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THE CHOSEN PEOPLE

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Brooklyn, N.Y.

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No. 7

THE CHOSEN PEOPLE

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

Ps. 121:4.



• LEOPOLD COHN •
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Salutation

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

Dearly beloved Friends:—

We pray that our risen Saviour will operate upon the understanding of His dear children to discern the evidence in the Scriptures of His sacrificial atonement which He accomplished by shedding His blood like a lamb, of His death and burial and of his resurrection. Then will we communicate one to another saying "did not our heart burn within us—while He opened to us the Scriptures." Luke 24:32.

"CHRIST OUR PASSOVER." 1 COR. 5:7

We stand upon holy ground when we think of and meditate upon the subject of the Passover, for the Holy Spirit tells us, through Paul, that Christ is the fulfillment of the Passover. Altho, beginning with Abel, all the saints knew the doctrine of atonement by shedding of the blood of Christ who had been set forth to the faith of the saints by sacrifice, yet there never had been given so clear a revelation of Christ's atoning work as in the paschal lamb. In studying the Old Testament with reference to the passover, in Ex. 12:1-24 and Lev. 23:11 we find that there is presented a striking array of evidence for Paul's assertion "Christ our Passover is sacrificed for us."

The great lesson of the Passover institution was that as Israel could not have escaped the calamity of Egypt in any other way than through the sprinkling of the blood, so the people who refuse to apply the blood of the Lamb of God are in danger of the terrible judgment of a righteous God whom they have offended with their sin. The frequent allusions to and descriptions of the passover lamb are so many illustrations for us to discern through them the thing signified. The passover sacrifice was a lamb, and we read both in the Old and New Testaments that the title Lamb was given to the Lord Jesus, the Messiah. Expressions like the following, "as a lamb to the slaughter", "the Lamb of God", "the Lamb that was slain", are not infrequent in the Bible. The paschal lamb was to be without blemish, and the Lord Jesus challenged the people saying "which of you convinceth me of sin?" We also read, "But with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Peter 1:19.

The roasting of the paschal lamb signifies and foretells the agony of the Lord Jesus who had to bear the load of sin of us all. It was a load heavy enough to cause the Son of God, "to be sore amazed and to be very heavy." Mark 14:33. "His sweat was as it were great drops of blood." Luke 22:44. Can any human being estimate or measure the severity and depth of the terrific blow upon the Son of God who was "made a curse for us" in order to "redeem us from the curse of the law". Gal. 3:13. This was prefigured by the ordinance to roast the paschal lamb "with fire". And further, the children of Israel were expressly commanded with regard to the paschal lamb "neither shall ye break a bone thereof" and we are told in the history of the

Cross, "Then came the soldiers, and brake the legs of the first and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs," John 19:33. Hence the emphatic declaration of Paul that the passover represented Christ typically or symbolically, for the whole value and significance of the passover observance are derived from Him whose blood the sinner has to apply to the door-posts of the heart in order to escape the great destruction.

PILATE BECOMES PRIEST

The prefiguring of Christ set forth in the laws concerning the paschal lamb is so rich in minute descriptions that one can read in it the history of the Son of God in His last four days on earth. However, in our limited space we can refer to the main and outstanding symbolic indications only. As we learn from Ex. 12 the command of God was to set apart the lamb four days before the Passover. The reason for this ordinance was to give that much time for the priests to scrutinize and investigate closely to find out if there was any physical fault in the lamb, for it must be without blemish.

It is therefore very remarkable that on the very day that the paschal lamb was set apart for the priest's examination the blessed Son of God solemnly and humbly, riding upon an ass's colt, entered Jerusalem, thus consecrating and setting Himself apart for the greatest and most efficient of all sacrifices. Now, the Lamb of God, thus set apart, must be scrutinized with a view of detecting some fault. It is apparent that Pilate unknowingly was temporarily appointed priest or judge in the matter of examining the Lamb. When that newly appointed priest finished his investigation he pronounced Him perfect "without blemish", saying, "I find in Him no fault at all" John 18:38. Consequently He was taken to be offered up as the fit Antitype of the Passover Lamb and the Saviour of sinful men.

EXACT TIME OF KILLING THE PASSOVER

With regard to the killing of the paschal lamb the ordinance of God is recorded in Ex. 12:6, as follows, "And the whole assembly of the congregation of Israel shall kill it in the evening." The original for "evening" reads "between the evenings". This can be fully understood when we acquaint ourselves with the laws concerning the various sacrifices offered in the temple at different hours of the day. There were two evening sacrifices offered up daily. One was called the major evening, the other was called the minor evening: The latter was counted from noon till three o'clock, the former from that time till sunset. Therefore the moment between the two evenings was three o'clock in the afternoon, and we learn from the inspired narrative, Luke 23:44-46, that the pure and perfect Lamb was slain at that very time, "the ninth hour", corresponding to our three in the afternoon.

THE RESURRECTION

Impressive as all those symbolic prophecies are, they do not exhaust Paul's inspired teaching that "Christ our Passover is sacrificed for us." There is another prophetic character in a ceremonial performed in the temple, on the very morning after the passover festival. That ceremonial is a signal type of the resurrection of our Lord Jesus Christ on that same morning. There the type and antitype meet as it were face to face in regard to time. In Lev. 23:10,11, we read, "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the sabbath the priest shall wave it."

Very elaborate was the carrying out of this command. A special field was appointed and plowed in the fall and sowed with barley about two months

before the Passover. On the evening of the 15th of the month Nisan when the "sabbath", that means the first passover holiday, was ended, right after sunset, an appointed committee of three went out with sickles in their hands to cut the sheaf of barley. They brought it to the court of the temple, thrashed and parched it, ground it in a barley mill into fine flour, of which they brought a certain measure called "omer", about five pints of our measure, and offered it in the temple early in the morning of the 16th of Nisan. This omer of barley, the first fruit of the earth, the priest waved before the Lord. We are told in I Cor. 15:23, "Christ the first fruits, afterward they that are Christ's at His coming." Thus while Israel was taught to acknowledge God's gifts unto them in the form of the increase of the earth, and also in this way to consecrate unto Him the entire harvest, there is a strikingly spiritual reality in the waving of the sheaf. No doubt is pointed to the resurrection of the Lord Jesus Christ who is called "the first fruits". On that very morning when the priest waved and lifted up the sheaf from the ground toward Heaven, the Lord Jesus Christ rose from the dead. The wonderful Saviour came forth out of the earth, like the sheaf waved from the earth unto God, at whose right hand He eventually sat down. In Isa. 4:2 there is a most remarkable prophecy which plainly refers to the blessed Saviour as coming forth out of the earth. "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be majesty and glory." The same Hebrew word "gaon" occurs in Micah 5:3, "And He shall stand up and shepherdize in the strength of the Lord, in the majesty of the name of the Lord His God." "The Branch of Jehovah" in Isa. 4, is the title of Christ as in Zech. 6:12, and "the fruit of the earth" is another name for the blessed Branch. He is the corn of wheat cast into the ground to die in order to bear a wonderful harvest. He shall be glorious "for them that are escaped of Israel". The Jews who escape those awful judgments of the preceding chapter, because they repent and turn to the Lord Jesus, will no more slight Him but glorify Him forever.

In connection with the waving of the omer it is exceedingly interesting to think of another waving before the Lord. In Lev. 23:15-17 God commanded that fifty days after the sheaf of the wave offering they must bring "two wave loaves . . . they shall be baked with leaven, of first fruits unto Jehovah." This is called "Pentecost", "feast of weeks", Ex. 34:22, also "feast of harvest", Ex. 23:16, and "day of first fruits", Numbers 28:26. On Pentecost the Holy Spirit descended to gather both Jews and Gentiles into the fold of the Shepherd and thus form the Church of Christ. The waving of the omer, as of the first fruits, signifies Christ the first fruits in resurrection; the waving of the two loaves of first fruits, on the feast of harvest prefigures the Church consisting of Jew and Gentile, (two loaves) which are also called "first fruits", James 1:18. There is neither Jew nor Greek, all are one before the Lord Jesus Christ, all are made through Him "fellow heirs and of the same body." The exception made in this offering of the two loaves in allowing leaven to be present indicates that we are all sinners and through Christ we are cleansed and presented to God and become His children.

THE JEWISH PASSOVER OF TODAY

Now that we have seen so many undeniable proofs as to God's purpose concerning the institution of the Passover Lamb it is interesting to know how the Jews of the present day observe the sacred ordinance. First of all we must remember that Jews ever since the destruction of the temple have never sacrificed the lamb which gave this holy day the name Passover. They all observe very strictly the command "Thou shalt eat no leavened bread," Deut. 16:3, but they cannot perform the rites of the Passover Lamb. They were expressly forbidden to sacrifice the Passover outside of Jerusalem, Deut. 16:5, 6. Although the Jews call it "Passover" it is entirely a misnomer. Their celebration of the so-called "Passover" is as follows: on the evening of the thirteenth day of Nisan ten small pieces of leavened bread are placed in different nooks of the living room. The master of the family then collects those pieces of leaven

in a wooden receptacle and pronounces a blessing to God for His command to put away the leaven. On the fourteenth day of the month before noon the collected pieces are solemnly burned together with the vessel. Then they put aside all the vessels which were used for leaven and supply new ones. Tables, shelves and cupboards are thoroughly purged with boiling hot water. In the evening of this day the men assemble in the synagogue to usher in the holy day with special prayers appointed for that service. The women upon whom lies the burden of cleaning and preparing are occupied at home in decorating the tables and adorning the rooms in honor of the festival. At the head of the table are placed three utensils, one filled with salt water in remembrance of the passage through the Red Sea; the second with a kind of sweetmeat made from apples, nuts, sugar, etc., to the consistency of paste, in remembrance of the clay of which they made bricks, while in bondage in Egypt. In the third is a small lamb bone in remembrance of the Passover Lamb. There are also bitter herbs on the table in remembrance of their bitter slavery. When the master returns from the synagogue he takes three cakes of unleavened bread placing them on a large plate. The whole family must sit at the table. A glass of wine is filled for each person. The master pronounces a rather lengthy blessing over his cup which he holds in his hand. Then leaning in a stately manner on his left arm upon a couch, indicating the liberty Israel regained upon the departure from Egypt, he drinks his glass of wine in which he is followed by the whole company. Then they wash their hands and dip some of the bitter herbs in the salt water and eat them. He then takes the middle cake of the three unleavened cakes, breaks it in two, replaces one of the pieces between the whole cakes, and conceals the other under the cushion on which he leans. (See explanation in our book "A Modern Missionary to an Ancient People.") Then they make their children inquire into the meaning of the festival, in the usual form of prescribed questions which are answered by giving an account of the slavery in Egypt and their deliverance. Then they recite some psalms and hymns which are chanted in a loud voice. Then they drink the second glass of wine. Then they wash their hands and saying a blessing he breaks one of the cakes and gives a piece to each one. Then he places bitter herbs between two pieces of unleavened bread giving some to each one of the company in remembrance of the bitterness of the bondage in Egypt. Also a portion of the pastry is given with the bitter herbs to remember the making of bricks. Before they eat this they repeat aloud Ex. 12:8, "And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it." Then follows an elaborate supper after which the third glass of wine is filled for each of the household which they drink after the usual grace after meat is said. Then they fill the cup again for the fourth and last time, for on that night the Jews must drink neither less nor more than four glasses of wine. A larger glass than all is now filled for Elijah the prophet, who is believed to make his appearance in every Jewish house on that night. The door is now opened and the whole company rise from their seats saying in Hebrew, "Blessed is he that cometh". The door is then closed, the seats are retaken, psalms and hymns are recited and the whole company then drink their last glass of wine.

What comfort and consolation a child of God has in the true Passover, the Lord Jesus Christ. Let us continually give thanks to God for our risen Lord through whom we have the certain assurance that because He lives we too shall live. As a token of gratitude let us exert ourselves in bringing this blessed hope to our still benighted Jewish brethren who have no Passover.

Very truly yours in His service,

—LEOPOLD COHN.

INCIDENTS IN THE WORK

Good News From Atlantic City

Large oaks from little acorns grow. From the small plantings of our work at Philadelphia a year ago, there have already sprung up many shoots and the Lord has rejoiced our hearts by enabling us to see also some wonderful fruitage. We have already told you about a number of conversions in Philadelphia, also of a prominent Jew at Camden, just across the river from Philadelphia; and now we want to tell you a little bit of the fruitage in Atlantic City. You will remember that our Missionary Mr. Burgen has been going to Atlantic City once a week regularly, and has been visiting faithfully in many of the Jewish homes there. The result has been that he found a welcome in those homes and a great many have made confessions to him privately of their faith in the Lord Jesus Christ.

THE WORD DOES NOT RETURN VOID

Two years ago our Field Secretary, Mr. Joseph Hoffman Cohn gave a series of addresses in Atlantic City at the Central Methodist Church, of which Dr. George Yard is the pastor. At these meetings there were present never less than a dozen Jews and sometimes as high as twenty or twenty-five. Among these Jews there was one couple who was particularly attentive to all the messages; they always came early, never missing a meeting, and took seats in the very front pew of the Church auditorium. They kept their eyes glued on the speaker throughout the entire service, and always went out without saying a word to Mr. Cohn. Two or three months after these meetings, this couple went, of their own accord, to Dr. Mellen, pastor of the First Presbyterian Church in Atlantic City, and

said to him something like this. "A few weeks ago Mr. Cohn of Brooklyn gave some talks here in Atlantic City and we attended all the meetings. We became convinced that we ought to accept the Lord Jesus Christ as our Saviour but were not ready at that time to say so. We wanted more time to study and to become thoroughly grounded in the new faith. Now we have done this and we are ready to confess Christ openly and we want you to baptize us."

In January of this current year, 1928, Mr. Cohn was again in Atlantic City, this time filling an engagement with Dr. Mellen, and it was Dr. Mellen who told him of the remarkable conversion of this couple. In speaking about them, Dr. Mellen, with much feeling said to Mr. Cohn, "I have not a more spiritual family in my church than this dear couple. A few weeks ago they bought a new home, and before they moved in they asked me if I would go down there and dedicate the house to the Lord Jesus Christ. I was so glad to do this, and we held a beautiful little service, and the house was dedicated to the Lord Jesus Christ".

It was Mr. Cohn's privilege to meet this couple at this time and for the first time he learned that the seed which he had sown a year and a half before had now borne fruit in the changed lives of these dear people. Their faces were radiant with the joy that was in their souls, and once more they came to every meeting in Dr. Mellen's church of which they are now members, and where they rejoiced to hear the Word expounded.

ANOTHER GEM FOR HIS CROWN

A few weeks ago there came a letter from our Missionary Mr. Burgen in which he enclosed another letter written to him from a Jewish woman in

Atlantic City. The best thing to do will be to give you herewith the letter in full:—

"Enclosed herein is our check for 30 cents to reimburse you for your kindness in sending the book on the life of Rabbi Cohn.

Mr. Burgen will you please enlighten me on the following questions.

Before mentioning same I want to tell you I am a Jewess married to a Protestant for five years. Mr. Allen and I have lived a happy and congenial life throughout these five years.

After hearing Rabbi Cohn's son talk for three evenings I also had a desire to be convinced and purchased a Bible, Praying daily to God to enlighten me as to Jesus Christ, as he did Rabbi Cohn. I have read the Bible and I am now convinced. Yet to date I have not been baptized as I just cannot get myself to any particular minister, although I have been to church each Sunday evening since Mr. Cohn's departure.

Now my questions. Is your mission work going to be extended to Atlantic City, that is headquarters opened up here? I pray that there will be a mission here, as I am desirous of joining same and both my husband and myself would conscientiously work with same.

When you come to Atlantic City won't you call to see us, as we would like to have you spend an evening with us? Shall appreciate a reply from you."

AFTER BEING SAVED,

WANTS TO SAVE OTHERS

A few days later another letter came to Mr. Joseph Cohn directly from the Jewish lady herself, and as this is so full of human interest, and as it shows a little more fully just how the Lord operated on the mind of this dear woman in bringing her to a saving knowledge of the Lord Jesus Christ, we will quote that letter also:—

"Dear Mr. Cohn:

This letter is written to show how much good your last visit has done me, when you preached on the Gospel of the Lord Jesus Christ some six weeks ago.

I was a reform Jewess, married to a Protestant man. We lived very happy and congenial together. Yet at times no matter how much my husband did for me I was restless and was not at all times contented.

In your sermon at Dr. Mellen's church in talking about your father and how anxious he wanted to find out about the Messiah's coming—and what impressed me the most was his praying for eight years to God to see the light and find out whether the Messiah has come or not and how happy he was when he found out he came over 1900 years ago, and that Jesus Christ was really God's own son.

When I arrived home I wondered and said to my husband, I too am going to pray to God and ask also for the inspiration of light. Then in conjunction with praying I purchased a Bible and read as advised by a Christian friend, the book of Isaiah, the great prophets and the New Testament in conjunction with the book of Psalms. Now I am convinced; in fact, a week and a half after your last sermon here in Atlantic City, I saw light in the belief that the Lord Jesus Christ was God's Son sent here to save the Jews; but they, with the exception of a few, rejected Him. Now since the first year of my marriage my husband has been trying to convince me concerning Jesus Christ; but not reading the Bible, even though he told me to, I said Jesus was for the Gentiles and not for us. That I was taught to believe in God Almighty. I simply would not listen.

But since listening to you, it made me think and wonder if I was not wrong in my belief in not accepting Jesus Christ.

Now words cannot tell how happy I am to feel that Christ died for my sins as well as the Christians. And I am so grateful, I read a portion of the Bible daily and pray more than ever before. I always believed fervently in prayers, mother taught us to always pray. (My parents are dead.)

I am glad God inspired you to make that visit to Atlantic City for I feel that through same I was to receive this blessing in my awakening toward His beloved Son, the Lord Jesus Christ.

My husband is reading the Bible daily as well as myself; so I believe it did him good also in making him a better Christian. Even though he was a kind and devoted husband as well as a good-living man.

Now, Mr. Cohn, I have some dear ones in New York whom I would like to save also. Please help me in saving them. I am enclosing \$2.50 to have you send The Shepherd of Israel to each of the following names.

Will you also please have a co-worker call on them and see if they can convince them about Jesus Christ being God's Son. Sunday morning will find them in. They are my two brothers, sister and a dear nephew whom I love dearly. I too will write them and I am praying daily for them.

Wishing your mission, co-workers, yourself and father success in all your adventures, I am

Very cordially yours.

By Philip Englander

An important part in the work of our Mission is to visit the homes or shops of the people with whom we have come in touch and give them further knowledge of the Lord Jesus Christ.

Recently I have had quite a variety of experiences and so I will share a few with our readers that they may become acquainted with some who need their prayers.

Calling upon a Mr. H. who had been treated in our dispensary, I found him sick in bed with his brother sitting beside him. When Mr. H. saw me coming in he suddenly sat up and said how happy he was that there still are some who care for the poor and sick. He said, "No one has visited me from the synagogue, or the Union, or from my Lodge; even my brother is here for the first time. But you a stranger, a missionary, found it worth while to come to see me." At this he introduced me to his brother who

had never heard the blessed news of salvation through the Messiah. I then explained to Mr. H. that the love of Christ in the hearts of believers made them different towards their neighbors than those who are members of synagogues and lodges. Mr. H. still remembered a talk I gave in the Dispensary concerning the Lord Jesus and asked me to repeat it to his brother, which I did. It was a real delight to see how gladly they listened to me. The following Friday I saw Mr. H. at our meeting and he told me that my visit had helped him physically and praise God, that it had also helped him to understand what Christ has done for him.

On another day I visited a private Hebrew School and met there Mr. M. instructing some boys in rabbinical literature. I sat down to listen, not to how much the boys know, but how little the teacher knows. When he noticed me listening, he asked whether I had ever studied the Talmud, and whether I still study it. I told him that I had studied it but now I preferred the Bible, God's book which gave me the knowledge of my Messiah in whom I found salvation for my soul. At that he, astonished, exclaimed, "The Messiah in the Bible, where?" I began to quote Dan. 9:24-27, where the word Messiah is distinctly and repeatedly mentioned but this he wouldn't receive claiming that the Bible consists only of the five books of Moses, and that I should show him from there something about the Messiah, promising to believe in Him too if I could do so. I then quoted Gen. 49:10, "The sceptre shall not depart from Judah . . . until Shiloh came, and unto him shall the gathering of the people be." He evidently understood what I was getting at, and immediately responded, "You mean Christ, don't you, and you want me, a Hebrew teacher, to believe in Him? Not for

a million dollars!" Quickly I gave him to understand that it is not a question of money but more important than that; it is "sin" unless we believe in Him, quoting Exodus 23:20, 21, "Behold I send an Angel before thee to keep thee on the way and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not for he will not pardon your transgressions for my name is in him." That made him seriously consider his soul's condition and after a few intelligent questions he accepted some literature for further reference.

Early one day I visited Mr. C. and found him at his morning prayer wearing his phylacteries and white shawl with fringes. While praying from memory, he saluted me "good morning", offering me a seat. He put some wood and coal on the fire and drove the cat off the table to save the butter, and yet the lips were busy praying. When he finished he was boasting that he never missed a morning prayer, but was surprised when I told him what God thinks of a lip prayer, quoting Is. 29:13, "Wherefore the Lord said, forasmuch as this people draw near me with their mouth and with their lips do honour me but have removed their hearts far from me and their fear toward me is taught by the precept of men; Therefore ... The wisdom of their wise shall perish ... and be hid." And when I cornered him, he admitted that he is not very sure that God hears his prayer and yet he does it from habit. He was again surprised to learn that I too pray but am sure that my prayers are heard, because I pray in the name of the Lord Jesus Christ who gave me the assurance in John 14:14, "If ye shall ask any thing in my name, I will do it." At this he looked me straight in the face and said, "Mister, if that were so, don't you think that our rabbis would know of it? They would make us pray in that way and we would have been out of bondage long ago." I agreed with him that it might be so, if the rabbis knew it, but the trouble is that they don't know it, neither do they want to know it. I then showed him that there is one prayer amongst others for the Jewish New Year day which the rabbis pray in the merits of "Jesus the Prince of His countenance" even that they pray

without knowing its meaning and value. "Don't you think", he asked again, "that some of the rabbis would know about it?" So I told him of many great rabbis and leaders of Israel who do recognize its import. Among these were Rabbi Lichtenstein from Budapest, Rabbi Faust of Russia, Rabbi Schwartzburg from Russia and our superintendent ex-rabbi Leopold Cohn of Hungary and many other leaders in Israel. Mr. C. was truly surprised to learn of these things and gladly listened to the climax of the subject that God cannot hear the prayers of those whose sins separate them from Him (Is. 59:1, 2) and that only Christ can rectify us in the sight of God. (Is. 53:11). Truly the words spoken found a responsive heart and may God complete the work and bring this man to a knowledge of salvation.

By Miss A. E. Sussdorff

Many times during the past month, I have thanked God for the loving contributors to the poor among God's chosen people, for your gifts have made it possible to help those in need and your prayers have followed the messages given to them.

A few instances will show some of the opportunities we have had. I received a phone message from a young mother, pleading for a doctor for her baby was very ill, and she had no money. We sent our physician, and now the baby boy is well, and I received a most grateful letter of thanks from her for the help at a time of great need.

Another case was that of a believing mother and child both ill with grippe. We were able to send our physician, buy medicine and groceries. Oh the blessings your gifts bring in times like these. Please pray for this dear woman who, because of her faith, suffers persecution at the hands of her husband.

Very often some little kindness we can show in the time of need, will bring a man or woman to our meetings, and they hear the gospel, and we remember that "faith cometh by hearing and hearing by the Word of God." Rom. 10:17.

One dear woman whom I am visiting and with whom I have read the

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Monday, Boys' Club - 3:30 P. M.
" Gospel Meeting - 8:00 P. M.
Tuesday, Staff Conference 11:00 A. M.
" Girl Scouts - 3:30 P. M.
Wed., Mothers' Meeting - 2:30 P. M.
Thursday, Sewing School - 3:30 P. M.
" Young Women's
Class - 8:00 P. M.
Friday, Gospel Service - 8:00 P. M.

ACTIVITIES AT PLAZA MISSION TO THE JEWS

235 South 4th Street

On Williamsburg Bridge Plaza

Monday, Sewing School - 3:30 P. M.
Wednesday, Kindergarten - 3:00 P. M.
Friday, Boys' Club - 3:30 P. M.
Saturday, Gospel Service - 8:00 P. M.
Reading Room Open Afternoons and
Evenings Except Friday and Sunday

Bible, finds it so hard to believe in three Gods, as she puts it. Therefore in our Mother's Bible Class, we have been studying the subject of the Trinity in the Old Testament, and the tract written by Mr. L. Cohn, on the subject has been a great help. We have gone over the different references, and the Holy Spirit is enlightening, and dealing with some. The enemy of souls is trying hard to undo this work, but I know God through Christ Jesus will take care of the seed sown.

I was so pleased when one of the girls in my sewing class came to me with a secret, telling me that now she believes in Jesus as her Messiah. This is what she told me. "I had an accident; a piece of wood was forced into my ear, and the pain was intense. I prayed to Jesus to remove the piece of wood and out it came, but still my ear pained. So I prayed to Him again, and the pain stopped. I will never doubt Him again, and," showing me a dime, "I want to put this in the offering today, to show how thankful I am." I was surprised, for she is very poor, and I asked how she could afford so much. "I earned this" she said. "I took care of two little children while their mother did some shopping, and she gave me this dime." Pray for this girl; she stands alone in her home of ignorance and unbelief.

Pray for the work among these mothers in Israel.

SUMMARY OF CONTRIBUTIONS RECEIVED FROM FEBRUARY 1st to FEBRUARY 29th, 1928

Covering Receipt Numbers 28,017 to 28,785 Inclusive

For General Fund	\$5,985.06
For Relief of the Poor	111.80
For Literature Fund (Bibles and Tracts)	62.05
"The Chosen People" (Subscriptions)	306.58
Dispensary Income Account	91.10
For Work Among the Children.....	34.00
For "The Shepherd of Israel"	173.73
For Plaza Branch Account	28.50
For Jewish Christian Home	18.50
For Philadelphia Branch	362.60
For Work in Lithuania	211.65
Total for All Purposes	\$7,385.57

JEWISH NOTES

Dr. Chaim Weitzman, the President of the World Zionist Organization is now visiting American Jews with the objective to raise some more needed funds. In one of his speeches he said that the work in Palestine does not now depend on the American Jews. All European Jews have become sufficiently interested in Zionism so that their contributions are larger than the amount that American Jewry is contributing. Based on this he hoped that better times are coming for the Zionists.

* * * *

Sir Mond who is an official of the London Zionist Society has gone for a visit to Palestine. As he neared Bagdad a mob of more than ten thousand Arabs gathered at the city gate waiting the coming of Sir Mond, his wife, daughter and suite in automobiles. The mob demonstrated a spirit of enmity, exclaiming "Down with Zionism". They attacked several passing automobiles thinking that they were carrying the expected party. The occupants of the automobiles were murderously beaten by those Arabs. Mounted Police finally arrived and scattered the mob, arresting forty of them after a fight. Then they went to meet Sir Mond whom they took by a different route placing them in safety and under protection.

* * * *

The rumors of a keen crisis among the Jews in Palestine on account of lack of employment has been taken advantage of by some of the London Dailies which are inimical to Zionism. The Zionists do not like the publication of those rumors and so Sir Mond while in Palestine demanded that all those Anti-Zionists newspapers like the "Daily Express" stop their reports concerning the crisis in Palestine. He

cabled to them that the enemies of Zionism have exaggerated the crisis situation to a great extent and that he denies it all. So the Daily Express published in its columns that the difficulties of the Zionists in Palestine are almost past and that economical conditions are improving.

* * * *

The locusts which have so frequently afflicted Palestine and Egypt and other neighboring countries in the past have visited the borders of Palestine and it looked as if they were going to come in for a feast and would destroy the products of the field. This frightened the people very much but soon a strong wind drove the swarms of locusts back to the desert. However the danger of their coming is not yet past.

* * * *

Lot's wife who was turned into a pillar of salt upon looking back while fleeing from Sodom, Gen. 19:26, is soon going to be destroyed and sold out as common salt because the company who receives the concession of the treasures of the Dead Sea must remove the pillar from its place before they can start in work on the Dead Sea. This has caused a great sensation both among the Arabs and among the Jews.

* * * *

A delegation of Italian Zionists consisting of the President of the Jewish Community in Rome and of the Chief Rabbi was granted an audience by the King of Italy. They handed him a present in the form of a silver box containing Palestine coins. The silver box was made in the Bezaleel Art school in Jerusalem. The King expressed great appreciation and much sympathy and interest in the Zionist movement. Thus great diplomacy is being exercised by the Zionist leaders who are trying very hard to win leaders and heads of nations to their side.

QUESTIONS AND ANSWERS

Question. *Does the marriage supper occur immediately after Christ's coming or during the millennial period?*

—MRS. DENA ERNESS. •

Answer. The marriage and the supper, two different events, occur after the translation and resurrection of the saints, 1 Cor. 15:51-53, 1 Thess. 4:17, and before the Lord Jesus with all His saints returns to the earth to occupy the throne of David, His earthly Father. Rev. 19.

* * * *

Question 1. *In 2 Cor. 5:21 we read that God made Him to be sin for us. In Hebrews 9:28, 1 Peter 2:24, Isa. 52:12, we find in the 1st passage He was offered to "bear", in the last two passages He "bare" the sins. Was Jesus literally made sin? That is, did His flesh become sinful thru taking our iniquities on Him, or was He made the sin bearer?*

Question 2. *When Jesus said on the Cross "Father into thy hands I commend my spirit", (We know that Hades was in two compartments, one for the wicked dead and the other for the righteous) did Jesus' spirit go to the wicked dead and herald the victory, or to paradise, only?*

—ROBERT MOORE.

Answer 1. No, His flesh at no time became sinful. The Hebrew word "chatos" is used interchangeably for sin and an offering for sin. Heb. 10:6-10. God, the Father, laid upon His own Son "the iniquity of us all," Isa. 53:6, and treated Him as a sinner in our behalf, making Him a sin-offering for all who will accept Him as their vicarious Sufferer. He was made a sin-offering for us.

Answer 2. To both; to the wicked to herald His victory, and to the righteous ones who by faith looked forward to the sacrificial atonement of Christ, He went to bring them out into a separate place in heaven where paradise is now located. There they enjoy a much more blessed portion than in Hades. "O death, where is thy sting? O Hades, where is thy victory?"

Question 1. *Please explain Lev. 8:23, 24.*

Question 2. *Job 1:6, 7.*Question 3. *Rev. 11:2, 3, 8 and 9.*Question 4. *1st Sam. 28:15, 19.*

Question 5. *Could that witch really bring up the spirit of Samuel or any of the prophets?*

Question 6. *And did the battle that Samuel told Saul would take place on the morrow, take place on that day?*

—MRS. C. A. H.

Answer 1. It signifies that after all the ceremonial purification and washing of the priests they must make application of the blood which symbolized the blood of the Lord Jesus which cleanseth from all sin. Through faith in the precious blood the ear was inclined to hear God's Word, the strength and activity of the hands, and the feet were directed in the right way to please God. Those earthly priests were sinful; they needed washing and sacrifices and a look by faith forward to the Lord Jesus, before they could act as mediators, making atonement for sinners. All these were intended to lead to a nobler, yea a sinless Priest, the holy Jesus through whose blood we are accepted of God.

Answer 2. God is here represented as having His council in an assembly of His holy angels; like kings who transact their business in solemn council. God demands an account of Satan. The answer of the devil is "from going to and fro". It is the business of the adversary of mankind to roam around, roaring like a lion, seeking whom he may devour. 1 Peter 5:8.

Answer 3. This is the account of "The Lord's Day", the day of judgment, which has progressed to the second woe-trumpet. All the saints have been caught up ere this. John stands here in place of the saints who are commissioned to measure the temple, which is a judicial act before possession. The saints are to execute judgment (Psa. 149:9) and the Redeemer is about to enter upon the inheritance. Jerusalem is inhabited by Jews, its temple rebuilt, in some way God's Temple, though at first not acknowledged by Christ. The

"reed like to a rod" indicates chastisement, unlike the measuring instrument of New Jerusalem which is a "golden reed". After the measurement, the temple becomes God's Temple in which Anti-Christ sets up an idol later on and thereby aggravates his sin. The court of the Gentiles is cast out of God's acknowledgement. The Jew is again in the foreground, as the present dispensation then comes to an end. (Read Rom. 11:20-32, "Be not high minded"). The measurement of the temple, altar and worshippers proclaims the re-grafting of the Jews. However, it must be that "Zion shall be redeemed with judgment." Isa. 1:27. "The blood of all the prophets which was shed" will then be required. The Gentiles, under Anti-Christ, "shall trample the holy city forty and two months" which is the three and a half years of Daniel's half-week. This is the "time of Jacobs trouble." This ordeal will refine Jacob. Zech. 13:9, 14:1-2. I agree with those Bible students who teach that the two witnesses are Enoch and Elijah who are the only saints who never tasted death and are therefore susceptible of death, unlike all other saints whose lot was "once to die", be resurrected, put on immortality and who therefore cannot be killed (as in verse 7) by the "Beast." The Angel speaking to John saying, "my witnesses" is Christ, not as sinbearer, but as the mighty King and Judge who is about to end the present world by bringing upon it extraordinary judgments. Likewise do these two witnesses come in that character, witnesses of judgment, of the avenger of His elect, and of the avalanche of destruction. Elijah and Enoch were from the beginning the prophets of judgment. (James 5:17 and Jude 14). Like the Lord Jesus, Elijah has two advents, one in spirit as John the Baptist, and the second in person, see Mal. 4:5. After John's death, the Lord said: "Elias truly shall first come," Matt. 17:11. Verse 8, "Spiritually called Sodom and Egypt" see Isa. 1:9,10 and Ezek. 23:3-19 where Jerusalem is so-called, spiritually. Verse 9, "Shall see their dead bodies three days and a half." This period is required to prove the reality of their death. But while people watch the exposed corpses, overjoyed at their destruction, the lifeless bodies take vitality again and heaven immediately recalls them.

Answers 4 and 5. Saul, in his great distress, desired to consult Samuel, his former faithful friend. Although in his lifetime he rejected the prophet's warning, yet now, since God refused to answer him either by prophets or in a dream, he hoped, as it were in defiance of God, to obtain some good advice from his old friend. For that purpose he called on the woman at En-dor, who was a necromancer, asking her to bring up Samuel from the dead. This was expressly forbidden by God. Deut. 18:11. Saul's transgression of that law is given as one of the causes for which he came to an untimely end. 1 Chron. 10:13. God in His wisdom permitted Samuel to appear to Saul through the woman. It was fitting that Samuel who condemned King Saul on earth, should come now to confirm that sentence be passed on him. 1 Sam. 15:28. Samuel, when he came up, pronounced Saul's doom. An evil spirit cannot predict future events without God's will. The woman upon seeing Samuel was greatly terrified. The word "Gods" in her exclamation means persons of majesty and splendor. Judges 9:13. Her terror proved that her witchcraft was false, that she did not expect such an unusual appearance. If it had been "a familiar spirit" assuming the appearance of the prophet, she would not have been disquieted at all. No evil spirit can change God's laws in nature to bring one up from the dead without God's will. Satan can have no power over a glorified spirit. But God might see fit that Samuel should come from the dead at this time.

Answer 6. Yes.

* * * *

Question. In regard to the resurrection body, how do you reconcile Daniel 12:2 and 2nd Cor. 5:2? The first seems to speak of the resurrection body coming from the dust of the grave, the second as coming from heaven.

—C. H. NEWMAN.

Answer. The bodies of the saints will be raised from the graves as in 1st Thess. 4:16 but that body of dust will be changed in the twinkling of an eye into a spiritual body like unto the one of the Lord Jesus Christ after resurrection. In that respect the body comes from heaven as in 2nd Cor. 5:12.

THE CHOSEN PEOPLE

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

General Information

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

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

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

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

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

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

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

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

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

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

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