

AS TO ANNUITIES

We have never actively solicited Annuity gifts. Our feeling has been that the Lord Himself would lead definitely any of His stewards whom He might wish, to provide substantial sums for the evangelization of His people, Israel.

And our expectation has not been in vain; for inquiries have come at intervals, and gifts have been made to us on that plan. But it seems that many do not yet know that we have an Annuity Department; so this is written to tell you that we have, and that we are glad to have inquiries.

Wouldn't it be a joy, after you have left this earth of sorrow and care, and you are safe with Him forever, to be able to look up into His blessed face and say, "Lord, while on earth, I provided a little money to continue my testimony to thine own brethren according to the flesh."

We have prepared a new booklet entitled, "Jewish Mission Bonds". It is yours for the asking. No obligation, and no future solicitation—not a word. We do not want a dollar of your money except the Lord leads you to give.

American Board of Missions to the Jews, Inc.

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

THE CHOSEN PEOPLE

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

Ps. 121:4.



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

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

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

10 cents a copy

50 cents a year

American Board of Missions to the Jews, Inc.

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

STATIONS

Brooklyn 27 Throop Avenue, Brooklyn, N. Y.	Chicago A. E. PRIESTLEY, <i>Colporteur</i>
Philadelphia 535 Spruce Street, Philadelphia, Pa.	Atlantic City 2603 Pacific Ave., Atlantic City, N. J.
Pittsburgh 1861 Rose Street, Pittsburgh, Pa.	Soviet Russia Ukraine
Detroit 7709 Oakland Ave., at Clay, Detroit, Mich.	

PUBLISHING

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

Board of Directors

REV. LEOPOLD COHN, D. D., *President*; GEO. H. DOSCHER, *Vice-President*; PAUL H. GRAEF, *Treasurer*; MISS ELLA T. MARSTON, *Secretary*; JOSEPH HOFFMAN COHN, DR. J. C. MEDD, PHILIP A. BENSON, H. E. O. DEMBKE, H. E. A. GIBBS.

Advisory Council

CORTLAND MYERS, D. D., Los Angeles, Cal.; OTHO F. BARTHLOW, D. D., Mt. Vernon, N. Y.; CANON WM. SHEAFE CHASE, D. D., Brooklyn, N. Y.; OLIVER W. VAN OSDEL, D. D., Grand Rapids, Mich.; H. O. HISCOX, D. D., Pelham, N. Y.; REV. W. H. PIKE, Los Angeles, Calif.; REV. J. OLIVER BUSWELL, D. D., Wheaton Ill.; REV. JOHN BUNYAN SMITH, D. D., San Diego, Calif.

General Staff

LEOPOLD COHN, D. D., <i>President</i>	MISS DOROTHY ROSE
JOSEPH HOFFMAN COHN, <i>General Secretary</i>	MISS M. HELEN BIBER
REV. ELIAS ZIMMERMAN, <i>Field Worker</i>	A. E. PRIESTLEY, <i>Student Missionary,</i> <i>Chicago District</i>
REV. A. A. OCHSE, <i>Field Worker, Texas</i>	MRS. OLIVE CHATTAWAY, <i>Detroit</i>
DR. J. MEISEL, <i>Medical Director</i>	HARRY J. BURGEM, <i>Philadelphia</i>
PHILIP ENGLANDER	MISS ELLEN TODD, <i>Philadelphia</i>
MISS A. E. SUSSDORFF	FRED W. HABERER, <i>Atlantic City</i>
SOLOMON KARCH	REV. JOHN SOLOMON, <i>Pittsburgh</i>

Auditors:—Our books are regularly examined by Certified Accountants and full reports made thereon in THE CHOSEN PEOPLE

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.

JEWISH NOTES

The following is copied from the "Brooklyn Daily Eagle":—

The Jewish Homeland's Census "Nowhere on earth do census figures have so much of human interest as in the Jewish Homeland. Palestine under the British mandate is sui generis, racially and governmentally.

It appears that since 1922 the number of Jews in the Holy Land has rather more than doubled, despite limitations on immigration against which the Zionists have protested. It is now 175,000. The Christians have increased from 73,024 to 90,607. The present number of Moslems is 759,952, an increase of 22 percent in nine years.

Has the Moslem majority suffered from the Homeland administration? Nobody can reach any such conclusion from the figures. Indeed, the statistics go far to support the Jewish contention that the Arabs have benefited by conditions forced upon them.

A vast amount of capital from outside has come in. The Jewry of the world has realized how long and how costly the task would be of creating a real Homeland. The use of this capital has kept down unemployment, and has raised standards of living for everybody.

The American doctrine of government by majorities has its weaknesses. There is not much virtue in numbers, as numbers. Palestine is illustrating this proposition finely. Persistence in the work may safely be predicted, with even better results in the near future." * * * *

A whole Jewish community in a Roumanian town called Ruskeve, consisting of 100 Jewish families, had made ready to leave their native country for Palestine. These families have had much experience in agriculture. The Zionists were very anxious for them to come, but the Palestinian government required 300 pounds of possessions for each immigrant family. After

some difficulty these families got together the required amount and were ready to undertake the trip. But by this time the Palestinian government required not less than 500 pounds for a family. The poor Jews found it impossible to comply with these requirements and the whole project was given up. * * * *

The Directors of the Palestine Potash Co., Limited held a Conference in London and one of them, Mr. Senant, made the following report. "The company has now started to make regular sales of bromine derived from the waters of the Dead Sea. All the bromine that England is using now comes from there. Also the company is now selling potash procured from the Dead Sea. As soon as the economic conditions of the world improve there will be a large company established and a railroad built from the Dead Sea direct to Haifa. Both Arabs and Jews are working together amicably." He further said that the rumors that the Dead Sea contained large quantities of gold which can be extracted are not true. "If," he continued, "no difficulties in the progress of this enterprise occur, the success of the company is assured. It also means employment and riches for all Palestine. Such conditions will eventually lead to friendly relationships between Jews and Arabs." * * * *

Some of the delegates to the Mufti Congress in Jerusalem who came from other countries visited some of the Zionist colonies in Palestine. The Grand Mufti opposed their visits, but they did not care to carry out his wishes in the matter. All those that saw the remarkable improvements in the Jewish colonies admired the progress that the Zionists have made. * * * *

The great danger that was threatening the Jews of Germany because of the bitter spirit of Anti-Semitism of Adolph Hitler is now being gradually lessened, and Hitlerism in connection with the Jews seems to be doomed to defeat.

THE CHOSEN PEOPLE

Subscription Price
50c per Annum

EDITORIAL STAFF
LEOPOLD COHN
MISS ELLA T. MARSTON
JOSEPH HOFFMAN COHN

Appears monthly
October to May Inclusive

Vol. XXXVII.

JANUARY, 1932

No. 4

Salutation

"We go to Salute the Children of the King"—11. Kings 10:13

Dear beloved friends:

We pray our heavenly Father for His rich blessing to attend you during the entire new year. May He "supply all your need according to His riches in glory by Christ Jesus". And may his Holy Name be glorified in and through the present immeasurable pressure of business adversity.

A TIMELY QUESTION

Mr. E. M. Tousley, writes in part, "Dr. K. S. LaTourette, professor of Oriental history at Yale, writing in the Yale Divinity News, says there is a possibility that modern civilization will collapse.... within the near future.... within the next few years or even months.... Seldom has all mankind been brought so close to the abyss as it is now." Then Mr. Tousley asks, "where in prophecy do current events place the world?"

ANSWER

This long period of 1900 years, since the crucifixion of the Lord Jesus Christ is not reckoned in prophecy. Prophetic history will begin again with the rapture of the saints and the immediately following ruthless reign of Antichrist.

To verify this we must read and study Daniel 9:24-27. There the angel Gabriel informed the prophet Daniel that seventy weeks, year-weeks, which amount to 490 years, were appointed or decreed upon Israel. Then follows a remarkable division of those 490 years. Seven weeks or forty-nine years for the rebuilding of Jerusalem. After sixty-two weeks or 434 years "Shall Messiah be cut off". All this was exactly fulfilled and prophecy was the mould of history. The city was built again, the Messiah was cut off, and the city was destroyed. Now after the 69 weeks or 434 years there follows a hiatus, a gap in the reckoning of times. There is given an indefinite time of desolation and war to the end, and nothing is said about the seventieth year-week or when that "end" is to come.

THE END IS GIVEN IN DAN. 9:27

We must remember that this prophecy was given concerning the Jews exclusively. The destruction of Jerusalem and the desolation of their country, our Lord predicted in Luke 21:24, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Ever since the close of the 69 year-weeks, all that prophecy has been and is still being fulfilled in the tragic history of the Jews. Thus prophecy has moulded their sad history and the end thereof is not yet. However in Daniel 9:27 we are told of the end of this long indefinite period of unreckoned time. "And he shall confirm a covenant with many (Jews) for one week". Here prophecy resumes the foretelling of the characteristic events of the time. The pronoun "he" refers to "The prince that shall come" of verse 26, which is the antichrist, the beast of Rev. 13. With him begins the seventieth week which was omitted from the course of the seventy prophetic weeks. Therefore the character and the events of this long interval between the cross and antichrist cannot be found in prophecy. This is the time of the Church mystery. "Having made known unto us the mystery of His will." Eph. 1:9-12. Again we read "and hath broken down the middle wall of partition between us" (Jew and Gentile) Eph. 2:14. This is the time of gathering out the ecclesia, the Church from among Jew and Gentile. "For to make in Himself of twain (Jew and Gentile) one new man" (the body of Christ) Eph. 2:15. "How that by revelation He made known unto me the mystery". Eph. 3:4, 5.

GOD'S METHODS

In the light of that revelation given to the apostle Paul, we are not in the dark for we see in this financial depression God's method in carrying out His purpose of the outcalling of His ecclesia and thus hastening the return of His only begotten Son to take the Everlasting Kingdom into His pierced hands. Perhaps because people refused to give of their God given wealth for the redemption of sinners God has permitted adversity and gloomy circumstances. Perhaps because He looked with unfavor upon people spending lavishly on personal pleasures and doubtful pursuits, instead of helping His cause, He permitted a period of hard times, perplexity and despair. Maybe it is a divine warning that unless the people who are passing through such great difficulties and distress, repent and remember their obligations to God, all the wealth will be taken from them. The warning God gave to Israel, and His dealing with them subsequently may serve as an illustration. Read Deut. 8:11-19.

HOW CALAMITY WAS REMOVED

When the children of Israel sinned against God they remembered God's warning. They repented, humbled themselves before God, prayed and depended upon God in strong faith. We read so many times in the book of Judges, "But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer." Judges 3:15. In like manner the people who are facing a crisis and uncertainty under the present day conditions, had better turn and cry to God in humility and repentance, change their hearts and attitude towards the Lord's business of preaching His Gospel to every creature, they will then receive mercy and pardon through the Lord Jesus Christ. In His estimation there is no other business so important as the one He appointed for men to do during this unreckoned period, namely the calling out and gathering in all those that should be saved by preaching the Gospel of the Lord Jesus Christ. A turning to God like this will bring a spiritual revival, and business will resume its course, prosperity will return like the turn of an ocean tide.

CIVILIZATION WILL NOT COLLAPSE

Quite a number of prominent men like professor La Tourette have uttered discouraging declarations concerning the outcome of the present business depression. It does the people no good, it causes them to lose faith and hope. Through the evil report of the spies of Moses there came disaster. The whole congregation cried and wept and murmured against Moses. Numbers 14:1-25. The word civilization is too elastic a term in the public mind. The dictionary renders the following definition, "the state of being reclaimed from the rudeness of savage life."

As long as the Church of Christ is here, until the rapture, there will be no return to savage life. The world is not going to perish while we have in our midst those who proclaim the good tidings. We have only to consider the conditions of St. Paul's time as described in Rom. 1:21-32 in order to see what a power the Gospel is when it changed such wickedness which cannot be tolerated now. The few disciples of Christ went out among those savages and preaching the Gospel brought light to those that sat in darkness. Now that there are many more disciples more will be accomplished in the way of preserving the civilization established upon the foundation of the Gospel of the Son of God. "Ye are the salt of the earth", said the Lord to His followers and one of salt's characteristics is that it makes one thirsty, thirsty for salvation.

It is most comforting to observe that Christians have exhibited their faith, hope and love even now in these hard times. Some missionary organizations like the China Inland Mission, have reported larger income in this year than in previous ones. The follower of Christ is not easily affected by troubles in the present or dread of the future. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee". Isa. 26:3. The Lord Jesus left unto His followers His own peace and His joy. They may have to contend with wickedness but they will continue to joyfully attend to His business until He comes to meet them in the air. Blessed hope, blessed faith, blessed joy!

Sincerely yours,

LEOPOLD COHN.

Question 2. The second question is concerning Ezekiel 40:1 to 4. Will not that city be Jerusalem and the temple therein?

Question 3. And in 46:20 it speaks about trespass and sin offering. Will the offering be made when Israel is restored?

-F. S.

Answer 1. Gog and Magog are identified by Josephus (Ant. 2:6, 1) with the "Scythians" which name according to classical writers stands for a number of ferocious northern tribes. In the time of the Roman Empire the name Scythia extended over Asia from the Volga to the frontiers of India and China. In the parallel passage (Rev. 20) Gog and Magog will be seduced by Satan into rebellion, at the end of the millennium when the Devil is let loose. Like the de-luded kings persuaded by Anti-Christ through Satan to go up against Jerusalem before the millennium, Gog and Magog and all the other tribes mentioned in Ezek. 38, being in league with and under Gog and Magog's influence, will be rendered dissatisfied with the

righteous rule of the Lord Jesus Christ and the glorified saints. The thousand years of peace under Christ are likely to make great changes in the locations of peoples. These rebellious tribes will be the least advanced among the millennial nations. Among these dark and de-graded people Satan will find the pliant materials for a new and last revolt.

The names Meshech and Tubal which mean Moscow and Tobolsk clearly identify Russia in her attempt to exterminate Israel. Gomer, Togarmah and the other names mentioned in Ezek. 38 may refer to the northern powers of Europe in league with Russia, leading up to the great gathering of Armageddon. But viewing it in connection with Rev. 20 and other Scriptures, we see that it includes the last revolt of nations at the end of the millennium whose kaleidoscope will bring such wonderful changes that we may be surprised to find the name Gog as the mighty leader and the other strange names of his associates.

Answer 2. Yes.

Answer 3. Yes.

SUMMARY OF CONTRIBUTIONS FROM

NOVEMBER 1st to NOVEMBER 30th, 1931

Covering Receipt Numbers 60,105 to 61,103 Inclusive

For General Fund	\$5,066.08
For Relief to the Poor	338.33
For Literature Fund (Bibles and Tracts)	128.20
"The Chosen People" (Subscriptions)	377.50
Dispensary Income Account	70.70
For "The Shepherd of Israel"	194.95
For Hewes Street Account	85.00
For Plaza Branch Account	145.00
For Philadelphia Branch	63.50
For Pittsburgh Branch	85.25
For Atlantic City Branch	94.00
For Detroit Branch	47.50
For Work Among the Children	17.20
For Work in Europe	14.50
<hr/>	
Total for All Purposes	\$6,727.71

QUESTIONS AND ANSWERS

Question. *What is meant in Rev. 6:6 where it says, "see thou hurt not the oil and the wine."*

—Mrs. A. A.

Answer. There will be great scarcity of food as part of the great tribulation, but God in His mercy commands that the oil and the wine be preserved as a means of subsistence. The people of the last times which are characterized by "eating and drinking" will have luxurious habits. Now God will give them plenty of luxuries — oil and wine. It is partly an alleviation in the midst of severe judgment but at the same time these luxuries serve to add to the vigorous punishment. It is a sort of aggravation. It is in a certain sense similar to God's dealings with the children of Israel in the wilderness. They murmured and rejected the bread that God gave them. They wanted flesh. "Who shall give us flesh to eat for it was well with us in Egypt." Numbers 11:18. So God gave them flesh until it became loathsome unto them. Likewise those ungodly people that will be left to go through the great tribulation after the Church will be caught up to meet the Lord in the air, will be shut in to their luxuries until they will regard them with abhorrence.

* * * *

Question 1. *What is meant by "all Israel shall be saved"? Romans 11:26.*

Question 2. *Are not the known Jews descendants of Judah—not of Israel?*

Question 3. *When is the division of land to the tribes, as given in Ezek. 48 to be made? It isn't the original division.*

Question 4. *What is "Yiddish"? I thought the Jews have no language except that of the nations wherein they have been "sifted."*

—Mrs. A. K.

Answer 1. This refers to Israel's conversion as a nation at the visible return of the Lord Jesus in glory. It will be immediately after the Great Tribulation resulting in the terrible catastrophe of cutting off two parts of the Jews. The third part left will have to go "through the fire." Zech. 13:8, 9. This small remnant will comprise the nation of Israel, of whom God in the person of the Lord Jesus Christ, spoke through the prophet, "and they shall look upon me whom they have pierced." Zech. 12:10. God so loved Israel that in order

to save at least some of those "two parts," He entrusted the Gospel to the Church, taken out from among the Gentiles, commanding them to preach to these doomed "two parts," the Gospel of the Lord Jesus Christ through whom alone they must be saved.

Answer 2. Not all the known Jews are descendants of Judah. When they returned from Babylon we are told that "there went up some of the children of Israel." Ezra 7:7. But Judah himself was a descendant of Israel, the name God gave to Jacob. Thus, by right the Jews too are called Israel. The distinction between Israel and Judah came about at the division of the kingdom. 1 Kings 12:16-19.

Answer 3. This will take place upon the advent of the Lord Jesus to occupy the throne of David. He will immeasurably extend His Kingdom. The city and the land incomparably enlarged and beautified under the new and better order of all things.

Answer 4. It is a jargon, a mixture of broken German and many other languages of nations among whom the Jews sojourned. It is printed in Hebrew letters.

* * * *

Question. *Will you answer this question. I believe that once a man is saved he cannot be lost. But what about John 15:2. What do you get from this verse?*

—Mr. J.

Answer. John 15:2, refers to those professors of the Gospel, in the then future Church of Christ, who are united with the Church outwardly but are separated actually. These were not genuinely converted. When they united with the Church there was no spiritual tie uniting them to the Lord Jesus Christ.

* * * *

Question 1. *Please explain the 38th and 39th chapters of Ezekiel, about the Prince of Ros Meshech and Tubal and all the armies with him of Persia, Ethiopia and Libya, and Gomer and Togarmah. In what land or country do Gomer and Togarmah live at in our day? From what land or country are those people, Sheba, Dedan and merchants of Tarshish with all the young lions thereof? And in 11th and 12th verses it says this will take place when all of Israel dwelleth safely in the land of Palestine. Do you think all this will happen before the thousand years or the times of restitution begin?*

EDITORIAL

The Constant "Until." A challenging letter reached us some time ago. It was from a friend who questioned the validity of setting signs and dates for our Lord's return. "Show me one passage in the Bible," the friend wrote, "which definitely states that after a certain number of people are converted, His body is thus made complete and the Church caught up!"

And as we pondered the point raised in this brother's letter, some new rays of light began to pour in upon us, and we began more and more to understand the clear differentiation which the Lord has made as between the Jewish nation and the Church. To the Church, because it is a spiritual body, walking by faith, He perforce would give no signs. To the Jews, however, His earthly people, who had always walked by sight, He did always give signs.

With this clue we followed on, and finally sent to our brother a reply, the essence of which we feel would be helpful to our readers at this time, because it reveals particularly illuminating truth concerning the doctrine so often stressed in our columns, a doctrine having to do with the plan of God for Gospel proclamation in the present Church Age—"To the Jew First." So here are the important paragraphs of the letter, and we will follow these paragraphs with a few further ones to show the application to the doctrine of the Gospel to the Jew first:—

We have felt that the coming of the Lord Jesus Christ was rather definitely conditioned upon the conversion of the Jews, or at least the conversion of a sufficient number of them to justify the technical statement that the Jewish nation has accepted Christ. By technical I mean that just as the Lord had promised to restore the Jews from the Babylonian captivity back to their own land, and yet when the restora-

tion took place hardly 50,000 were returned, yet these were sufficient to justify the technical fulfillment of God's promise.

Our basis for such a conviction is to be found in a passage like Matt. 23:39,

"Ye shall not see me henceforth until ye shall say, blessed is he that cometh in the name of the Lord."

This passage has always meant to us just what it says, that is, literally, that whenever the Jews should turn to the Lord Jesus Christ, He would have to appear. The "until" in this case I think you will agree must carry with it a continuing condition, otherwise the statement of the Lord Jesus Christ is impeached.

It is in the light of this original premise that the statement of the Holy Spirit through Peter on the day of Pentecost is to be explained, Acts 3:19, 20. R. V.

"Repent ye therefore and be converted that your sins may be blotted out, *that so* may come times of refreshing from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you."

Thus again you have a conditioned promise, and again to us it has always been a matter of conviction that if the Jews on that very day when Peter preached the sermon had in sufficient numbers accepted Christ, He would have returned instantly.

Following now through to the missionary activities of Paul, we find the same note of conditional prediction. Romans 11:13-15 says:—

"For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, but what shall the receiving of them be, but life from the dead?"

Evidently to Paul had been given the same revelation, that just as soon

as the Jews were converted it would mean "life from the dead," for undoubtedly such conversion would mean the coming of the Lord, and that would mean of course that through the Jewish nation the entire world would be brought to Christ. It is the same thought again in Romans 9: 1, 2 and 3, and certainly the statement in the 3d verse is so powerful and drastic as to stagger the mind: for the statement reads:—

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Such a burning passion cannot reasonably be ascribed merely to motives of patriotism, for the Holy Spirit is very careful in the first verse to say clearly, "my conscience bearing me witness in the Holy Ghost."

Finally following out the same argument we look for a moment at the closing scene in the divine record of the life of Paul, Acts 28: 30, 31. Here you have a remarkable situation in that only two verses before, Paul had declared to the Jews that since they would not hear the Gospel he would go to the Gentiles. Yet, the very closing verse of this chapter reads that Paul remained in Rome,

"preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."

In other words we take it that Paul was still giving out a two-fold message, the first part of the message was "the Kingdom of God" which had to do of course with the restoration of the Jews to their own land and the establishing of the Kingdom, if they (the Jews) would accept Him; the second clause of this two-fold work of Paul, we take to mean that side by side with the kingdom message was also the gospel of grace, so that souls would be saved from time to time even though the Jews as a nation would not avail themselves of the constantly open oppor-

tunity to accept Christ and to hasten His coming.

Thus endeth the letter to our brother. There remains now to add a few further words, because as our friends know, we have in January of the past few years tried to present in these columns, always from a slightly different angle, the importance in God's plan of the true followers of the Lord Jesus Christ obeying the divine missionary order, "to the Jew first." What we would add further is only to say that in view of the unrepealed "until" of Matthew 23: 29, it is still true at the present day that if the Jewish nation, or a sufficient number of them, should accept Christ, He would come. Thus the divine order, "To the Jew First" takes on a powerful significance, for in no other way can the Church of Christ hasten the coming of our Lord more rapidly than by evangelizing the Jewish nation, speedily, persistently, and extensively, to the uttermost parts of the earth. More and more, as the age seems to be drawing to a close, God is stirring up increasing numbers of His children, to a new sense of the imperative of this Jewish Gospel program; perhaps this stirring up process can be rightly compared to those other days, 1900 years ago, when the wise men were stirred up, no doubt by the direct leading of God, to notice the wonderful sign of the star which slowly but surely led them to the place where the Christ-child lay. Perhaps we are nearer a reenactment of similar experiences in these latter days, only that the scenery has been shifted. That some of the choicest of the Lord's people who in these days of distress and great personal want find it in their hearts to deny themselves further and give for the speedy evangelizing of the Jews, and consider that even more important than their own bread and butter, surely this is a sign of God's leading which will bear comparison with the sign of the Star which led the wise men on their holy mission 1900 years ago. No child of God could possibly sit in our place, and read the

are having a part with us by your prayers and your gifts?

We expect to have a lovely Christmas party next Wednesday afternoon and shall seek to impress upon those present the truth as expressed long ago by Christina Rossetti—

"Tho' Christ a thousand times

In Bethlehem be born

If He's not born in thee

Then is thy soul forlorn."

We shall give some practical gifts as a part of our regular relief for the needy among our people. "Praise waiteth for Thee, O God, in Zion."

"I Am Too Old to Believe"

By SOLOMON KARCH

Since coming to this work among the Jewish people of Brooklyn one of my chief duties and privileges has been to visit the homes of Jewish people who have been treated in our dispensary. It is really touching to see how much just a few words of kindness and of the love of Christ mean to these poor discouraged souls.

A short time ago I knocked at a door in one of the poorer tenement buildings and a middle-aged woman appeared.

"Does Mr. S. live here?" I inquired.

"Yes, what do you want?"

"I am from the dispensary," was my reply, "and I have come to inquire about his health."

The woman showed me in and called to Mr. S. An old man about sixty or seventy years of age and evidently the woman's father, appeared dressed in pajamas and wearing his little round black scull cap. One side of his body was paralyzed so that it was with difficulty that he dragged himself to a chair.

I made friends with him and asked about his health and his family, etc.

Then he turned to me and said, "It is so good of you to come in and see me and take an interest in me. None of my neighbors here in this building and not even my own children come to see me. No one cares. Why is it that you take the trouble to come to me? Yours is the first hospital I have ever been to where anyone cared enough to come and see how I was getting along and how I felt. At the other hospitals I paid so much money and all they cared for was to get the money, but here at your place they charged only twenty-five cents and yet

you take all this trouble to come and ask me how I feel. Why is it?"

I explained to him how others are interested only in the body whereas we are concerned with each person as an individual, as a human being with a soul. Then I went on to explain that all this is because of the love of Christ. I told him about the way of salvation, and he listened eagerly to everything, with his eyes fixed intently upon me all the while.

"But," he said most piteously, "what can I do? I am too old to believe. No missionary would want me. It is only young men like you and educated men that the missionaries want."

I explained to him that the missionaries were interested in his eternal welfare. That their purpose was not to make a preacher or a missionary out of him or to use him in any way for their own ends but that they wanted him to enter into and accept the salvation that God had for him. I went on to speak with him about the Bible.

"What," I then asked him, "have you really accomplished in your life-time? Here you are sixty or seventy years old. You have labored and suffered all these years and have hoped for better things but what have you after all? Here you are poor and paralyzed and dependent upon your daughter. Do you think that was God's plan for you? Is that all for which you were brought into the world? No, God has something better for you. He wants you to be free from sin and to dwell in the joy of His presence throughout all eternity." And again I explained to him the way of salvation.

I read to him from some of the literature which I had with me and left a copy of "The Shepherd of Israel" with his daughter. She had set aside her housework and had been listening intently to all our conversation.

As I arose to go, this old grandfather with the long beard and wistful eyes reached out and took both my hands in his and said, "I am glad that you came. It has meant very much to me. In all these years I have never heard such words of comfort as you have brought to me this day. God bless you."

Let us pray for both of these children of Israel that the veil might be lifted from their eyes and that they might truly see and accept their Messiah, the One Who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11: 28).

in His time, upon a rich and glorious harvest, from this class of dear young women.

In our splendid group of mothers we are having another magnificent opportunity of seed-sowing and watering and nurturing. Perhaps some of our readers do not realize that in the task of Jewish evangelization it is an achievement of importance just to have sitting contentedly in a Christian Mission Chapel, a group of a dozen or more mature Jewish women, listening with attentive interest to the reading of the New Testament Scriptures and the giving of the Bible lesson, and joining with real delight in singing the Christian hymns. Also bowing their heads reverently during Christian prayer.

A few days ago one of these mothers, who had two little girls, invited our Missionary Mrs. Chattaway, to her home for lunch. During conversation, this mother opened her heart very frankly, revealing as her chief hindrance to acceptance of Christ her persistent desire not to grieve her mother by disregarding all that her mother had so faithfully instilled in the minds of the two little girls, her granddaughters. The older of these two is one of the little girls who declared so bravely and earnestly last summer that she believes in Jesus. Then this mother related the following incident: She and her husband with the younger of their two children were out for a drive one day in their car. Cuddling the little five-year old Judith close to her, she asked "Who is the best mother in all the world?" hoping, no doubt, for an affectionate response in compliment to herself; imagine her surprise, when this dear child who had attended our Monday class for little girls and our Daily Vacation Bible School through the summer, answered so sweetly—"Mary, cause she borned Jesus." This mother, however, comes regularly to the Mothers' Meeting and loves to come, but she will not let her children come for fear of the betrayal they might make to the grandmother. Please pray for this whole family. The father of the little girls does not object to their coming. So pray especially for the mother, as

she is the key member of the family. And pray that the faith of these dear children fail not.

Sixteen bright Jewish lads in our boys' class this week. Ten Gentile lads, one of them a fine Italian boy, are also in this class. Alert and eager are they in their response to the questions reviewing their Bible lesson of the previous week and their interest is keen in the new story of the day's lesson.

It was thrilling to see and hear this class of boys sing so lustily their lively choruses and then the grand old hymn:

"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away our stain.
But Christ the Heavenly Lamb—
Took all our sins away."

Because in none of our classes do we have any undue disorder or confusion, it would almost seem to us that God is permitting to come to our little Mission only those who can be helped. Just those who belong to "The remnant" in Detroit? We do, so continuously, steep the whole work in prayer.

Our opportunities, are chiefly, as you can see, with the women and children in these classes. It is only through the literature given out that we can interest the Jewish men, until we have a man to take care of that end of the work, unless indeed, the men who understand English, as most of them do, can be prayed into our Monday Night meeting where our brother Mr. John Duff gives a helpful Scriptural message each week. Thus far, only two Jews, Mrs. M. and Mr. L. along with Gentile believers, have attended this meeting regularly. Or rather, they are now Christians and we know that Mr. Duff's messages have been "the sincere milk of the word" for these "babes" and have served their purpose in nurturing these two. It is well worth the effort of keeping this Monday night meeting open and we believe that if we are praying according to God's plan when we ask Him to send more Jews to listen to this Monday night message in English, He will certainly do it. We appreciate our brother Duff's service, so freely given as unto the Lord.

Now friends, cannot you discern "the stately steppings" of Jehovah God in our midst and aren't you glad our little Mission was opened and that you

letters that come to us without a profound sense of the supernatural interference of God in these days of apostasy. Just listen to a few of these letters, and see if they do not stir your hearts to its depths, as they have stirred our hearts:—

"Though our business is in the hands of a receiver, to be sold tomorrow, I felt that I must send something. Hence the small check which I enclose. Personally, I feel that our debt to the Jews is greater than we can ever pay."

* * * *

"My heart is strangely touched towards the Jews. I have always been praying for them—since I understood their relation to God—but lately I feel more than ever a desire to help them in some way. I am enclosing what might seem a very tiny sum—but most everything I have seems going or gone—yet I must help the Jews. If God reveals His mercy to me and I can send more—later on—you will certainly hear from me."

* * * *

"I am very sure it was no man or the teaching of any man that has made me debtor to this work. It was the Lord Himself who has revealed it to me in His Word. And has enabled me in this depression to have that I may give. So it is all of grace."

* * * *

"It doesn't seem long since I wrote you a letter similar to this, in which I said I was going to follow my Saviour's command 'To the Jew First' and that is just what I am doing now in the closing hours of this old year, 1930, sending you a little to help carry the Gospel to them for whom it was first sent, but because they then refused it, by grace I have received it. This will be the first thing I do on the New Year, start this letter in the mail to you. The Lord's blessing can't be bought with a price, but I believe He will reward obedience, and if some one or more are blessed through this little gift, that will be MY reward."

And so, throughout these years of labor in our Jewish work, there has grown up a most beautiful custom among our friends, a custom which to the best of our knowledge was first given public prominence by the sainted Hudson Taylor, of China Inland Mission fame. It was Mr. Taylor's great joy on the first day of January of each year, from far off China, to send a contribution to the greatly honored Mr. John Wilkinson of London, and on the check Mr. Taylor would write, "To the Jew First." Not to be outdone by this literal obedience to the Word of God, Mr. Wilkinson quaintly enough, would send a personal check of his own to Mr. Hudson Taylor for the China Inland Mission, and would cross the check with the words, "And also to the Greek."

And so each year many, many of our friends have chosen the month of January in which to send a special gift for the work of this Mission, "To the Jew First," and by doing so they have replenished our Treasury in such abundance that we were able to go forward with plans for the entire year, knowing that the Lord already had given us an earnest of the support that would come during the next eleven months, and that we need go forward without fear or misgiving.

Thus again, for the year 1932, we open the door of invitation to our friends, and say to each of you, "Come in, partake of the feast of the blessing prepared for you and for all who delight to do His will." For surely there is blessing waiting for the child of God who will once more put Him to the test; a new year, a new plan, "To the Jew First," and you are thus a partner with Him in the carrying out of His everlasting purposes from before the foundation of the world.—J. H. C.

THANK YOU

For the many, many cards and letters of Christian love and sympathy that have come to the Editor, in connection with the recent home-going of his son David, may we print this personal word of thanks. It has not been possible to acknowledge to each friend the kind words of sympathy, but every expression of Christian love has been truly appreciated and has meant so much, as showing how deep is our fellowship in the Lord. So again, thank you.

INCIDENTS IN THE WORK

"My Word . . . Shall Prosper"

By HARRY BURGEN, Philadelphia

In a former issue of "THE CHOSEN PEOPLE" I endeavored to answer a number of inquiries from the Lord's people among the Gentiles as to our efforts in bringing the Gospel message to Israel. I will mention four ways we have of approach:—1. Our reading rooms. 2. Visitation. 3. The use of the mail. 4. Through the cooperation of Christian friends.

Having written of the first and second, we now come to the third, the use of the mail.

In various ways we have obtained names and addresses of our Jewish people scattered throughout this country, and even in lands across the seas. It then becomes our blessed privilege to send them tracts. These silent messengers of the Word of Life enable us to reach many near and far who probably have no other opportunity of hearing of Him, our blessed Savior, Who came to save us from our sins, Matt. 1:21. Blessed be His name.

With every copy of "*The Shepherd of Israel*" or any other literature that we send we enclose a card. On it is the following in Yiddish and English "Have you ever read the New Testament? You may get one from Beth Sar Shalom." Then the address is given.

We rejoice in the Lord and bless Him for the many evidences that our labors are not in vain. Since we have been sending out the literature, letters have come from many Jews who have received either copies of "*The Shepherd of Israel*" or other tracts from our Mission. Some of the acknowledgments are abusive and antagonistic to the Gospel. Nevertheless we rejoice and bless the Lord for the open door, and rest in His promise as we sow the seed. Isaiah 32:20.

However all the replies are not unfavorable, for which we are thankful. Has He not said, "My words shall not return unto Me void?"

As Boaz commanded his young men to let fall "handfuls of purpose" for Ruth's encouragement, Ruth 2:15-16, so the Lord gives us blessed assurance that this work is being blessed and prospered through our unworthy hands. We have not space to give all the tokens of His love, but give a few.

Mr. A. S. writes:—"I received a copy of your publication (*Shepherd of Israel*) and was surprised to learn that there is such a one in existence. However I am interested in its contents and therefore I am enclosing \$.50 in advance for a subscription for one year."

The following comes from a little town in Mississippi:—"Kindly send one New Testament in English to M. A. and one in Yiddish to M. M. R. If you have none in Yiddish, send one in Hebrew."

"I would like to see the New Testament" writes a Rabbi in one of the New England States. But the Rabbi not stating the language in which he desired the Book, we wrote and asked him about it. "Yiddish and English" he at once replied.

Mr. W. from New York writes, "Received your pamphlet. Will you kindly connect me with one of your representatives. I would like to come in contact with a high-class type and confidential man. Please send address."

"I received your two New Testaments" writes Samuel, a Jewish high school lad in one of the towns in New Jersey, "and my sister received the Bible. We thank you very much for them. I am sure we will read them thoroughly. It was very kind of you to have sent them and you can rest assured that we appreciate them."

Our heart's desire and prayer to God for these dear people is that they soon may be rejoicing in the blessed knowledge of Him, of Whom it is written in the volume of the Book.

Rejoicings from Detroit

By MISS EUNICE M. PERKINS

"I will bring the blind by a way they knew not;
I will lead them in paths they have not known.
I will make darkness light before them, and crooked things straight.
These things will I do unto them and not forsake them."

Isa. 42:16.

Note this fourfold declaration—"I will, I will, I will, will I." Israel's God speaking! For "the blindness in part" that "is happened to Israel" (Rom. 11:25) there is, then, this comforting word of the old Hebrew prophet, quoted above.

Some years ago, the late Israel Zangwill wrote, in a poem inspired by his visit to a school for blind children, these words:—

"How should they know or feel
they are in darkness?
But oh, the Miracle! If a Redeemer came—
Laid finger on their eyes—one touch,
And what a world newborn in loveliness."

Then in the closing lines of the poem he wrote:—

"What a dark world—who knows?
Ours to inhabit is!
One touch, and what a strange
Glory might burst on us!
What a hid universe!
Do we sport blindly, carelessly
upon the verge of an
Apocalypse?"

These words of the poet reveal the hunger of soul which can be discovered in many a son or daughter of Israel. In the palmy days of their nation's history the Hebrew people had what one writer has called "a talent for religion." But in this present day, so far away from that glory

of their national life, of the average Jew it might be stated, to quote Zangwill again,

"Wedded 'neath Hebrew awning,
Buried 'neath Hebrew sod—
Between, not a dream of duty—
Never a thought of God."

Therefore, relying upon our All sufficient, everfaithful God, we, of the Detroit Beth Sar Shalom rejoice in our blessed privilege, accompanied though it be by the rather heavy responsibility, of getting to our Jewish neighbors, the message—"He has been here—He has gone away—He is coming again, Israel's Saviour Messiah." It is only when one knows Him and delights in His Word that he has learned how to live in this world, with the knowledge that a radiant future waits just around the corner in the sweet bye and bye!

"Girls," I said one night last week to a most interesting group of beautiful young Jewesses, ages about sixteen to twenty, as we sat together informally, having our social time after the Bible lesson, "if in your hearts, you could know tonight that Jesus was—is—the Messiah—the only Saviour for Israel and for the world, what would you do?" Promptly came the answer from the most beautiful of them all—"Believe in Him." Then followed a heart-to-heart discussion.

"If we could know for sure. I do not feel sure."

"If Jesus is the Messiah, why doesn't God make the Jews believe in Him?"

The eager earnestness expressed by their faces emphasized the serious interest of their words. Then they explained to us how they had been taught all their lives by parents and grandparents to believe the traditions of the elders. We can see assuredly how deeply they are thinking, we know the seed has been planted and watered and that God will give the increase. You are praying, we are praying, so we are counting in Christ's name and