reading Room, we were privileged to reach many Jews in two other ways; by the open-air meetings on the Boardwalk and through literature given out at our Stand on the Boardwalk. These two means of ministry proved to be the most interesting of all the summer work, and in many ways one supplemented the other so that it is difficult to separate some incidents under either head.

OPEN AIR BOARDWALK MEETINGS

Mr. Cottingham, a Christian business man, succeeded in getting an open-air permit and on Saturday evening, July 6th, we had our first open-air meeting, with Rev. Minor Stearns of St. John's-By-The-Sea, Mr. Cottingham and the writer doing the preaching. On several occasions we were helped by the presence of Christian ministers and laymen who took part in the singing and helped in the preaching; but at times Mr. Cottingham and the writer were compelled to begin the meetings alone. God answered prayer and we always had a good crowd of both Jews and Gentiles and some made confession of faith in Christ, and some who had drifted away were restored to fellowship with the Lord. One night when the invitation was given, a Jew with whom both Mr. Burgen and the writer had previously dealt

and who knew something of the New Testament, raised his hand signifying a public confession of faith in Christ. When he was spoken to after the meeting he seemed to really understand what he was doing and said that he really accepted the Lord Jesus Christ "for the last time"—meaning that he was now sure and really believed.

Meetings continued without interruption every night in the week until August 24th, except Wednesday and Sundays, with large crowds attending every night. Only one night during the season were we unable to hold a meeting on account of rain.

On July 30th, Mr. Birnbaum of the Moody Bible Institute arrived from Chicago and added his help to our meetings. Our forces were further augmented by the arrival of Mr. Burgen, our missionary from Philadelphia. From this time on we began preaching in both Yiddish and English. The use of the Yiddish attracted very large crowds of Jews and also seemed to stir up more opposition. The Jew seems to be better able to grasp the truths of the Gospel if presented in the Yiddish, and as Satan doesn't want them to understand, there is almost always trouble when the Gospel is given in their own tongue, even as it was with Paul in Acts 22:2, 22, 23.

As the meetings proceeded the crowds seemed to become larger and also often more violent in their opposition. Many times we were compelled to call the police to remove the overly boisterous from the crowd. Opposition proceeded apace until finally the Jews succeeded in trumping up the false charge that one of the Yiddish speakers had claimed that the "Jews need blood for the Matzoth (unleavened bread) for Passover." Of course it was impossible to find Gentile witnesses to the contrary as they did not understand what was said and the Jews were determined to stop the meetings at any cost. A committee

composed of three of the leading Rabbis, and a number of prominent Jewish business men made a complaint to the authorities and our permit was revoked August 24, after exactly seven weeks of meetings. But a great work had been accomplished and always we had large crowds of Jews and Gentiles. Some of these accepted Christ, some seemed aroused and interested and asked for literature and asked questions.

We did not want to give up so easily and requested that we be also granted a hearing before the Mayor. The enemies stated their case, and before we had a chance to say anything the Mayor said that no permit would be given. One Jew made a statement to the effect that "they deserve to be stoned", which reminds me of the experiences of early proclaimers of the faith, Paul at Lystra (Acts 14:19) and Stephen at Jerusalem (Acts 7: 58, 59) This same man would gladly have stoned the speakers if he could have done so—in fact he assaulted Mr. Burgen in front of the City Hall after we came from the hearing. Mr. Burgen, however, followed the Lord's command to turn the other cheek and refused to prosecute him, although the man had no just cause for assaulting our brother.

LITERATURE STAND

Beginning on July 25, and continuing every day with but a few exceptions until Labor Day, September 2th, we had a Literature stand at 2215 Boardwalk. This was made possible by the kindness of a Gentile Christian who owns the concession and who at a loss to himself gave us this valuable space free of charge. Many hundreds of copies of our paper, *The Shepherd of Israel*, and many hundreds of Gospel tracts in Yiddish and English were given out there to both Jews and Gentiles.

This work also proved a target for the Adversary. We had a number of

signs in Yiddish which attracted the Jews and caused many to come and take literature. Often large numbers would gather around the stand and listen as the writer spoke to them and showed them prophecies concerning the Messiah. Soon we were interfered with by the antagonistic Jews and even the Gentiles in the next concession, and the police were called out on several occasions. We were finally compelled to ask the Mayor for a permit to give out free literature (at the suggestion of the Police) in order to prevent further hindrance from the enemies. Even then we had considerable difficulty. One man came and stood in front of the next concession and argued and drew a large crowd. Then turning to the owner of the concession he told him to call a policeman as I was disturbing his business by collecting a crowd. He also objected very bitterly to my Jewish signs and tried to have my permit revoked by the Mayor at the same time that the Beach meetings were stopped; but God overruled and we continued to give literature.

Several Jewish boys came to the Literature Stand at different times and made confessions of faith in Christ. Some had also been to the open-air meetings and were convinced by the literature, the Word, and the preaching on the Beach.

The intense opposition only proved that the Lord was indeed working, for we were accused of all sorts of things; false statements were even published in one of the papers concerning the meetings, etc., but God graciously overruled everything and even the difficulties finally proved a blessing in causing us to trust the Lord more—"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." Heb. 12:11.

Out of Darkness into His Marvelous Light

By MISS VIRGINIA WILSON

Mrs. H., one of the most troublesome and antagonistic women who came to our classes in Philadelphia, publicly professed her faith in the Lord Jesus Christ one Sunday evening at the close of the Gospel service.

Two years ago her daughter, K., had received a Gospel of John on the street and upon discovering our Reading Room, took tracts from there, which she literally devoured. Very soon she gave her heart to the Lord and one result was faithful attendance at all of the Mission meetings.

As soon as a Mothers' Meeting was started, K. brought her mother but it was evident that Mrs. H. only came to please her daughter. She ridiculed everything that was said, and gave us clearly to understand that she opposed our teachings, going so far as to sneer openly and audibly during prayer. This continued several months; but one day she began insisting that she really believed in Jesus; in one breath saying that she believed, in the next that He was not the Son of God. Her attitude was that of the Jews of old who said, "For a good work we stone thee not; but for blasphemy; because that thou, being a man, makest thyself God."

Her assertion that she believed was merely ridicule and we let her see our disapproval and made her understand that she had better not come if her only object was to make fun. Nothing was seen of her for several weeks until one day her daughter became critically ill. We were able to help in this time of need, but the experience apparently made Mrs. H. more bitter toward God. She blamed us and also K's faith for the trouble. In an ugly spirit she returned the Yiddish New Testament which she had been given and also some literature which belonged to K. saying, "Unless you want to break my heart, do not ask me to enter your doors again. It is because of you that my K. is sick."

Finally, one Saturday, weeks afterward she came to Prayer Meeting and asked "How can you show out that you believe?" I answered that she would not need to try to show that she believed but that if she really accepted

the Lord Jesus Christ we would know it.

The next evening she sat through the Gospel service with tears running down her face and when Mr. Burgen gave the invitation she gave her heart to the Lord and went out in reality "a new creature in Christ Jesus."

From that time on she has had a great desire to learn and read God's Word and her attitude has been that of loving co-operation. A great change was noticeable even in her face and I praise God for the transformation in this one life. If we had seen no other results from our year's work (which, praise the Lord, is not the case) our efforts would have been amply repaid.

A Student Missionary in Chicago.

We have another advance step to report to our readers; it is the appointment of Mr. A. E. Priestley, a student at the Moody Bible Institute of Chicago, to give us part time service as missionary Colporter among the Jews in Chicago.

Mr. Priestley is a Gentile young man about 25 years of age, who was brought into close touch with the Lord Jesus Christ through our Philadelphia Branch, about a year ago. He had come to Philadelphia not long before that, directly from Ireland, finding work in Philadelphia at his trade, carpentry and cabinet maker. One day he was walking down Spruce Street, and was arrested by the signs and opened New Testaments in the window of our Mission at No. 535 Spruce Street. As he stood there, devouring the various pages, one of the workers, Miss Wilson, came out and saw him. She invited him into the Mission Hall, and had a long talk with him. He came again and again, and finally surrendered completely to the Lord Jesus Christ, and covenanted to do whatever He would have him do. A few weeks after that we held a Bible Conference in Philadelphia, at the Church of the Brethren, Brother Paul Miller, pastor. Mr. Priestley came to all the meetings, and when the Conference was finished he felt so deeply the call of God to him, that he consecrated himself to the one task of becoming a missionary to the Jews. He then began to help us in Philadelphia in spare time, giving

many an evening to the Mission, spending the hours in the Reading Room talking with those inquirers who came in.

Later on he had an urgent longing to come to Brooklyn to be baptized here in the Headquarters Building, and to be baptized by Mr. Leopold Cohn. Accordingly he came and one Lord's Day morning was baptized in the presence of our company of Jewish believers. It is a rare thing for us to baptize a Gentile believer, and it was a great joy to all of us that this brother wanted to join our fellowship. It brought us back literally to the early Apostolic days, when Peter told how he had gone to the Gentiles also, and that God had honored his ministry to the Gentiles and had given him Gentile converts. Then, we read, Acts 11:18, "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Our Jewish Christians truly rejoiced just as did those early Jewish Christians, that this Gentile brother had been brought to us and become a part of our fellowship.

Mr. Priestley went back to Philadelphia and continued his carpentry work, while at the same time he helped in our Mission. All the time he was planning and praying that the Lord would open the way that he might go to the Moody Bible Institute in Chicago to prepare for the Lord's work, particularly among the Jews. In September the way was opened, and he went. We then agreed that during the time of his training in Chicago, which may be as much as three years, we would engage him as missionary colporter, and give him enough, by way of remuneration, to pay his expenses through the School. This was a direct answer to his prayers, and he has undertaken work along this line. We are to pay him \$50.00 a month and he is giving us not less than four hours every day. The time will be spent in distributing *The Shepherd of Israel* faithfully in the Jewish homes of certain districts of Chicago which have been specifically laid out for him in such a way that there can be no duplication with any other efforts that are being made in Chicago to reach the Jews. It is hoped that he can distribute approximately 2,000 copies of *The Shepherd of Israel* each month. Already he reports personal contacts

with Jewish homes that hold promise of much future blessing.

We feel sure that our readers will rejoice with us in this new undertaking, and that you will join us in prayer that the Lord will use Mr. Priestley mightily not only in his present work as colporter, but after he has finished his training as His mouthpiece to proclaim to many thousands of Jews the blessed message of salvation.

Perhaps also there is some reader of these lines who might like to provide the full support for this young man; do you know of a better investment of \$50 a month than to help a consecrated young man through his years of training for Gospel work, and at the same time benefitting by his services as a missionary during his spare hours? If the Lord leads you to seize this opportunity of unusual service for Him, we shall indeed be glad to hear from you.

Another New Appointment

We also are glad to announce that we have added to our Staff for work among women and children Miss Dorothy Rose, who is a graduate of the Jewish Missions' Course of the Moody Bible Institute of Chicago. She came to us in September and already has endeared herself both to the workers and to the various attendants of the Mothers' and Children's meetings, as one in whom they can have every confidence and who has a deep interest in their welfare both spiritual and material.

Miss Rose is especially active in helping Miss Sussdorff with the work among the women, and the Lord is blessing her in that department so that she is having an open door into the homes and hearts of many of our Jewish women. We shall welcome the prayers of all of our readers for the Lord's blessings upon Miss Rose in a work which is new to her and presents many discouragements as well as encouragements.

JEWISH NOTES

The Government of Great Britain has appointed a Commission of Inquiry for Palestine. Their work is to investigate very thoroughly and find out as to the responsibility for the events at the time of the massacre. They are having a difficult task, for the Arabs charge the Jews with crimes of a serious character, and the Jews again attribute to the Arabs and to the Government, all the responsibility for the catastrophe.

* * * *

The Zionists of Palestine have been trying very hard to make peace with their Arab neighbors but the latter have proven very stubborn. They are spreading Arab propaganda through which they are gaining in numbers. They also sent a telegram to the Colonial office in which they criticize the High Commissioner whom they accuse of having initiated an unstatesmanlike policy by which he favors the Jews against the Arabs.

* * * *

Late in 1927, the Statistical Department of the American Jewish Committee collected material as to the number of Jews in the United States and their distribution. Dr. H. S. Linfield, Director of this Department, has made a more conclusive survey than any of his predecessors. Ten years before, the estimated number of Jews was 3,388,951, or 3.27 per cent of the entire American population, while the present investigation shows a total of 4,228,929 or 3.58 per cent of the 118,140,645 men, women, and children who lived, in 1927, in the forty-eight states of the Union. The report of the United States census of religious bodies in 1926 of a membership of 4,087,357 in all Jewish congregations, proves that Dr. Linfield's figure cannot deviate very much from reality. More likely than not, certain of his estimates are too conservative.

Upon analysis, this investigation yields several important hints regarding the recent social changes and trends in American-Jewish life. One of the most interesting features disclosed by the present survey is the drift away from the large cities. Second the Jews of the United States are in a way spreading themselves thin over the immense territory of the country. Third, the population trends unmistakably point out to a conclusion that there is an increased Americanization of the Jewish immigrant population. As a result, the Jewish masses are leaving the congested ghettos in the eastern cities and are settling down throughout the whole country.

Eleven large cities, New York, Chicago, Philadelphia, Boston, Cleveland, Detroit, Baltimore, Newark, Los Angeles, Pittsburgh, St. Louis have a total of 2,911,000 Jews or 68.8 per cent of the Jewish population in America. In 1917 they had above 71 per cent of the total Jewish population. Within one decade, the number of Jews in the largest and oldest immigrant centers declined by over 5 per cent on the basis of the total for 1917.

This trait of the Jewish distribution becomes more interesting if one bears in mind that there is diametrically opposite tendency of the rest of the population. There is a considerable migration of people from rural districts and country towns into large urban centers. These eleven cities had 15 per cent of the total population of the United States in 1917, while ten years later they contained 15½ per cent of the total population of the country.

Now the survey shows that, while in 1927 statistics of the local Jewish populations were received from 819 places, in 1927 the Jewish dispersal over the country reached the figure of 6,420 cities, towns, and villages, besides some 3300 rural unincorporated districts. In 1927, every city of 25,000 or over was found to have Jewish residents. No doubt, this dispersion has proceeded at the expense of the numbers making up the Jewish population total in the large cities of the East.

—The Jewish Tribune.

* * * *

Notwithstanding the great oppression of religion by the Soviet Government there was a large attendance at the Jewish synagogues in Moscow during the last holidays, Rosh Hash-

anah and Yom Kippur. There are seven synagogues in Moscow and all of them had a capacity attendance. A similar condition was reported from the other large cities of Russia as Minsk, Kiev, Charkov, Odessa and others.

* * * *

The Arab women of Palestine have organized recently for the first time, holding a meeting in Jerusalem at the end of last October. About 40 women were present. They are planning for a Congress to be held in Jerusalem. Their purpose is to protest against the Zionist policy and against the government which favors Zionists more than the Arabs. They are also preparing for a protest demonstration by asking the government to permit them to hold a parade of Arab women through the streets of Jerusalem.

* * * *

Twelve thousand dollars have been received toward the \$100,000 fund which is required for the erection of a monument to Haym Salomon, revolutionary war hero. The committee has gained a large number of members who are supporting the national campaign for the memorial to Haym Salomon. One of the additional members is Hon. Chas. E. Hughes. Another one Bishop William T. Manning. It is now hoped that the total amount required will soon be raised.

SUMMARY OF CONTRIBUTIONS RECEIVED FROM OCTOBER 1st to OCTOBER 31st, 1929

Covering Receipt Numbers 41,530 to 42,404 Inclusive

For General Fund	\$6,376.42
For Relief of the Poor	123.35
For Literature Fund (Bibles and Tracts)	66.11
"The Chosen People" (Subscriptions)	411.55
Dispensary Income Account	71.20
For Work Among the Children	40.00
For "The Shepherd of Israel"	137.85
For Plaza Branch Account	40.00
For Jewish Christian Home	18.58
For Pittsburgh Branch	179.94
For Atlantic City Branch	150.50
For Atlantic City First Mortgage Fund	5.00
For Work in Europe	250.50
For Philadelphia Branch	136.58
Total for all Purposes	\$8,007.58

ACTIVITIES AT WILLIAMSBURG MISSION TO THE JEWS

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

Daily Except Sundays

General Office, open all day.

Consultation Hours: 10 to 12 A. M.

Sar Shalom Dispensary, 2 to 4 P. M.

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

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

" Gospel Meeting - 8:00 P. M.

Tuesday, Staff Conference 11:00 A. M.

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

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

" Young People's

Service - 8:00 P. M.

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

" Gospel Service - 8:00 P. M.

ACTIVITIES AT PLAZA MISSION TO THE JEWS

235 South 4th Street
On Williamsburg Bridge Plaza

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

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

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

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

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

Reading Room Open Afternoons and
Evenings Except Friday and Sunday

QUESTIONS AND ANSWERS

Question 1. Please explain Rev. 3 from the 14th verse to the end of the chapter.

Question 2. Please explain Rev. 14:6-7.

Question 3. Who are the Elect spoken of in Matt. 24:22?

—D. P. YOUNG.

Answer 1. These seven messages apply not only locally to those churches mentioned which were literal historical churches, but also to the entire church from the beginning to the end. There were at that time a number of other churches but the seven are representative of all churches of all nations, places and ages, with regard to their character, career and condition. From the prophetic view embraced in these messages we learn that there would be a continuous decrease in the spiritual attitude of the Church. In the first message there is commendation and satisfaction. Then we notice in each subsequent message a gradual and ever increasing rebuke until it reaches the Church of Laodicea which is finally rejected. It is thought that we are now in the Laodician age. But there are those few who are chosen. They are the suffering ones, the hated minority, the true flock of God Who loves them, rebukes and chastises them.

Answer 2. This is the time of the great judgment. It is no more the Gospel of grace which is being preached, entreating men to come and be reconciled to God. "Fear God" (as over against the false antichrist) come the thundering words from the angel. But God is still merciful even in the height of His righteous indignation. The Gospel still is a sense the Gospel of mercy, for it is an everlasting Gospel. It is the last call to the guilty nations to immediately turn and escape everlasting destruction.

Answer 3. Zech. 13:8-9, shows that during the great tribulation two-thirds

will be cut off and only one-third of the Jews will be left. They are the elect referred to here.

* * * *

Question. Please explain what Jesus means when He calls Himself in the Scripture, "The Son of Man." I know Jesus is the Son of God and born of a virgin but why call Himself the Son of Man?

—ALBERT CATTELL.

Answer. The title "Son of man" is implying 1 Cor. 15:45-47. The Lord Jesus is the representative man. He is the Saviour of all men, not of the Jews only.

* * * *

Question. Please explain Leviticus 17:7.

—MARTIN SWADBERG.

Answer. God ordered all sacrifices to be offered at one place all at one altar to prevent idolatry, accustomed to in Egypt. Idolatry is called in Scriptures adultery and whoredom. The word "devils" means in Hebrew "hairy ones", implying goats. It signifies the form of the demons and false gods the heathen then worshipped.

* * * *

Question 1. What is the meaning of St. John 8:56? Did Abraham actually see Jesus, when Jesus was on earth preaching?

Question 2. Do the departed saints know and see what is going on in the earth?

Question 3. In the New Jerusalem shall we behold Jesus only or the Trinity?

—ROBERT MOORE.

Answer 1. Yes. Abraham while on earth rejoiced to see, by faith, the day, the epoch of the Lord Jesus' appearance

on earth. That was when God revealed it to him by saying, "In thy seed shall all the families of the earth be blessed." When he was in paradise he was not kept ignorant, he saw the day of Christ, realizing that which he had hoped for, and naturally saw also the Son of God preaching and suffering.

Answer 2. Yes. Moses and Elias were well acquainted with the circumstances of the life of Lord Jesus Christ on earth. Also, the rich man saw his five brethren still in a sinful state. Luke 16.

Answer 3. "He that hath seen me hath seen the Father." John 14. How much more perfect will the fulness of the Godhead be in Him then.

* * * *

Question 1. Do you think the seven year covenant will start when they commence to build the Temple?

—CORB FARRA.

Answer 1. The covenant will precede the building of the temple, for it is not likely they can start building without winning Anti-Christ on their side first.

* * * *

Question 1. Please explain Ezek. 21:21.

—MRS. FRED L. RYON.

Answer 1. God, through the prophet, foretold the destruction of Jerusalem by Nebuchadnezzar who after travelling through the wilderness would reach the point from which two directions issued, one to Jerusalem and the other to Rabbath, the capital of Ammon. Here the king of Babylon would hesitate which to take. Following the custom of the heathen kings, he would resort to divination. The liver of a newly killed animal would be examined, if found diseased or wounded it forebode misfortune. The

asking of arrows was another way of divination. The names of the cities to be attacked were written on the bright arrows which were placed in a quiver and the first drawn decided the matter. This prophecy in all its minute details was intended to cause Israel to repent but they refused to believe and it was to them a delusion.

* * * *

Question. Please tell me for what definite purpose were the tithes in Israel used, giving Scripture references. The tithe I pay to the Lord I use exclusively for the preaching of the Word whether in this land or to foreign missions. All else I give, such as to His ministers for their personal use, to Orphans Home or to Old Peoples Home, etc., is a free will offering. Is that Scriptural? The New Testament says nothing about how the tithe was to be applied and Israel of old did not give out the Gospel so that it is difficult to know exactly how to apportion the tithe.

—EMILY T. STANDEFORD.

Answer. The tithes were applied firstly to the maintenance of the house of God, Lev. 27:30, secondly to the Levites, Numbers 18:21, thirdly to the poor, Deut. 14:28. This was done only every third year of every sabbatical cycle. The first, second, fourth and fifth year it was applied for the Lord's feasts. Deut. 14:23, 23. In the New Testament nothing is said about tithing, because we are His property and not our own, I Cor. 6:19, and all that we have belongs to the Saviour who bought us with His own precious blood. He told us that "the workman is worthy of his meat." Matt. 10:10; Luke 10:7. The Holy Spirit through Paul teaches us to supply the needs of the one who teaches the Word of God. Gal. 6:6. I Cor. 9:13-14 tells us, that it is a matter of course to support the missionaries and preachers. You are doing well scripturally, in thus dividing your offerings to the Lord.

THE CHOSEN PEOPLE

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

General Information

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

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

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

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

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

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.