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American Board of Missions to the Jews, Inc.
27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

THE CHOSEN PEOPLE

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



• LEOPOLD COHN •
Editor and Publisher
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Brooklyn.
N.Y.

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### "The Chosen People"

(Official Organ)

Information concerning Israel; for  
Circulation among Christians

### Leaflets

Expounding Scripturally Israel's  
place in God's program

### "The Shepherd of Israel"

(Yiddish-English)

A monthly paper for International  
circulation among Jews

### Gospel Tracts

in Yiddish-English parallel  
editions for Jews

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## THE CHOSEN PEOPLE

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

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

## General Information

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

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

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.



Slavia while the unhappy memories of Spain repel them from re-entering that country.

\* \* \* \*

The Jews all over the world are now being hated and persecuted. From Poland comes the report of anti-Semitic atrocities. A number of Jewish fatalities have occurred in street riots. In Vienna there have been University riots. In Germany there are the Hitlerites, a powerful anti-Semitic Socialist party, whose slogan is, "Out with all the Jews from Germany." In Mexico too, Jews are persecuted; they are barred from the public market, resulting in the destitution of many hundreds of Jewish families. In Greece there is a strong anti-Semitic agitation. In Salonika, as a result of the anti-Jewish movement a number of Jews were killed, and many Jewish houses were burned. It is reported that one thousand five hundred Jewish families are without homes and means. The school textbooks of Czecho-Slovakia contain anti-Semitic propaganda. The Ministry of Education is beginning an investigation, and it is hoped that those books will be banned from the schools.

In America too there are rumbling sounds of anti-Jewish movements. The management of the York Harbor colony in Maine, a noted summer re-

sort, in answer to an inquiry about rates at York Harbor wrote, "The patronage of York Harbor is such that we find it desirable to inform all strangers who apply for accommodation that our summer visitors do not welcome Hebrew patronage." A sign, "No Jews Allowed," has been displayed at the bathing resort of Cape St. Jacques, twenty miles from Montreal. Two Jews recently visited the beach and received a very unfriendly reception. They were told by the owner of the resort that Jews are not welcome there and soon will be barred from the beach. \* \* \*

Solomon Schwayder, the Denver Jewish lawyer and manufacturer, jumped out of a window of a hotel in Los Angeles, last spring, and was found dead some time later in the courtyard below, according to a report which was printed in the New York papers last June. This tragedy has written, we hope, the word Finis to the fantastic scheme which our readers will remember our having mentioned some time ago, that the Jews of the world should create a new Sanhedrin which should hold a new trial of the Lord Jesus Christ. This scheme was originated by Mr. Schwayder and although the whole plan as proposed was quite unscriptural, he succeeded in enlisting the sympathy and interest of one or two Christian leaders.

#### SUMMARY OF CONTRIBUTIONS RECEIVED FROM APRIL 1st to AUGUST 31st, 1931

Covering Report Numbers 55,743 to 58,672 Inclusive

|                                               |             |
|-----------------------------------------------|-------------|
| For General Fund .....                        | \$22,886 03 |
| For Relief to the Poor .....                  | 795.55      |
| For Literature Fund (Bibles and Tracts) ..... | 364.12      |
| "The Chosen People" (Subscriptions) .....     | 918.65      |
| Dispensary Income Account .....               | 450.97      |
| For "The Shepherd of Israel" .....            | 938.30      |
| For Hewes Street Account .....                | 339.01      |
| For Plaza Branch Account .....                | 275 00      |
| For Philadelphia Branch .....                 | 272.25      |
| For Pittsburgh Branch .....                   | 491 94      |
| For Atlantic City Branch .....                | 752.50      |
| For Atlantic City First Mortgage Fund .....   | 3.00        |
| For Detroit Branch .....                      | 391 15      |
| For Work Among the Children .....             | 118.90      |
| For Work in Europe .....                      | 516.00      |

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# THE CHOSEN PEOPLE

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LEOPOLD COHN  
MISS ELLA T. MARSTON  
JOSEPH HOFFMAN COHN

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No. 1

## Salutation

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

*Dearly beloved friends:*

We are now celebrating the anniversary of the beginning of your Jewish Mission. We therefore call upon you in the words of Psa. 118:1, "O give thanks (original, praise) unto the Lord, for He is good, because His mercy endureth forever."

#### THIRTY-SEVEN YEARS

In the month of October, thirty-seven years ago, the writer, being led by the Holy Spirit, founded this Jewish mission, single handed, but not without "the hand of my God which was good upon me." Neh. 2:18. As we review all those past years we find, in the hall of memory, many crowding events which remind us of His goodness, and produce in the heart a strong desire to praise the Lord Jesus Christ for having been with us always, in accordance with His promise, through "all the days" of these long thirty-seven years. Although some of the time we did not recognize Him, yet we know His presence was with us. The two disciples who went "to a village called Emmaus" did not know Him, because "their eyes were holden." But after 'He took bread, and blessed it, and brake it, and gave to them, their eyes were opened.' Luke 24. Likewise we came to know the blessed fact that His presence had been with us after He blessed us, and worked wonderfully to help us in our many difficulties. It was then we exclaimed, "Did not our hearts burn within us?" while He talked with us in a whisper, "Fear not, only believe." Mark 5:36.

#### EVENTS AND SCENES

That wonderful faculty, called memory, enables us to reproduce some events of the past, as clearly as the day when they happened. I can easily remember the husky Jewish brother under whose heavy weight the writer was writhing in acute pain, his knees pressing upon my chest as I lay upon the floor, twisting, rolling, struggling in a violent effort to get free! And I can hear him shout, "You heard at Sinai, 'I thy God,' and you accepted another God." Another scene was staged in a lonely street, one winter night, when upon going home from the meeting house, the writer was waylaid by two Jews. They said gloatingly, "Here, you apostate! Your feet shall no more tread this ground!" These and many other persecutions made those days "even very dark, and no brightness in it." Amos 5:20.

That sainted Jewish Christian, Dr. Adolph Saphir, described the condition of a Jewish missionary thus, "The terrible feeling of desolation, of helplessness, and hopelessness comes upon the Jewish missionary as he enters into a strange city. There is no congregation that has been praying and waiting eagerly to receive him, no habit formed from generation to generation of gathering around the minister to listen to his instructions. Nothing but opposition, suspicion, ridicule, unbelief."

Several times "was I stoned." 2 Cor. 11:24. "For I bear in my body the marks of the Lord Jesus Christ," Gal. 6:17, unto this day. Jewish financiers and rabbis conspired against us, being determined to exterminate and root out that apostate Cohn and his entire band of missionaries.

However, while we recollect all these perplexing troubles and obstacles we also remember God's wonderful blessings in every instance. He let us have the victory over our strong enemies. He allowed all those trials to come in order that His power and glory might rise in magnificent contrast to them. He defeated all our enemies. He filled their faces with confusion. *Psa. 83:16.* They appeared like insurmountable mountains, but under Him they melted, *Micah 1:4,* and "the hills (original, mountains) melted like wax at the presence of the Lord." *Psa. 97:5.*

#### ILLUSTRATIONS

There are many incidents both in the Old and New Testaments serving as illustrations and examples of our experience in this Jewish mission. In *Joshua 7:26* we read of the valley of Achor, meaning trouble, and remember the sad story of Achan in connection with that place. Yet *Hosea 2:15* says that the valley of Achor shall become a door of hope. This is God's mysterious way of working His wonders; out of defeat He snatches victory, out of sorrow He brings joy and gladness. Also you recollect the story in the 9th chapter of John of the blind man and the Lord Jesus. When "His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?" evidently they had been touched by the misery and could not understand why God would permit a calamity of this sort to come upon a man without sin. "Jesus answered, neither hath this man sinned, nor his parents, but that the work of God should be made manifest in him." *John 9:3.*

Somewhat in a similar way has God wrought in your Jewish mission. When persecution was at its height we were made "a spectacle unto the world." *1 Cor. 4:9.* "The prince of the power of the air" *Eph. 2:2,* seemed to triumph, and seemed to say, "There will be no Gospel work done among the Jews!" But the Lord Jesus Christ came on the scene, and behold all things began to work for good. Today God is using this Mission not only for the salvation of the Jews of Greater New York, who number two million, but our testimony has gone throughout the United States, Europe, Australia, Russia, Egypt and Jerusalem.

#### OUR SLOGAN

Let therefore our slogan be "Praise God." Praise Him for all His wonderful work in our midst during these thirty-seven years that have passed. And praise Him for what He will do for this Mission in the future. We learn from *Psa. 138* that blessings received from God in the past create strong faith and hope for blessings in the future. The Psalm begins with "I will praise thee with my whole heart." Then in verse 3, the reason for praise is given, "In the day when I cried thou answeredst me." Then in verse 7 and 8 we read:

"Though I walk in the midst of trouble, thou wilt revive me:  
thou shalt stretch forth thine hand against the wrath of mine  
enemies, and thy right hand shall save me. The Lord will perfect  
that which concerneth me: thy mercy, O Lord, endureth for ever:  
forsake not the works of thine own hands."

Praising Him in advance as we enter another year in the history of this Mission let us proceed joyfully, hopefully, confidently. And with prayerful loyalty, "forsake not the works of thine own hands."

Your servant in the Gospel of our Lord and Saviour Jesus Christ,

LEOPOLD COHN.

#### JEWISH NOTES

The seventieth World Zionist Congress was held in Basle, Switzerland, from June 30th to about the middle of July. It was the stormiest Congress ever held since the historic first one in 1897. Zionists have been divided into many factions. Chief among them are the Revisionists. They declared that Dr. Weitzman former President had not led Zionism in the right way. They claim that the organization through its leaders must work for the rebuilding of the Jewish State and not alone for making a home for persecuted Jews. They assert that the authors of the Balfour Declaration had this idea in mind according to Herzl's plan of a Jewish State. But Dr. Weitzman has been dealing with the mandatory power along diplomatic lines, therefore Zionism has not made any real headway. They clamored for a new President, as Dr. Weitzman had resigned the Presidency when the British White Paper was issued last October. Many of his friends now desired that he be re-elected at this Congress. But the leaders and many of those present were greatly opposed to his re-election; consequently Nahum Sokolow, aged 71, was elected President of the World's Zionist organization.

\* \* \* \*

The masses of Jews who are interested in Zionism have become dissatisfied with the entire leadership of the organization. They say that the terrible events in connection with the Wailing Wall and the massacre of so many Jews by the Arabs could not have occurred under right leaders. The governmental authorities should have been warned long before the disaster. The discouragement of the many Jews is threatening the support of the Zionist movement.

The British Government appointed a commission endorsed by the Council of the League of Nations to investi-

gate the situation as to the Wailing Wall, which was the bone of contention between the Arabs and the Jews that resulted in the Arab-Jewish riot and slaughter in August, 1929. The Commission was appointed in May, 1930, and the report was published last June in London. According to that report, the Wailing Wall is the property of the Moslems. The Jews are entitled to free access to the Wall under certain conditions. They cannot use benches or chairs at the Wall and they must not blow the ram's horn near the Wall. This report has been a terrible blow to the Zionists, for it gives the Arabs entire ownership of the Wailing Wall, giving the Jews permission to worship at the Wall only by courtesy of the Arabs.

\* \* \* \*

With the overthrow of the Spanish monarchy there has come a change in the Spanish inquisition laws of 1492, when Queen Isabella signed the edict to expel the Jews from Spain and never to admit them there again. Now those laws have been abolished, because the new decree of the Republic provides full religious liberty to all creeds. It is now to be seen what will be the attitude of the Jews called Sephardic Jews, the exiles of Queen Isabella, toward the new Spanish Republic. They are scattered all over the world and number between three and four million. These Sephardic Jews regard themselves superior to all other Jews, because they are the descendants of the Jews in Spain, which was the center of Jewish culture and learning for many centuries. A good many Sephardic Jews are making ready to avail themselves of the opportunity of resuming Spanish citizenship in accordance with the offer of the new Spanish government.

But there are quite a good many Sephardic Jews in Jugo-Slavia who have stated publicly that they have no desire to emigrate to Spain. They have always been well treated in Jugo-



My sister, one of my brothers, my step-sister, and a friend of mine came out to Radost on the evening preceding my baptism to persuade me to change my mind.

Sister challenged my love for her saying, "If you truly love me as you have loved me and as you protest that you still do, then do not be baptized. If I am to continue to be your sister, you must not."

I told her that my love for her was as strong as ever and even more intense, but my love for the Lord Jesus was indescribable and that it belonged to Him first. At this she broke into tears and wept aloud. Brother rebuked me and all were angry with me.

Later I took my beloved ones up to Mr. Gitlin, where we had a season of prayer. I asked the Lord to guide me very definitely and to show me His will about baptism. My people remained at the mission that night and Brother slept with me. In the morning someone handed me a Bible open at the verse, "Let the dead bury their dead." I decided to follow the Lord at any cost.

When I told my dear ones of my decision they wept bitterly. They remained to witness the ceremony, however, and also stayed for the service which followed when another Jewish believer, who was baptized with me, and I, confessed Christ before the whole audience. After I had made my confession of faith, my sister cried out, "You have bought him for money!"

I turned to Mr. Gitlin and asked if we might sing that beautiful hymn, "Nor silver nor gold hath obtained my redemption, etc." This song seemed to make some impression on my relatives for after the service they seemed kinder to me and even shook hands with me before leaving.

I have given Bibles, complete with the New Testament, to my brothers and sister, I correspond with them regularly, and am praying daily for their salvation. My mother fears that

if she should believe she would displease God.

#### I COME TO AMERICA

After I had been in Radost for more than half a year, Mr. Gitlin left for America and the school was closed. For a time I went back to my tailoring and a little later, through the kindness of Christian friends in America, I was privileged to come here to the United States and study in the Moody Bible Institute in Chicago. While a student there, I met the one whom God had chosen to be my life-partner, Miss Gertrude Childs, a student in the Jewish Missions Course and the daughter of a New England pastor. In the Fall of 1930 we were united in marriage in Huntington, Massachusetts by my father-in-law, Rev. Irving H. Childs. Since then the Lord has wonderfully led me to work under the American Board of Missions to the Jews, Inc., among the thousands of Hebrew people in Brooklyn, New York.

I shall ever endeavor, by the grace of God, to bear a clear ringing testimony to these my brethren and to carry the Gospel of the Lord Jesus Christ to many of His lost sheep. I am praying for the salvation of these hungering souls and for God's richest blessing on all missions that many souls might be able to say with me the words of the blind man, "One thing I know, that, whereas I was blind now I see."

I praise God for the many experiences which have helped me to realize that His grace is sufficient for me and I pray that He may continue to teach me His will and way in all things that I might be wholly yielded to Him so that He might use me always to His honor and glory.

My mottoes are Genesis 37:16, "I seek my brethren: tell me. I pray thee, where they feed their flocks." And Colossians 3:23, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."

#### EDITORIAL

**The Crisis of the Hour.** We have been meditating much these last few months on the bewildering and baffling conditions throughout the world. No brain seems to be big enough to cope with the problems. And as we were giving thought to these matters, slowly but surely the conviction seemed to weigh with increasing heaviness upon our hearts that this may be God's hour and God's opportunity in relation to His own covenant people Israel. Just as these poor frenzied sailors on the ship that went to Tarshish, could find no rest until they had taken care of Jonah, and thrown him overboard, so it might be that these conditions of distress among all nations of the world is a forerunner of the day when Jonah, typifying Israel, must be taken care of.

With these thoughts in the background of our mind, we were writing an Editorial, and when we had it finished, it seemed to us so startling in its implications, that we showed it to a friend, who startled in the same way into a powerful conviction of the importance of the document, told us to give these statements very wide publicity, and that he would pay the advertising expenses. Accordingly, this was done, and perhaps some of our readers will have noticed the advertisement in one or two of the Christian publications, entitled, "Shout it from the Housetops, it's time to help the Jews."

But because of the very importance of these statements, and because very many of our readers will possibly not see these paid advertisements we feel it necessary, indeed obligatory, to print the entire advertisement here in these columns leaving out of course the display type, etc. So here it is, and may it be a blessing to every one of you, and perhaps a trumpet call to arms in these days of confusion, when no

one seems able to place a signpost at the cross roads which shall say, "This is the way." Here is the advertisement:—

#### Shout It from the Housetops, It's Time to Help the Jews

A world crisis is here. Whether it be the last one before the Lord Jesus Christ appears in the clouds, we cannot say. God alone knows that. But "Keep your eye on the Jew" is the best watchword in times of darkness. For, in His inscrutable and unimpeachable sovereignty, He has ordained that on Israel's destiny there also hangs world destiny.

Zionism is at grips with Death itself! Contrary to the thought of many, Zionism is not the solution of the Jewish problem—it only intensifies it by preparing the way for that unspeakable monster to come, the Anti-Christ.

The only solution to the Jewish problem is the Lord Jesus Christ, the rightful Heir to the Throne of David! And as the Jews of the world become disillusioned as to Zionism, and begin to lose hope in Judaism itself, is it not clearly God's purpose that we as Christians shall step in the breach and point them to their Saviour and Messiah, their only hope?

*It's time to help the Jews!* Russia is killing them by the thousands, and robbing them of every vestige of religious faith. This has its reflex upon the Jews in all parts of the world, so that it is a startling truth, though grudgingly admitted, that never were the Jews so ex-religious as they are now. Not irreligious, not wickedly atheistic, but ex-religious. Their own religion lost, nothing to take its place, there naturally follows despair, a despair born of no revelation in which they may have confidence. They need desperately the Gospel.

*It's time to help the Jews!* In our own fair land, sometimes called Christian America, where the Gospel of the Lord Jesus Christ has been under Gentile administration for these 150 years, Apostasy has reared its ugly head. Gentile ministers are daring to preach in Christian pulpits on such sacrilegious subjects as "The Danger of Worshipping Jesus," "The Mistakes

of Jesus," "A New God Needed for a New Age," etc., etc., until the Jew himself is bewildered and debauched, and knows not what is real Christianity. And thus Isaiah 60: 1-2 is beginning to be fulfilled, "For . . . darkness shall cover the earth." On the facade of the Riverside Baptist Church building in New York City, over the main doorway, stands a group of figures cast in plaster. In the center is the figure of the Lord Jesus Christ; and around Him are grouped a Darwin, an Einstein, a Socrates, a Plato, an Emerson! Can darkness be better exemplified than by this disgraceful sacrilege done to our Lord? And if darkness is come upon Gentiles, shall we not expect God to fulfill the second part of the same Isaiah prophecy, "But the Lord shall arise upon thee (Israel)"?

*It's time to help the Jews!* They themselves are in a state of flux. Their Judaism gone, they fear to turn to the Church, because sadly enough, the Church has held out to them no beckoning finger of welcome. Wherever this has been done, in days gone by, the results have been little short of marvelous. For God's promise still is good, "The Gospel . . . is the power of God unto Salvation . . . to the Jew first!"

Even now, with only a few awakened Christian souls, there are more Jews reading the New Testament and inquiring into the things of the Lord Jesus Christ, than since the day of Pentecost! This is the testimony of well-informed men in touch with conditions. May it not be that God will work a miracle and use an awakened Israel to lead in a new revival that shall lift us out of our present morass of doubt, infidelity and despair?

#### THE TRAGEDY OF CHRISTIANITY

*It's time to help the Jews!* For 19 long centuries Gentile Christians have been asleep. And throughout these 19 centuries the outstanding characteristic of the Church toward the Jew has been, and continues to be, INGRATITUDE! The very Gentile Christians who received Salvation through the martyr sacrifices of Jews, seem not to have thought enough of these same Jews to say, "Let's give the Gospel back to those who gave it to us first." Just think, there has never lived a man who has given as much as \$100,000 for Jewish Missions! The Centurion of old built the Jews a synagogue. And he was a heathen! Millions for every

conceivable project under the sun, but no one ever gave \$100,000 for Jewish Missions! What an indictment!

#### THE CHALLENGE OF THE JEW

*It's time to help the Jews!* In great crises of history, the helping of the Jews was the vital base of God's action. In the black night of Egypt's death-house, the Egyptians themselves, dazed and panic-stricken, *helped the Jews!* In the hour of deliverance from the clutches of Haman, "They that did the king's business, *helped the Jews!*" In the day of return to Jerusalem under the decree of Cyrus, those very heathen *helped the Jews!*

The hour of God's clock is soon to strike. It's five minutes to twelve! What a challenge to the Christians of America! Are there one hundred of the Lord's people willing to adventure with God in behalf of a re-awakened Jewry, to the extent of \$1,000 a year? And are there two hundred who will undertake \$500? Is there one who is willing to lay down \$100,000 for God to use among His covenant Israel?

Are there 1,000 willing to venture \$100 a year on God's covenant people in the hour of crisis? And where are the many thousands who should bring in \$50, and \$25, and \$10, and \$5, and even the \$1, which God will honor because it comes from the heart?

God has given us a world vision of Jewish needs and opportunities. Our program is so tremendous in its scope, that we cannot print it in public. And in the work we have done so far, God has raised friends to help, not in large gifts, but in many small gifts, to show that He still can use a Gideon's army. And these self-sacrificing friends have been the back-bone of our world-wide testimony.

Will you join them? A new blessing awaits you when you do. If you could only see the testimonies we get from those who have tried it! You cannot fail if you tie to God! Israel is God's people, and you are doing business with God, when you *help the Jews!*

This is our appeal to the Christians of America. If it is dramatic, so are the facts. Will you help? A friend to whom we showed these lines was so convicted with the impelling urgency of the opportunity confronting us, that he said, "Print that in The Sunday School Times, and I'll pay the bill!" So here it is. God help you to do what is right!

and run from their grasp only to fall again, through weakness, as they overtook me and renewed their attacks. The third time as I ran, with blood streaming down my face, a policeman appeared on the scene and my pursuers took flight. The officer began to question me but I told him that I forgave those people and desired that he should not punish them. So, with a shrug of his shoulders, he went his way and I started out on the weary road that led back to Radost through the lonely fields and thick darkness.

It was after midnight when I arrived at the mission bruised and bleeding in body but strengthened in faith and with a song of thanksgiving in my heart to God for sparing my life. Nearly everyone had retired except Mr. Gitlin, who was preparing a sermon for the next day, but who made haste to care for my bruises and minister to my comfort.

Some days later, when I had recovered sufficiently, I went to visit my mother who loved me dearly and had been greatly distressed at the way the Rabbi had treated me. She had expected that he would take me to a table and would sit and reason with me and explain things to me. After the incidents of that night she had feared to come to the mission to inquire after my welfare because she felt that the Christians there would kill her for having taken me to the Rabbi. Such was her fear of Christians.

#### STUDYING AT RADOST

For half a year or a little longer I had the privilege of remaining as a student at Radost. I was not qualified for preaching or teaching as were some of the other students so I tried my best to serve the Lord by working as a colporter, when free from my studies, selling Bibles and New Testaments to my Jewish brethren and neighbors and also to the spiritually starved Roman Catholics. Twice I was put in prison for doing this work

but each time God had a purpose in bringing me into contact with the lost souls there who were hungering for Life and Light. Each time, after being able to testify to these people and to give them God's Word, the Lord marvelously released me and sent me on my way rejoicing.

Another epoch in my life of faith occurred on Sunday, November 28, 1926, when I was baptized. I had seen the need of baptism through my reading of the New Testament and so I went to Mr. Gitlin and told him that I wanted to take this step. We spent that evening in the garden together praying and talking of what I was about to do. The next day I was examined by the various missionaries and leaders there at the school and was accepted as a candidate for baptism.

The unbelieving Jew has a great fear of even the word "baptism." He believes that the Christians catch Jews and force them to be baptized and that many tortures accompany the ceremony such as taking a red hot iron and branding a cross on the Jew's arm where the phylactery is usually worn. To them baptism is the last step which cuts a Jew off from his people and makes him a "Gentile" who will henceforth go out and persecute his brethren and try to snatch their souls away.

#### THE PUBLIC BAPTISM

Knowing what a blow my baptism would be to my family and relatives and knowing also the publicity that would be given to it in the Jewish newspapers, I decided that it would be well for the members of my family to be present at the ceremony where they could see for themselves exactly what was done and could see that I was taking this step willingly and not under any compulsion. Accordingly, I wrote to them telling them of my decision and inviting them to be present.



back with us now before it is too late. They are paying you for this, but such apparent kindness will not last. If they cannot make a missionary out of you they will cast you off. They cannot make a missionary of you. It is people like your brother Moses that they want—people who are religious and scholarly and know the Talmud. They will soon discover that they cannot make a missionary of you and they will turn upon you with a more furious hatred than anything you have ever known. Better leave them now before you are caught."

#### WE GO TO THE RABBI

Every week and often twice a week for about two months or more my relatives came to reason with me and urge me to leave the faith. Often they would take me home to see some Jewish leader and hear his arguments or to see different young ladies who would be willing to marry me if I would come back. I was promised a house entirely furnished and would also receive a tailor's machine so that I might get well started in business. But to all these propositions I would reply, "I have a good Father in heaven and He will supply all my needs, and these things which you have to offer are of no concern to me."

Finally my mother, seeing that none of these things moved me, asked me to go to the Rabbi with her. So, in order to satisfy my dear mother's heart and to dry her tears, I consented to go.

It was Saturday evening and the congregation of "Chasidim" were dancing around their Rabbi at the close of the Sabbath. I approached the Rabbi, extended my hand, and wished him a "good week." He refused to take my hand or to bid me welcome and ordered my step-father to take me away and come some other time.

I turned to the dancing worshippers of the Rabbi and said, "Beloved brethren,

if a shepherd loses one of his lambs, what ought he to do? Ought he not to go out and hunt for the lost one until he has found it? I am as a lost sheep, according to the Rabbi, and yet when I came to him he would not even talk to me or try to win me back. He says he will see me tomorrow. I declare that tomorrow is the Lord's day for me and I am not coming then."

When the people heard that they rushed upon me and threw me out of the synagogue and I landed lying upon the ground.

My mother came to me and said, "You have insulted the Rabbi and you must beg his pardon."

I agreed to apologize and just at that time the sexton came out and told me that the Rabbi had gone into his private home and was calling for me.

When I went in I found him standing with the Scroll of the Law held to his heart and his eyes lifted to heaven as in prayer. He refused to listen to my apology or to talk to me directly but proceeded to speak to me through my step-father. He asked me what I had received from "those accursed people." "May their names be blotted out," he said and spat upon the ground.

#### LOOK TO JESUS ONLY

"I found nothing with *them*," I replied. "When one comes to believe, he does not believe in them, but in HIM, in Jesus the Messiah. In Him I have found the truth."

Ere the last word had left my lips, the Rabbi rushed up to me, slapped my face, and spat at me, crying with a loud voice, "Stone him! stone him!"

In an instant the people, who had been peeping in at the windows and doorway, rushed in upon me, beating me unmercifully, and dragged me out into the street where they continued to hit me with sticks, kick me with their boots, and tread upon me. Three times I managed to get to my feet

#### INCIDENTS IN THE WORK

##### Nothing But Blessing

Of the summer's work that has just passed it is from the deepest gratitude of our hearts that we report "Nothing But Blessing." Owing to the sudden illness of Miss Rose, and the inability to secure a temporary worker in her place, on such short notice, the Daily Vacation Bible School was not held as usual. This was of course a distinct hardship to many of the children who look forward to these summer weeks of spiritual blessing, but we have been praying that the Lord will overrule their disappointment this year, and make it up in some other way.

With this one exception, every other Branch of the work was carried on throughout the summer with a marvelous tide of spiritual power.

From Detroit the reports of Mrs. Chattaway have come telling of such experiences and such evidence of the Lord's approval of our undertaking there, that it is almost miraculous to behold the things which God has done.

In Atlantic City, Mr. Haberer has continued faithfully and has reached a number of Jewish souls with the Gospel, with several confessions of faith in the Lord Jesus Christ, and all this directly in the face of an organized and determined opposition on the part of the leading Jews of that city who were ably supported in their opposition by some of the politicians in power.

In Pittsburgh, Mr. Solomon reports the evident hand of God in the meetings, both outdoors and indoors, the visitation work and the children's classes.

In Philadelphia also Mr. Burgen has been busy in season and out of season and he likewise reports a number of confessions of faith.

But space is so limited this month that we are leaving out detailed reports, and hope to give them to you in later editions because we want to pass on a very touching and faith-

strengthening story, telling of the conversion of a young Jewish brother, Solomon Karch, who in a way that was marked, we believe, at every turn, by the divine leading of God Himself, has come to us directly from Holland and is to be a worker with us here in the Headquarters Building. He came to us last June and has been busily engaged in colportage work, visitation in the Jewish homes, distribution of literature, including "The Shepherd of Israel," Gospels and New Testaments. His work has been almost entirely reaching new and hitherto untouched families, and establishing a contact with them in behalf of the Gospel. If you read his story, you will be convinced, as we have been, that the Lord cannot but bless the sincere and earnest consecration of this young man. It is strange how God does move in a mysterious manner, His wonders to perform. For you may be happy to know, as you follow the events in his narrative, that he is really by proxy a convert of this Mission. It was Moses Gitlin, who having found the Lord Jesus Christ here and also having been baptized here in our Mission building, who went forth into a strange land—Poland—and there undertook what has developed to be a far-flung line of testimony for the Lord Jesus Christ. And it was to this Moses Gitlin that Solomon Karch, just a young boy, came, and found his Saviour, the Lord Jesus Christ. And so with this introduction we are giving you the story hereunder, and we know that you will agree with us that it is worth the space that we have been obliged to give to it. It is a remarkable story of how the grace of God found a hungry Jewish lad in Poland, hungry for the truth and thirsty for the knowledge of salvation. And to this hungry and thirsty lad the Lord stooped down and gave a drink from the Fountain that shall never run dry:—

### How the Lord Found Me

By SOLOMON KARCH

I wish I might stand before the whole world and cry out from the depths of my heart the same words that the blind man uttered as recorded in John 9: 25, "One thing I know, that, whereas I was blind, now I see." But it was not until after long, weary searching after truth and the real meaning of life that my eyes were thus opened to the Light.

In a peculiar way, I am really a spiritual grandson of Dr. Cohn. For it was through Dr. Cohn's ministry that Mr. Moses Gitlin found the Lord, and then went to Poland as a Jewish missionary. Thus, as you will see later in my story, it was through Moses Gitlin that I was led to the Lord Jesus Christ.

I was born in Poland of orthodox Jewish parents. My father, who was a Talmudical and Hebrew scholar and a teacher of older boys, died when I was but a small child so that I had to go to work at the age of about eight years to help support the family and was unable to continue with any religious or secular schooling as my older brothers had done. I was apprenticed to a tailor.

Through the harshness of my stepfather I was soon forced to shift entirely for myself, to find companionship with the rougher classes of people, and to make my bed in the streets. I can remember awakening one winter morning to find my curls so frozen to the wall by which I had slept that I had to tear them in order to get free.

It is not strange that under such circumstances I soon began to feel that no one loved me and that all life was ugly, empty, and without any real meaning. There was, nevertheless, a longing within me that was not satisfied and I decided to see if, after all, I might not be able to find some real aim of life. So I identified myself with one "ism" after another,—Com-

munist, Bundism, Zionism, etc. I threw my whole self into working for these organizations, but each time I soon learned that I had discovered only a false aim of life. I lost faith in all mankind and felt that I must get away from everyone. So for several months I made my home under the trees in the forest, going there each night after work and weeping myself to sleep with my head upon a rock.

### A GERMAN BOY WITNESSES

A young German lad, who worked in the same tailor shop with me, noticed my sadness and followed me to the forest one day and tried to talk to me. I was suspicious of him and feared he had come to do me harm. "But," I thought, "life is so empty anyway what difference does it make if he does kill me?" He was very gentle, however, and began talking to me of the love of God. I could not grasp the meaning of what he was trying to say. Life to me was barren of love. Then he told me of the Radost Bible School which was conducted by Moses H. Gitlin, a Hebrew Christian who had been converted and baptized here in Brooklyn at the Williamsburg Mission to the Jews and who received his training at the Moody Bible Institute. All the Jews thought of Radost as a place where souls were "caught." But, nevertheless, I decided to go and see if all that this German lad had said of the place were really so or not.

When I arrived at the mission I was greatly amazed and impressed to see such a spirit of love manifest everywhere. There were eight nationalities living as one family. Jews and Gentiles living as brothers. At once I was filled with a great longing to stay there and never go away.

Mr. Gitlin, Mr. Fowler, and Mr. Flacks held a meeting in the beautiful garden. After the address was over I

was much distressed and in tears. I went to Mr. Gitlin and asked him to give me a few minutes of his time. He told me to wait. Very impatiently I waited for nearly the whole day. Finally, in the evening, he came to me smiling, with his Bible held to his breast. We sat down on the well and he asked me to tell him what was on my heart. I told him of how I had found real love here and that I wanted to stay and that I loved the place and the people and was willing to work every day without pay if I might be allowed to remain. I told him of the longings in my heart, but his reply was, "I am sorry, but I can do nothing to help you."

"What!" I thought in despair.

"But," he added pointing upward, "There is One who can help you and that is God."

### THE LOVE OF GOD

Then he told me of the love of God and explained to me the way of salvation. This was the answer my heart had been hungering for although I had not known it. I felt my need of a Saviour as I had at the meeting earlier in the day, but now I understood more clearly the truth about my Messiah. I was overwhelmed by the consciousness of blackness and sin in my heart. I realized that the apparent emptiness of life lay not so much in the people about me as it did in my own life which was so sadly out of tune with God. I arose to my feet and poured out my heart before God, confessing my sins and asking for forgiveness in the name of the Lord Jesus, my Messiah. Oh! the joy that fills a heart when the Lord Jesus enters there! Blessed indeed are they who hunger and thirst after righteousness for they most surely shall be filled. How I praise God for seeking me out and saving me!

I slept that night in a hay loft, there at the mission, with some other boys

and early the next morning, before anyone else was awake, Mr. Gitlin came up with a smile upon his face to greet me and bid me "Good morning." I shall never forget how much that gentle, thoughtful greeting meant to my heart. No one had taken the trouble to say such kind words to me before. The love of God indeed shines out in the lives of His children. May our prayer always be that others might see Jesus in us.

That day and for many days afterward I was allowed to remain at the mission where I threw myself wholeheartedly into whatever work I could find to do, whether it was tailoring, or working in the garden, or whatever it was. I took not a cent for this work. My heart was so full of joy in the Lord that just the privilege of remaining with those dear Christian people was pay enough for my poor services.

After observing me for a time, Mr. Gitlin and Mr. Fowler felt assured that God had truly worked a change in my heart and life and so I was accepted as a regular member of the mission family and a prospective pupil for admission to the Radost Bible School the following term.

I wrote to my mother almost immediately after my conversion and told her that at last I had found the truth and had found real life through the Lord Jesus Christ. I told her that I was living at Radost where Jew and Gentile were one and where many nationalities dwelt together in peace and harmony, and I invited her to come and visit me and see these things for herself. Accordingly, she and other members of the family came to Radost and pleaded with me to leave the place and give up the faith.

"Think, my son, what it is you have done," she wept. "You have forsaken your Jewish people and your God and have gone over to those Gentiles who have so persecuted and killed us. Come