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THE CHOSEN PEOPLE

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

Ps. 121:4.



JOSEPH HOFFMAN COHN, *Editor*

Station A, Box 10

Brooklyn, N. Y.

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Salutation

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

Dearly beloved Friends:

It is again the Christmas season. Again we hear the celestial choirs singing that beautiful rhapsody of music as the shepherds watched their flocks upon the hills hard by the city of David, "On earth peace, good will toward men," Luke 2:14. Again the world will go on its mad circuit of pretended merriment. Again the stores will be crowded with worldly-minded men and women seeking to make a pagan orgy out of what should be one of the most solemn remembrances of the year. Again the everlasting talk of peace, when there is no peace.

For truly there is no peace upon this earth. The sad truth is that the world, the nations composing the world, have willfully rejected Him, the Prince of Peace, through Whom alone true and lasting peace is possible. There is something strangely sinister, for instance, when one reads of the Pope sending out his specious plea for world peace, and then, just as soon as Mussolini undertakes his adventure of plunder against a helpless race, hopelessly overpowered by numbers and by equipment, not another word emanates from the Vatican!

AS TO ETHIOPIA

Meanwhile Mussolini proceeds with his campaign of enslaving Ethiopia. As we said last month, we try to look upon this aggression in the light of predictive prophecy, and we have thought that such a chapter as Ezekiel 38 would justify the conclusion that in some way Ethiopia will become a servant nation to Italy, and will join with Germany and Russia, as well as with the other nations whose lands fringe upon the Mediterranean in the final battle against Jerusalem, in that great Day of Jacob's trouble. We were surprised not long ago to read in "The Nation" an article entitled "After Ethiopia—England?" In the current issue of the Readers Digest we found also a condensed summary of that article, and if the contentions put forth by the writer, Mr. Albert Viton, American Correspondent in Italy, be even half true, then the cat is out of the bag, and we see with startling clearness how the kaleidoscope of the European nations is slowly shifting about to prepare for the developments that will take place under the Anti-Christ in the last days. For Mr. Viton explains that Ethiopia holds no attraction to Italy as a field for colonization. Eritrea, which has been long in the possession of the Italians, has only some four thousand registered Italian residents. And the Italian Somaliland has only sixteen hundred residents of Italian origin. So that it is a futile hope that Italy will settle any considerable number of Italians in Ethiopia.

POLITICAL PROGRAM

What then is behind Mussolini's shrewd brain? Here is Mr. Viton's answer:—

"Mussolini has embarked on an extensive campaign which aims to convert Italy into an Empire. Ethiopia is to be the beginning; the Mediterranean, an Italian lake, is to be the end. Ethiopia is to be the Italian Gibraltar, the foundation of the new imperial Rome. But where will Italy expand? The answer will sound fantastic outside of Italy, but it is a commonplace in the Duce's realm. Mussolini expects to plant the Italian imperial lion on the cadaver of the British Empire! 'Italy will blossom on the grave of the British Empire,' one very prominent Italian economist told me. Mussolini believes that the British Empire will collapse and that Italy can then occupy Egypt, Palestine and most of British Africa. Mussolini expects to use the Italian colonies as sources of manpower for the conquest of British Africa. The Italians already have raised more than 100,000 colored soldiers, and once Ethiopia is conquered they expect to have a colonial army of half a million. Their next point of attack is to be Egypt, which they hope to wrest from England within the next twenty-five years. Once Egypt is in their hands, and this means the Suez Canal, they would hold a stiletto at the heart of the British Empire, India, and under this threat England would not oppose their occupation of Arabia. With Arabia an Italian colony, Palestine, Iraq, and Persia will be easy prey."

So there you have it, and when you have digested it read carefully the book of Daniel once more, and you will see how the prophecies concerning these last days are beginning now to be fulfilled and by these very men, like Mussolini, who do not even know that they are pawns in the hands of Satan for the carrying out of his evil purposes.

And thus after 1900 years of Gospel preaching, the world has no peace. On the contrary there have been unleashed in recent years such powers of cruelty and savagery as have not been known for a thousand years. And, as usual, the Jew is the chief sufferer of these unleashed horrors. It has always been so, for the reason that the Jew has none to defend him. He has no army, no navy, no congress, no ambassadors, no standing among the nations of the world. He is the one people that can be ravished and spoiled with impunity. One thinks of the heart-breaking prayer, "O God of hosts, how long wilt thou be angry against the prayer of Thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure." Isa. 80:4, 5.

JEWISH SUFFERING UNPRECEDENTED

We have before us a booklet entitled "Nazis Against the World," containing addresses recently given by such men as the Archbishop of Canterbury, Sir Austin Chamberlain, M. P., the Hon. Samuel Seabury, William Green, Samuel Untermyer, etc. The records of Jewish suffering in just one country, Germany, under the brutal reign of a Hitler, are shocking. Because it is the Christmas season, a season in which somehow our thoughts go out to the little children, we have selected one story from this book which we feel our readers ought to see. It will give you a better picture of what the Jew is undergoing in all parts of the world. It is a letter that was received by Lady Violet Borham-Carter, of London, England, from a Jewish boy of thirteen who had been able to escape from Germany to Paris. It so happens that this boy is the son of a Jewish father and of a Christian mother. He was brought up a Protestant. He

was, until the family's escape to Paris, in a Southern German provincial town. Here is the letter:—

"I was the only Jew in my class" (he writes). "Until Easter I was a Protestant, then they found out that my father was a Jew and so I became one. After that everything was different. No one would be friends with me. No one would answer me. In school no one would sit next to me. They all used to want to before, as I was the best in the class and they all wanted to crib. Now I had to sit all alone on the back bench. At first I was frightfully unhappy—more so as the masters who always used to like me could not stand the sight of me any more. When they came into the classroom everyone had to jump up and with right hand outstretched shout 'Heil Hitler!' I did too—or I didn't. I don't know. If I did then the whole class would shout 'The Jew is profaning our greeting!' And if I didn't the master shouted 'You wait you Marxist bastard!' Then I was ordered to shout 'Heil Hitler!' alone three times. The whole class laughed. I was so afraid, I wanted to cry. And then I used often to be late so that I shouldn't have to shout 'Heil Hitler!' The master used to give me extra work to do as a punishment. He wrote in the class book, 'For Jewish slovenliness.'

"Once I did not know the answer—I used always to know before—so he asked me if the only thing I could do was 'Fires and murders like my father.' Once when I could not answer, the history master said I should be slaughtered like father. I tried to pull myself together, but tears used to sometimes come and then they used to say I was a dirty coward like the rest of the Marxists. The worst thing of all was in the 'breaks' in the courtyard. We children of Jewish parents had to go into a corner of the courtyard by ourselves. Then there was always trouble. The others shouted nasty things at us and threw stones. Once I defended myself so they hit me and bullied me fearfully. Those in charge didn't even come near.

"At singing it was worse still. I had to learn the text of the Horst Wessel Lied and the other songs and then I had to say them alone. Again they used to laugh and shout horrid things.

"In drawing I had to do nothing but swastikas. Once I got detention because I drew a crooked one. Then the master wrote in his book, 'For ridiculing the German symbol.'

"Before I used to be the best pupil. Now I was the worst. Whether I got something right or wrong, I always got the worst marks. I was the scapegoat for everything."

The letter is authentic. If it draws tears to your eyes, let them fall, and let them be a sign of your own breaking heart for these poor helpless creatures who suffer and who have no way out. Let also such a story as this be to each one of us a revelation of how vastly important it is that wherever possible we may burn into the Jewish consciousness the truth that these things are not what Christians do, that the Christianity which we have in America is not the Christianity of a Russia or a Germany or of a Roumania. The tragedy is that the devil keeps compounding these iniquities one upon the other for the one purpose of driving the Jew farther and farther away from the Christ of God. And in doing this, it is the devil's one object to prevent the Jews from becoming children of God and a part of His mystic Body, so that this Body, His Church, shall be thus made complete for His coming. God grant that not one who reads these lines shall be so deceived as to countenance such a course of conduct toward His covenant people. What a wonderful opportunity is ours at this Christmas season once more to bring to the Jew the blessed message of

peace and good will, a message from the born-again heart of the Child of God to the weary and discouraged heart of this poor world-hated Jew.

Strangely enough, while we are writing these very lines there comes a letter from a child of God, giving so incisively the very truth we have been trying to explain that we are going to quote it with thanksgiving to God that there is a growing number of His most devoted people into whose heart He has enshrined this indescribably important truth for these last days:

"As I study the Word and realize the awful plight the Jews are in, and will be in, during the time of Jacob's trouble unless they look to our Lord for release, my heart is crushed for them, and I pray that Christians everywhere may wake up to the fact that now is the time to befriend them and show them the error of their ways, that they in turn may preach the Gospel to their own race even before the Rapture, that the chosen people may have a part in that marvelous redemption prepared for all who will accept it.

"We, as teachers of adult classes in our church schools, should bring this subject before our men and women oftener that God may work through them in laying this matter upon their hearts, that they may pray and give of their means to this cause. I am enclosing \$10 for you to use where the need is greatest. I wish it might be \$10,000."

FULL SPEED AHEAD

For the outpouring of your gifts for the Thanksgiving season, how thankful we are to you, and to Him Who moved upon your hearts to respond. Your gifts came, and came, and came, and our Poor Fund was once more replenished, and money also came for our Literature Fund; the result is that we have had the very finest Thanksgiving celebration of all our history as you will see when you read Miss Biber's report on page eleven; and you will also give thanks with us to God for such a wonderful time and for the wonderful way in which He used and blessed your gifts. Also, we have gone ahead full speed and the printer's presses are running, and soon we shall have our shelves filled with Gospel tracts that we can send out to all parts of the world to hungry Jewish souls who write us for knowledge concerning the Lord Jesus Christ. May the Lord bless you and reward you abundantly and may He make this Christmas season more truly joyous to you just because you have had your share in bringing Gospel joy and blessing to His own flesh and blood.

Continue as you are doing, in prayer and in fellowship and in gift, and you may be everlastingly sure that His rich blessing will keep following us until that last soul shall be gathered in and we shall hear the blessed summons that shall take us up to be with Him, forever.

It is the last month of the year, and as we try to peer through the mist, we are more and more impressed that not much time remains for us to labor. The night soon will come, a night of such horror as the world has never seen before. But with the ending of the night there shall come also the dawn of a day whose brightness shall fill the earth with the glory of God, and whose righteousness shall shine forth with the brilliance of a noonday Palestinian sun.

Ever faithfully yours in His service,

JOSEPH HOFFMAN COHN.

INCIDENTS IN THE WORK

Come Again

In Warsaw, we have two Moses'. There is Moses Gitlin, and there is Moses Schiff. Both are devoted, fearless and aggressive witnesses for the Lord Jesus Christ. Like Paul, they are abundant in labors. We have been told by competent European witnesses, and this we say not to boast, (God forbid!) but rather to bring rejoicing and thanksgiving to the host of dear friends who pray, and weep, and give, that the Gospel may have free course in the hearts of the scattered sheep of Israel, that not in all Poland are there to be found two more God-blessed, faithful and ever active servants of God.

Who can read the following report from Moses Schiff, and not bow the head in gratitude to God? We have room now only for Mr. Schiff's letter, but next month we hope for a word from Mr. Gitlin:—

YOUR WAYS ARE NOT MY WAYS

It was hard for me to separate from dear Brother Gitlin, and go by myself for a missionary journey of about two months. Besides, it was not clear to me which cities to visit. Having come to the city of Chelm, the Lord was pleased immediately to open up new doors and gates. The two dear leaders of the Baptist and Evangelical Christian churches requested me to visit all their mission stations, and offered to me their services by accompanying me. So that the fervent daily prayers of Brother Gitlin for me were wonderfully heard. Brother Gitlin was with me in spirit all along, I know. We have had everywhere large gatherings, glorious meetings, good and rare opportunities, and hearty invitations to be sure and come again. This was a novel experience with me that during a missionary journey should be all the plans laid out for the next missionary

journey. I simply had to promise everywhere that I shall come again.

BLESSED ARE THE POOR IN SPIRIT

On this journey I learned the deeper meaning of the beatitude quoted above. Seldom can we get in the large cities such simple audiences. It was a joy to see the simple village Jews, on a Saturday afternoon, coming to hear the Jewish preacher. Some of them walked six kilometers. I could not hold to one definite theme. I had to be informative in my message, and speak about the life, death, resurrection of our Lord, as well as about His return. I also had to answer drastic but earnest questions. A few workingmen put in shorter hours in the day in order to attend the Gospel meetings for the first time in their lives. An elderly Jewish woman, wearing the traditional wig, came every evening. She evidently enjoyed my relating about Abraham's conversion, about Abraham being the first missionary, about Joseph and his brothers as a type of the Lord Jesus and Israel. These messages made a good impression on all concerned. Many Jews came to bid me "Peace be unto you," inviting me to visit them in their homes. The old reader of the synagogue, and the tutor of the children, rejoiced at my visiting them. The reader got up on a tree, took off a few apples and treated me in a patriarchal way. He repeated to me a few times his request, "For God's sake, do not forget to send me that little book "The New Testament," in Hebrew. (I had with me only Yiddish New Testaments.) The door of my room could hardly stay closed on the afternoons. Every while new folks came in, in order to hear "a Jewish word" and to ask questions.

DISPUTES

On the Day of Atonement I visited a small synagogue. The chief of the synagogue invited me to come nearer.

Desirous not to disturb the Reader who led in the prayers, I sat quietly. (They made a special seat for me.) A young man got next to me. He held the holiday prayer-book in his hand, kept on praying, saying a few lines of the prayer text and then asking me a question. Quietly did I answer him, and while listening with his ears he kept on saying with his lips, his prayers. The questions he put to me in the Hebrew language in a laconical way, making it believe, though, it was an ejaculation of his prayer, whereas it was a question directed to me. In order not to betray him I answered to him partly in Hebrew. To some of my questions he nudged with his head, to others he shrugged with his shoulders, while again to others he turned with his head in negation. Thus, by the help of ejaculations, gesticulations, and suitable fragments from the prayers, we carried on our dispute about the claims of the Messiah.

Altogether different went on our dispute with the ritualistic slaughterer (butcher) known as the "Shoichet". We toiled on for two hours. When he did find it difficult to explain away Isa. 53, he finally said, "I go by the Talmud and by the Commentators more than by the Prophets." Alas, they are "teaching for doctrines the commandments of men."

A third interesting disputer was a young Jew from Dubno, working now in Chelm. He would come several times a day to the preacher in whose home I stayed. He would ask me earnest questions along the lines of Biblical Criticism. Having gotten the answer he would disappear, then show up again with new questions. Evidently, someone unable or unwilling to come personally to me, sent this man in proxy.

I READ THE PROPHETIC PORTION

In the town of Sitszow I had an experience rarely enjoyed by a missionary. I was at the synagogue. After the regular portions of the Torah (Law of Moses) was read, there is the public reading of the prescribed portion from the Prophets. Imagine our Jewish people honoring me with the privilege of being invited to read the portion of the Prophets known as Maftir! The portion of the Law read is known under the title of "Ki Sovoi", as found in Deut. 26:1—29:9. My attention was

taken up with Deut. 29:4, "Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." In the afternoon, I preached from this very same text.

HOLIDAYS

Every Sunday I was invited to different congregations to attend their harvest festivals. Everywhere I was made to deliver the main address. Twice we had to hold the service in the open air near the meeting place, for the people could not be accommodated inside. It was pathetic to preach to an audience sitting and lying about on the grass. It was a miniature picture of the first listeners to the Gospel message yonder in the Holy Land in the days of old.

Every Sunday I preached thrice. In the dark evening the folks came with lanterns. The people were discussing and sharing the messages heard. It happened that in a few places I was asked to speak on a certain theme concerning which rumors reached them.

SPECIAL BLESSINGS

Especially blessed meetings did I have with the German preacher, Bro. Shalm, in the center of Roskosz. By the way, there are many believers here who are praying for a revival. So large were the audiences that many stood under the windows, even though the weather was cold. Often at the close of the sermon there would be such a spirit of prayer that two would commence praying simultaneously. When I spoke of the second coming of Christ there was much weeping in the audience. Two backsliders returned to the Lord. The meeting commenced at seven in the evening, and now it was 11 p. m., yet no one felt like going home. The believers would not simply let me go. It was midnight when the meeting was adjourned. Some of the believers followed me from place to place on my itinerary. In one place I had to preach in Yiddish, German, and even in my humble Polish.

EXTRAORDINARY MEETINGS

Permitted! In the center, Small Bikow, I had the privilege of holding a meeting in the Lutheran prayer house. It is rather rare when a Baptist preacher is thus honored. Disturbed! In Debetszno I was privileged

to speak in the large Baptist chapel. The Jews of the town commenced to come in a stream to the meeting. Then the Rabbi and his kin (klei koidesh) came up, made a great alarm, and with uplifted hands begged the Jews not to enter the chapel. Poor leaders! Unwittingly they are not entering the kingdom of God themselves and do not let those to enter who want to do so. D. V., I hope to be there soon again on my next missionary journey, then I shall endeavor again to reach those souls.

PRAY!

Those forty-nine days of my journey, I could hold out only thanks to the prayers of God's children. To those who are interested in statistics, here are a few:—Days on journey, 49; places visited, 30; distance covered in kilometers, 1190; sermons preached, 63; attendance at meetings, 4,550; tracts distributed, 1,335; individuals dealt with, 216; homes visited, 115.

I am grateful to our friends and fellow workers of our Mission who hold us up in their prayers. I need your prayers still more for the coming winter months as there is awaiting me intensive and hard work. Pray for me.

Blessings in Pittsburgh

Again a few words of cheer and encouragement from our Pittsburgh Branch. Here are a few paragraphs from the latest report of our missionary, Rev. John Solomon:—

"For he mightily convinced the Jews, publicly shewing by the Scriptures that Jesus is the Christ. Acts 18:28." The open air Gospel Services have done wondrously. Many barriers have been broken down, misunderstanding and prejudice toward Christ and Christianity have been removed. The Gospel Message was brought home to Jewish men, women, and children, to such that would never step into a Mission Building for fear some calamity might happen to them. Through our personal testimonies we told what the blessed Lord did for us. He would do the same for them, if they would only believe, and accept the sacrificial work on Calvary's Cross. By His merits He purchased happiness for us. Praise

His name! There is power in the Gospel of Christ to save sinners.

A CHANGE OF HEART

I remember ten years ago, a missionary attempted to speak to a Jew in front of a synagogue. A number of Jews jumped on him, and gave the poor missionary a good thrashing. But last Saturday evening was the Jewish feast of "Shimchas Torah," Rejoicing of the Law. Your Missionaries visited two synagogues, the Russian Jewish place of worship, and the Roumanian Jewish Synagogue. You should have seen the reception, friendship and shaking of hands we received from the President and members. Some of our Christian friends that we had with us were amazed to hear Mr. G., a business man, pleading with us to occupy a front seat. The Cantor asked me if I would accept the honor of going with the "Hackophas", that is, marching with them carrying the scroll of Law. What a change!

The distribution of the *Shepherd of Israel* and tracts have helped to open the eyes of many Jews to the light. A refined Jewish young man with whom I am corresponding tells me that he is fully convinced that Jesus is the Jewish Messiah indeed; and asked our prayers that God may help him to be a shining light to his Jewish brethren.

A Jewish Rabbi whom I met during my summer itinerant work, writes me that my conversation with him made a deep impression upon him. Yes! God's promises are true. Isa. 55:10-11.

Dear friends, pray for us, that God may supply all our needs. Philip. 4:19.

With Our Colporter in Chicago

Mr. Horow continues his daily visitation work among the Jews in their homes in the various residential sections of Chicago, and he reports many interesting experiences. A few paragraphs from a recent letter will be welcome to our friends:—

Once again, I praise the Lord as I report another month's experiences in His work. This month was not less encouraging than the months gone by.

I have had many opportunities to testify for my Lord and Saviour among all classes of Jews. I started out with the Maxwell Ghetto and ended with such suburbs as Evanston and Glencoe. I had an opportunity to go out to the last two places mentioned with a fellow-student in his car, which he uses for evangelistic purposes. I was well received and am thankful for all the Lord has done in the past in this great needy field of evangelization, and I look for still greater things in the future. I am also grateful to God for giving me strength and sufficient grace for every task. Ps. 55:16.

I had several opportunities during this month, to witness and distribute literature. I refer to the Jewish public meetings which took place in large halls in the down-town district. One meeting was held in memory of the great national poet, C. N. Bialik. Another event was a memorial service to the world famous Dr. Theodor Herzl, father of modern political Zionism. The third affair was a mass meeting against the brutal Nazi government policies. At these meetings I dealt with many individual Jews, and showed them the evil of Paganism, and the blessing of our Lord and Saviour. I believe I was quite successful in bringing them a Gospel Message. Although there were many somewhat heated arguments, still it seemed to me that those who took part in the discussion went away satisfied. I have no doubt that the Word of God is working secretly with individuals and convincing also groups. I praise the Lord for all His mercies.

Forty Years Ago

You may well imagine our surprise and joy when we received, not long ago, a letter from a friend of the Mission, containing several paragraphs so illuminating and heart-stirring, that we feel we would rob our friends if we deprived them of reading it in print. It brings memory back forty years, and throws a wonderful shaft of light upon the very first days of the Christian experiences of the founder of this Mission, Dr. Leopold Cohn. Here are the few sentences, which we know will

thrill you as they thrilled us when we read them:—

Recently I spoke of your Mission to a friend of my dear father and mother. You will, I know, be interested in what this dear friend wrote. I will quote from his letter.

"I knew Leopold Cohn, the founder of the Williamsburg Mission, whose picture appears on the back of the tract. I crossed the Atlantic with him in 1893. He had been converted only a short time before, and was very earnest and full of zeal for Christ. There were between three hundred and four hundred Jews on board coming to this country to escape persecutions which the Jews were suffering at that time in Russia and Poland. Mr. Cohn went down to their quarters every day and for hours at a time would preach to them and reason with them out of their own Scriptures, much as Paul did in the synagogue at Thessalonica, Acts 17, 'Opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you is Christ.' I generally accompanied Mr. Cohn, but he was shunned and treated very coldly by most of the people on board the ship, partly because he was a Jew, and partly because he was a Christian. I remember well when I first became acquainted with him, he brought me and introduced me to his wife, saying, 'I have found a Christian.' His wife was not saved, but did not oppose him. He was naturally very anxious about her, and, though I corresponded with him for some time after, I never heard whether she had confessed Christ. They had two young sons with them on board, who are now carrying on the Mission in Brooklyn."

The Silver Jubilee of Thanksgiving Dinners

By Miss M. Helen Biber

"Revive Thy work O Lord in the midst of the years." Hab. 3:2. Once again the loving thoughtfulness of our many friends made possible the annual Thanksgiving dinners for three hundred of our Jewish men, women and children, who came expecting and did not go away empty.

On Monday evening the Mission was host to the boys and girls up to 13 years of age. After the dinner, the children regathered for song, prayer and message. Little Leo, ten years old, prayed, "O God I thank thee for the Mission, the teachers who teach us Thy word. Help us O God never to forget about Jesus. Help us when we grow up not to let Satan lead us wrong. Send many boys and girls to the Mission where they can hear about Jesus and help them to believe in Him."

Mr. H. C. Swan of Tenafly, N. J. brought an object lesson on "God's Table." It was a straightforward Gospel message such as our children are accustomed to, and love to hear. We were invited to feast at God's Table because Jesus had died for our sins—providing us a place there. The children sang their assurance song, "Can we know that Jesus saves us?"

THE SECOND DIVISION

On Wednesday night the adults came. It was the twenty-fifth anniversary of the Thanksgiving Fellowship. There were present several who in 1910 were among the small company to inaugurate with Dr. Cohn this festivity of praise. How wonderfully God has blessed that first group, and caused the growth manifested in the presence of so many! Every available table space was occupied and a reset for twenty was necessary.

Dr. Leopold Cohn presided, and introduced Canon Chase, who read the Psalm of Thanksgiving in 1 Chron. 16:8-25, and led in prayer. Dr. Leopold Cohn spoke briefly. Mr. Linton was introduced, and told of his joy at being with this company of believers.

Mr. Graef brought a rising vote of thanks to pass in tribute to Dr. Cohn as a reminder of this 25th year of Thanksgiving Dinners. Mr. Solomon brought greetings from Pittsburgh, and appealed to his brethren to acknowledge the gift of God's love, Jesus Christ.

Mr. Burgen told how God had changed his heart from hatred to love and praise for his Messiah. The reading of tracts written by Dr. Cohn so convinced him that he accepted Christ as his only hope. He appealed in the words of David, "O that man would praise the Lord for His goodness and

for His wonderful works to the children of men!"

Others were introduced. Mr. Hirsch, one of our believers said, "I rejoice in the fact that I am a partaker of the inheritance of the saints of light. I have redemption through His blood. I thank God for eleven years of peace, after two years of wrestling with Satan.

Mr. and Mrs. Oscar Wago of Columbus, Ohio were introduced. Mr. Wago gave a stirring testimony. For years he never dreamed such joy possible as to join a company of redeemed Jews in praise to their Messiah. Enjoying that legacy of Judaism handed down from a pious father to an obedient son in Israel, he "had nothing to fear." He "did not steal or murder." Then, "One day God showed me I'm only an old filthy rag in His sight. I wandered into the Mission in Pittsburgh. Mr. Solomon told me the wonderful story of redemption. I couldn't believe it, though I respected him for his faith. One morning I awoke in tears, and kneeling at my bedside I cried out, 'O God, show me the truth, I can stand this agony no longer.' God took me back to my childhood days in a Roman Catholic School in Hungary. Over the entrance were the words, 'I am the Way, the Truth and the Life.' No priest ever pointed me to the One who uttered those words. But, while there on my knees, God used that inscription to show me the truth and to answer my cry. I cried out to Him, 'I believe, God! Thou art the Light of my salvation, I will trust Thee.' Now after four years I can joyfully say, The Lord Jehovah is my strength, my song, He is my Deliverer, my Saviour, my Keeper and my Coming King. O, take Him, I beseech you, tonight."

The happy occasion came to a close with one verse of Dr. Gray's wonderful hymn, "Only a sinner saved by Grace," and the Lord's prayer.

As our people left for home, in our heart was the prayer of Habakkuk, that God who looks upon His chosen people as so peculiarly and pre-eminently His work, may revive His work in the midst of the years. May many be added to our Beth Sar Shalom family of believers and give experimental proof of newness of life in their Messiah, Christ Jesus.

DR. WILLIAM F. ANDERSON

As we go to press the sad news has come that this prince of God has suddenly been called home, to be with Him whom he served faithfully and sacrificially. He was a friend beloved to us, and we shall miss him here upon earth. To the members of his church in Dallas, Texas, his going is nothing short of a stunning blow. Our hearts bleed in sympathy with the loved ones of his own immediate family and with the faithful flock whom he has shepherded these many years. To the writer of these lines he showed such friendship and such Christian love as has rarely been given to us. His father of blessed memory served the church at Dallas, and then the son succeeded the father. It was my privilege to preach from that pulpit and I remember to this day the glow of pride in his face as he told me, in whispers, "You are sitting in my father's chair, and there are very few persons in the world whom I would invite to do that." Then, after I had given the message each night, it was he who just went about among the people at the close,

his face lit up with joy, and with a new love for Israel. May God bless his memory to us and to those in Dallas who loved him dearer than a brother.

THE PROGRAM OF PEACE

Our dear friend of many years, Dr. Joseph Taylor Britan, has sent us a copy of this, the latest product of his pen and brain. It is the work of a statesman of God, for it pierces clear to the very heart of the age-old problem of world peace, and shows that the only solution must be based upon the Word of God, that God is carrying out His dispensational program, and that inevitably He, whose right it is to reign, shall establish the everlasting kingdom, and shall sit upon the Throne of David forever. The book is exceptionally free from acrimony, indulges in no tirades, but is wholly constructive. We commend it to every child of God seeking His revealed truth for these days. The price is \$1.00, and orders may be sent to us, or to the Fundamental Truth Publishers, Findlay, Ohio.

**SUMMARY OF CONTRIBUTIONS FROM
OCTOBER 1st to OCTOBER 31st, 1935**

Covering Receipt Numbers 96,952 to 98,327 Inclusive

General Fund	\$5,743.22
For Relief to the Poor	404.48
For Literature Fund (Bibles and Tracts)	232.30
"The Chosen People" (Subscriptions)	396.95
Dispensary Income Account	93.25
For "The Shepherd of Israel"	208.50
For Philadelphia Branch	51.50
For Pittsburgh Branch	181.05
For Hewes Street Account	59.00
For Work Among the Children	11.30
For Work Overseas, including Relief Funds	343.32
For Students' Education Fund	34.60
Total for All Purposes	\$7,759.47

QUESTIONS AND ANSWERS

Question 1. *In Leviticus the Jews were commanded to keep the Passover in the first month and the Feast of the Trumpets in the seventh month. Now the Jews call the Feast of the Trumpets "New Year." When did this naming of it take place?*

Question 2. *How is the date for the Feast of the Trumpets or New Year determined?* —E. O.

Answer 1. The Word of God gives the month of Nisan as the first month of the year. See Exod. 12:2. This would correspond with what might be April in our present calendar. But the Israelites came into contact with the various heathen nations, and from them they adopted other Calendar systems. There is no Scripture to warrant calling the Feast of Trumpets the New Year. The Rabbis have presented in the Talmudic writings four different kinds of New Year:—First, the first Nisan for Regnal dating; second, the first Tishri, being the agricultural New Year, the beginning of the harvest; see Exod. 23:16; third, the first of Elul for the reckoning of tithes of cattle; fourth, the first Shebat, the New Year for trees.

Answer 2. By the lunar calendar.

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Question 1. *Can you tell me how the other names of God may be distinguished in the Old and New Testaments, beside "Jehovah"?*

Question 2. *Don't you think Ezek. 10:20 identifies the four Beasts of Rev. 4:6, etc., with the Cherubim, Ezek. 1:5-14?*

Question 3. *Is it possible in view of Deut. 4:14-19 that they represent God or His attributes? Romans 1:22, 23. Psa. 106, 19, 20. Moreover they offer worship but are never worshipped themselves. Isa. 6, Rev. 4:5.* —A. R. S.

Answer 1. In general the word Jehovah of the Hebrew appears in the authorized version in the translation LORD, all the letters being capitalized. The other name, Adonai, is translated Lord, using the first letter as a capital and the remaining letters small.

Answer 2. The references are rather obscure and almost impossible of complete and satisfactory explanation. While we would not say so dogmatically, yet it is quite possible that the identification of the beasts with the Cherubim is cor-

rect. The word beasts would be better translated "living creatures".

Answer 3. No, they do not represent God, for God reserves to Himself the sovereign power of representation.

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Question 1. *Please explain 1 Cor. 15:29.*

Question 2. *What is the Pestilence that walketh in darkness?*

Question 3. *Gen. 4:13, 14, 15. What was the mark?*

Question 4. *Please explain Genesis 10:9.*

Question 5. *How shall we understand that Jesus was slain from the foundation of the world?*

Question 6. *When did Satan dispute with Michael about the body of Moses, and why?*

Question 7. *When it reads of a soul being cut off from among his people, does that mean death?*

Question 8. *What became of the City of Salem over which Melchizedek was king?*

Question 9. *What were the Scripture names of Germany, England, Japan, China?* —C. M.

Answer 1. This verse should be taken as following directly the 19th verse of the same chapter, and verses 20 to 28 should be considered as parenthetical. The connection would then read as follows: "If in this life only we have hope in Christ, we are of all men most miserable. Else what shall they do which are baptized for the dead, if the dead rise not at all. Why are they then baptized for the dead?" The thought is that a person who is baptized is baptized into the Lord's death, and baptism is used as you will notice, in Romans 6:3-5 as typifying the Lord's death and the Lord's resurrection. The argument then is, in 1st Cor. 15:29, if there is no resurrection, and if our only hope is here upon this earth, and if we die like animals without hope of future life, then why were we baptized into His death, or as the Scripture term is "for the dead?" If we are buried with Christ, that is we are baptized unto His death, then certainly we must be logical and know that we also will partake of His resurrection. If on the other hand there is no resurrection then we were foolish to be baptized into His death. This argument is still strengthened in the 30th verse where

Paul asks, "Why stand we in jeopardy every hour?" That is, if there is no resurrection then certainly we are foolish to take our lives in our hands day by day and suffer persecutions and tortures, and even death itself.

Answer 2. The reference is to Psa. 91:6. This Psalm is in the form of a dialogue, a prayer for the time of war and pestilence. There is a pestilence that walketh in darkness, as that which slew the first born in Egypt. There is also the army, the night murtherers, who make raids and snatch away the enemy in the dark.

Answer 3. It is not known, but some Jewish writers think it was a mark on the forehead.

Answer 4. Nimrod was not merely a giant or mighty one in hunting, but also a cruel oppressor and bloody warrior. In some histories he is accused of having renewed the practice of war, and so the well known verse:—

Proud Nimrod first the bloody chase began,

A mighty hunter, and his prey was man.

Answer 5. The Cross was no afterthought with God. Before ever there was a human being upon this earth, the Cross was an accomplished fact in God's program of redemption. Dr. Harris Gregg once pointed out that if the cross had not been settled in heaven before Adam and Eve were created, then the moment that Adam and Eve sinned, they would have both died, for there would have been no forgiveness provided, since there would have been no atonement through the Cross.

Answer 6. You refer to Jude 9. Nobody knows. It has been claimed that this account appeared in a Jewish apocryphal book "Assumption of Moses" but such a book cannot be proven to have been in existence. May it not be better to accept that statement made by Jude as being authorized by the Holy Spirit? The Targum of Jonathan says that the grave of Moses was entrusted to Michael the Archangel. The Midrash states that Samuel, chief of the evil spirits, was impatient for the death of Moses.

Answer 7. In the passage where the Israelite is warned that his disobedience would result in his soul being cut off from his people, it means more than death; it means everlasting separation, a permanent and eternal parting from all hope in Israel's inheritance.

Answer 8. Some scholars claim that Salem, meaning peace, was none other than Jerusalem; others believe it was a town near Scythopolis, where a ruin called Melchizedek's palace was shown in the time of Jerome.

Answer 9. Germany is referred to in Scripture as Gomer or Togarmah; Sinim, it is thought by scholars generally, refers to China; Japan is not mentioned, nor is Great Britain.

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Question. *I wish you would explain Psa. 50:3. Is Christ silent in this age?*
—M. L. McE.

Answer. If you will compare this Scripture with Hosea 5:15, "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early," I think you will find a satisfactory answer to the problem.

* * * *

Question. *What does the Scripture teach on the subject of marriage and divorce? Some people believe that when a couple marry that they are bound for life and although either one of them be found untrue, that the most they can do is to separate and get a divorce—but not to remarry as long as they both are alive. But if one of the two does die, the remaining one is free to marry if she or he so chooses. Others believe that once a couple marry and one of the two is found untrue that having obtained the divorce they are free to remarry even though both are alive. What do the Scriptures teach both in the Old and New Testament?*
—I. A.

Answer. It was clearly the intention of God that marriage was to be considered a sacred union of both spirit and body, inseparable for life. See Gen. 2:24, where we have marriage first introduced into the Word of God. It was to this that our Lord referred when He told the Jews in Jerusalem, "From the beginning it was not so." Moses because of the hardness of the hearts of the people yielded to their lustful natures, and allowed divorce. Does not the difficulty lie in the fact that marriages in these days are too hastily entered into, no thought being given to the seriousness of the step, no seeking after guidance from the Lord, no making sure that the two will not be unequally yoked?

THE CHOSEN PEOPLE

Published Monthly, except during the Summer, as a medium of information concerning Israel, and the work of the American Board of Missions to the Jews, Inc. *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.*

Address, P. O. Station A, Box 10, Brooklyn, N. Y.

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. 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 world 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.

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

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

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

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

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

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

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

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