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**Station A, Box 10**

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# 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: 1.

*My Dearly Beloved Friends:—*

*We salute you and pray that you will have a peaceful and joyous Christmas season.*

## CHRISTMAS THOUGHTS

It was in the middle of the night. The plains of Bethlehem were covered with darkness. The people were fast asleep all over the country. There was none to grasp the significance of that wonderful event in that manger at Bethlehem. Only a few shepherds abiding in the field, keeping watch over their flock by night, were greeted by the Angel of the Lord, announcing, "Behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10. That Angel at once dispelled the darkness of the night, for "the glory of the Lord shone around about them." This indicated that "the Light of the world" had come down to the earth and the darkness of Satan must eventually disappear entirely. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (verse 11.) Then we read in the sacred record, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (verses 13-14.)

It is interesting to note the two different sets of Angelic heralds and their distinctive messages. First comes the Angel of the Lord, whose communication is like the one contained in Isa. 9:6. "For unto us a child is born, unto us a son is given." That was intimated in anticipation, and this message was delivered in reality, at the very hour when the birth of the Holy Child actually took place. Then comes the heavenly host with its rhapsody, giving glory to God first and then proclaiming the great blessings which will ultimately come to mankind through the then born Saviour. The emphasis laid on "glory to God" leads one to believe that in connection with the birth of the Saviour occurred some great miracle for which is due to God special glory and adoration. And we need not go very far to find that they were thrilled by the

## VIRGIN BIRTH

of the Lord Jesus Christ, as we shall see presently from other parts of the Bible. Perhaps some of the "Heavenly Host" had attended Satan's lecture hall, and had heard him preach, perhaps, on Isa. 7:14, "Behold, a virgin shall conceive and bear a son" and perhaps they were swayed by his remarkable oratory and his scientific, philosophic and biological arguments against it; we do not know. Perhaps some of them became doubting Thomases. We do not know. But when they heard the Angel of Jehovah announce our Lord's birth as a fact, they came rushing down to see with their own eyes the Holy Child born of a virgin and to humbly acknowledge the supernatural power of God in all things; therefore they gave the "glory to God." We find in the Scriptures that the Angels "Seraphim" and the heavenly host are praising God continually. Isa. 6. and Rev. 4 and 5. We also learn from God's Word that on certain occasions the heavenly host sing a new song. Rev. 14:1-3. Now, the sudden outburst of praise to God by the heavenly host, on the first Christmas night, was not according to the ordinary order, it was new and different all together, based upon the supernaturalness of the virgin birth which was then realized.

## A PARALLEL

To illustrate the thought expressed above we will now call your attention to Job 38:1-7, where we find a parallel to Luke 2:13. We read there that for the humbling of Job God asked him several questions convincing him of his

of the earth? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof? When the morning stars sang together, and all the sons of God shouted for joy". Now the question is, what motive was there then which caused the special shouting and rejoicing on that particular occasion? There could be no other reason than the wonderful power of God in creating the earth, hanging it upon nothing. "He stretcheth out the north over the empty space, and hangeth the earth upon nothing." Job 26:7. Therefore it is only reasonable to conclude that the two events, in Luke and in Job, have the same underlying principle. There in Job the heavenly host was thrilled by the supernatural element in the Creator's wonderful work in laying the foundations of the earth upon nothing, and here in Luke the heavenly host was greatly stirred by the hitherto unheard of miracle of the virgin birth of the Lord Jesus Christ. The creation of the earth was a marvel, so was the virgin birth a great wonder. The word of God calls it so. "Therefore the Lord himself will give you a sign; (a wonder) behold, a virgin shall conceive, and bear a son." Isa. 7:14. And again, "The Lord will create a new thing in the earth, a woman shall encompass (literal bring forth) a man". Jer. 31:22. And so that new creation, the virgin birth of the Son of God, which is just as supernatural as the creation of the earth, called forth the emotion of and caused the heavenly host to celebrate with joy and triumph the glory of God.

#### "AND ON EARTH PEACE"

Immediately upon the adoration of God for the great miracle, the heavenly host turns to the future results of the advent of the promised Messiah. He is to be the King of kings. For a while His Kingdom is suspended because Israel as a nation rejected her King. But God told us through His prophets that the Messiah, the Branch of David will most assuredly be the righteous King who alone will bring peace on earth. The Angel Gabriel sent of God to Mary said that the Lord Jesus shall reign forever. The Lord Jesus Himself assured us of His return to take up His kingdom. The two angels in white apparel promised His return. And last but not least we have the book of Revelation in which the return of the great King is held out to us as the most certain future event to take place quickly.

And so will be fulfilled God's word, saying, "Behold, the King shall reign in righteousness" Isa. 32:1. Then only will follow on earth, peace, because peace is wedded to, and the most faithful mate of righteousness. "Righteousness and peace have kissed each other," Ps. 85:10, in reverence, and subjection.

But as long as there is sin and wickedness there can be no universal peace. "There is no peace to the wicked saith the Lord." Isa. 48:22. "and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance." Isa. 32:17. The few chosen ones who have accepted the peace made with God and are indwelt by the spirit of Christ, ever since the apostles unto this very day have demonstrated by their Christ-like life the fruitage of that spirit in following peace with all men. Hebrews 12:14.

#### TWO JEWESSES

Many Jews ask about peace. They quote Isa. 2 and 11, and Micah 4, where we are told of the great peace which is to attend the coming of the promised Messiah. "Nation shall not lift up sword against nation, neither shall they learn war any more." And they ask, "if Christ is the true Messiah who came nineteen hundred years ago, where is that promised peace?" A couple of weeks ago there came two Jewesses, 28 and 40 years of age respectively, for a personal interview. Both have been brought to accept the Lord Jesus Christ as their Saviour by coming in contact with some of our readers in different parts of the country. One of the two has a remarkable knowledge of the Hebrew. Her mind had been troubled about this peace question. She quoted the above Scripture and in addition she cited the Angel's message "on earth peace." But after she listened to the explanation she was perfectly satisfied. We had the same experience with many learned Jews who came to argue on that point. We especially referred them to Isa. 11:11, where "a second time" is mentioned in connection with the redemption of Israel, thru the Messiah. The names of countries, from which the Jews will be redeemed, given there, make it clear that the prophecy is to be fulfilled at the second coming of Christ who will bring universal peace. He is the "Prince of peace."

Again wishing you a peaceful Christmas, I am

Yours faithfully,

LEOPOLD COHN

#### EDITORIAL

**Modernism and Jewish Missions.**  
We hear much these days about Modernism. A plainer word for Modernism, and one which we think more appropriate, altho not quite so flattering, is infidelity. For any logical mind can easily comprehend that a person who has once sworn allegiance to the Lord Jesus Christ, and then turns traitor by denying these attributes to which our Lord laid claim, is just as much guilty of infidelity to the Lord, as is the person who swears falsley in the witness-box guilty of perjury to the State.

But at no point in the conduct and profession of a Modernist is his hypocrisy and treachery so completely unmasked as it is when he is brought face to face with the question of preaching the Gospel to the Jews. This is, in a way, the surest test in exposing the Modernist. For, to tell the truth, the Modernist, away down in his heart, hates Jewish Missions. This is easily understandable when we once examine his theological position. For we will discover, perhaps in shocked amazement, that the theological beliefs of the present day Modernists are identical with the beliefs of the Jews in the days when the Lord Jesus Christ was on the earth—beliefs which elicited more than once the crushing condemnation from the lips of our Lord, "Ye are of your father, the Devil!"

#### THE VIRGIN BIRTH

For instance, take the matter of the Virgin Birth. The Modernist tells us that our blessed Lord was the son of Joseph. We wonder if this Modernist knows that he is only a parrot, repeating almost verbatim the blind assertions of the blind Jews of Christ's day. "Is not this the carpenter's son?" they snarled at His holy person. Matthew 13:55. We think however that the Jews of

Christ's day were a little more honest than the Modernists of this day because the Jews at least recognized that the Lord Jesus Christ came of royal descent, of the House of David, and was therefore entitled to the kingly line; but these Modernists try even to obliterate the divine record of our Lord's ancestry from the House of David.

#### THE LORD'S DEITY

Now take the question of our Lord's deity; here again we find a startling fusion of thought and opinion with Jewish leadership of the time of our Lord Jesus Christ. "Behold now ye have heard his blasphemy" shouted the high priest when in response to his "I adjure thee by the living God that thou tellest whether thou be the Christ the Son of God," the Lord Himself answered him "Thou hast said", Matt. 26:63, 64.

#### THE RESURRECTION

Then take the matter of the resurrection, and again we find the Modernists of today in uncanny agreement with the Jews of our Lord's time. "Being grieved that they taught the people and preached thru Jesus the resurrection of the dead" is the divine record of Sadducean hatred of our Lord Jesus Christ in Acts 4:2. And we can carry the indictment still further by showing that these Modernists are in agreement on this point even with the heathen of the days of the apostles, for in Acts 17:18 we read as follows: "Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection."

And so we could go on almost without limit and identify in every point the theology of the Modernist with the theology of the haters of

Christ in the day when He was on the earth but we think no further evidence is needed than what has already been pointed out.

RENOUNCE THE EVIL

We only wonder whether there are not among these Modernists some really honest men who have not realized to what unthinkable conclusions they have committed themselves and who once having been brought face to face with the awfulness of the implications of their position, will not even now renounce those positions and confess their errors and once more fall down upon their knees before the holy presence of the Lord Jesus Christ. If even one such preacher would do this, the publishing of this editorial would be worth while many times over.

A PARADOX

But we want to point out to our friends that to be a Modernist and at the same time a believer in Jewish missionary work is an impossible paradox. For, do you not see that the Modernist having once identified himself with the position of the Jews can not very well stultify his own position by endorsing or encouraging what he has begun to term a "proselyting" movement among the Jews! That is why you hear so many of these modernists in these days babbling from their pulpits "The Jews are a noble and moral people; they are just as sure of a place in heaven as we are."

Not very far from New York is a large church which used to give to this Mission an annual offering for the carrying on of Jewish work; but a few years ago a new pastor came, who is a modernist, of a type most dangerous because so winsome and persuasive. Hardly a year passed before the church suddenly discontin-

ued its appropriation for Jewish mission work. And this is exactly what we should expect, if the Modernist is to be consistent.

JEWISH CHRISTIAN TESTIMONY

We are becoming more and more persuaded that there is a deeper object in the maintaining of a Jewish mission these days than the primary one of evangelizing the Jew. We think that the Lord is purposely calling out individual Christian men and women to support the Jewish mission enterprises not only to evangelize the Jews, but to bear a constant, daily and persistent testimony to these Modernists that here are Jews who are believers in the Lord Jesus Christ and who are not partakers with their forefathers in the rejection of the Christ who came two thousand years ago. And these Modernists may continue to fellowship and dine and banquet with the Reformed Jewish rabbis and they may continue to fritter away their time with their hypocritical profession of love for Christ, while at the same moment they fawn upon, and flatter, Christ-hating Jewish Rabbis, and loudly prate that "Good Jew, good Roman Catholic, good Protestant, all are on the road to heaven!" But down in their heart of hearts they know how barren is their own soul, and how false their profession, and how fraudulent their pretensions, and just as surely as there is a God in heaven, they will have to stand some day before the Maker of earth and heaven and give an account of their treason to the Lord Jesus Christ, and of the "broad, liberal universality" of their "gospel". And we thank God we won't have to be in their shoes on that day, and to us will not be laid the charge of the misleading and wreckage of uncounted thousands of souls of young men and women. But in that day, we are

satisfied, this very Jewish mission testimony of ours, made possible by the thousands of God's true children who, at self-sacrifice, send in their small gifts, will rise in judgment to witness against them.

STARTLING IMPLICATIONS

If the Modernist is correct in his theological position then the Jews who shouted, "Crucify Him! Crucify Him!" were also right; and the Modernist owes those Jews a debt of gratitude and a vote of thanks for having so bravely done their duty in crucifying a man who called himself the Son of God. Because, as even the most obtuse Modernist must admit, the only reason the Jews crucified our Lord was because He "made himself equal with God!" In other words, if the Modernist of today had lived 1900 years ago, he would have been a member of that wicked throng who shouted on that most awful day, "Release unto us Barabbas!" His lips too would have joined in the Satanic taunt, "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." And he, too, would have joined the thieves, and "cast the same in his teeth."

So there you are, Mr. Modernist, that is your picture, with your mask and veneer of "culture" and "scholarship" torn away. And we pity you, and we also blame you; for you make it hard, much harder than you know, for us to do true Gospel work among the Jews; and you make it hard, perhaps you will never know in this world how hard, for the few faithful sheep in our Lord's fold, to "hold fast" what they have, to strengthen the things that remain. May the Lord have mercy upon your soul and bring you back to Himself.

\* \* \* \*

"Have You Received Your Pentecost"? This is the title of a 24 page tract that has just been written by our dear friend and brother, Chas. F. Reitzel, Altoona, Pa. We have examined it and wish to commend it highly to any child of God who is being perplexed concerning the question of so-called Pentecost or second blessing. Without malice, without vindictiveness, Pastor Reitzel gives the pure Scripture teaching on this subject.

Copies of the tract can be had at six cents each from our office, or orders may be sent direct to Pastor Chas. F. Reitzel, Altoona, Pa.

SUMMARY OF CONTRIBUTIONS RECEIVED FROM OCTOBER 1st TO OCTOBER 31st, 1925 Covering Receipt Numbers 5,866 to 6,743 Inclusive

For General Fund .....	\$4,357.99
For Relief to the Poor .....	192.45
For Literature Fund (Bibles and Tracts) .....	118.68
"The Chosen People" (Subscriptions) .....	430.10
Dispensary Income Account .....	103.56
For Work Among the Children .....	151.50
For "The Shepherd Of Israel" .....	481.75
For Plaza Branch Account .....	220.00
For Jewish Christian Home .....	141.00

Total for All Purposes ..... \$6,197.03

## FRANK H. MARSTON

Just as we go to press, word comes that our beloved President, Mr. Frank H. Marston, has been called home, to be with the Lord, whom he served faithfully for so many years.

The loss, both to fellow Trustees and to Mission Workers, is irreparable. Nor can mere words express any adequate sense of what his life has meant to us who were in contact with him. We can only content ourselves by putting down here a very few of the salient facts that have marked a life of wonderfully sweet and simple service for the Lord.

Mr. Marston had just passed his 75th birthday, last August, when he was stricken with the acute attack which finally brought on his death today, November 23d, at 1:30 P.M. For some thirty years past, he was one of the mainstays of this Mission; within a year after we started the work here in Brooklyn, in 1894 he became interested, and was the second friend the Lord gave us in this strange city. Shortly after, his daughter, Miss Ella T. Marston, felt led of God to offer her volunteer help in the Mission, in whatever capacity she could be used, and from that time to this, both father and daughter have been the most faithful and most tireless friends we ever have had. In the years that followed, when the Mission went through fiery trials and persecutions that would have shattered to pieces any work, humanly speaking, this father and daughter took their stand like a flint, and determined, at all cost, to defend the work to



which they knew the Lord had led them. Sometimes it meant many hours taken from his busy and taxing business life, but these he freely gave, always putting the Lord's business ahead of his own material welfare. Sometimes in seasons of great stress, it meant hours spent far into the night, and again he was not found wanting. At other times, in his aggressive defense of this Mission, he was face to face with a possible break with friends of many years standing; but this issue he faced squarely, fought it out in his own soul, and then took his stand.

As the presiding officer at our Trustees' meetings, he impressed all of us with his calmness of spirit, his sense of justice for all, his sound judgment, and above all, his utter dependence upon the Holy Spirit's leading. His deeply rooted integrity can be well realized when we mention that often in the Board discussions of some proposed step, he would remark, "Brethren, I feel about this Jewish Mission that we want to do everything here tonight as though we knew that all we have done would appear tomorrow morning on the front page of *The New York Times*."

To the family that remains, we extend our deep sympathy, altho we feel the need of it ourselves; we have lost a true friend. Heaven is richer this day, and earth is poorer, for his going. We thank God that it was our privilege during these 30 years to call him our friend, and we shall see him again, either at the rapture of the saints or on the other shore, where he has gone on a little bit ahead of the rest of us.

## INCIDENTS IN THE WORK

By Miss A. E. Sussdorff

At one of our evening meetings, a girl of about ten came to me and asked if it was right for a Jew to believe in Jesus. I explained that it was right, that Jesus is the Messiah all Jews are looking for, and explained in a simple way why Jesus died. The little girl then said, "But I do not want to be a Gentile." I then told her she would not be a Gentile but a true Jewess. She then asked the difference between the Roman Catholic church and the Mission. I explained it to her as simply as I could, and when I finished I asked her if she prayed. She then told me she was not sure that she prayed at all, but, "I do believe in one God." I then told her to pray in this manner: "Oh God, is Jesus our Messiah? If He is, help me to believe in Him and help me to understand the Bible lessons." She was satisfied with this suggestion, and was anxious to have a longer talk. Please pray for this dear little girl.

\* \* \* \*

I was called to the home of a Jew who told me he was a socialist and believed that we must live and let others live. He had many labor troubles, to which I listened patiently. He wasn't one bit interested in the Christian religion. When my turn came to talk, I asked him if he believed in God. He claimed that he did, so I began testing him about Moses and their Passover, and he was so surprised, that I, a Gentile, could speak to him in his own tongue. I quoted some passages in Hebrew, and he did too; he finally forgot he was a socialist, and soon saw he was a sinner and needed salvation. His wife came in and listened; she is a believer in Jesus. Her sister was visiting the home, and she also

listened for a long time, and finally said, "Oh I have given up my faith in God absolutely. I have recently come to this country and just before I left my home, there was a terrible uprising of Christians against the Jews, and they took twelve religious men who were of Jewish faith, one being a Rabbi, and shot them for no other reason than that they were Jews. Why did not God paralyze their hands for killing these men?" I then explained that these Russians who killed the Jews were not Christians, and as long as Jews reject their Messiah, how can He bless and answer prayer. My heart ached for this dear woman. I prayed God to show her the light. She took a copy of *The Shepherd of Israel* and seemed interested in the little paper. On leaving this home the socialist asked me to give him a Bible in Yiddish.

\* \* \* \*

I was attending a meeting in New York where I spoke to a young Jewess. When I asked her if she believed she was quite annoyed at the question and replied, "Why, I am a Jewess." I then said, "Don't you believe in God?" She answered, "Well, yes, I do, but I mainly believe in doing right to everyone and being charitable." I then asked, "How about your sins?" She laughed and told me she did not think she was sinful, she always tried to do right, and all these stories about Moses were the imagination of people, nothing to them. I then told her of my work, because I spoke some words in Jewish she wanted to know how I, a Gentile, could know how to speak Jewish. I told her of my Pastor who had been a Rabbi and now believed in Jesus as his Messiah, and many Jews come to our Mission and believe. She then said, "My, he will get punished for that, that is a great sin." "Why," I answered, "you do not believe in sin and how can you say Mr. Cohn will be punished?" I then had the girl thinking; she had no answer for me, and became quite willing to have me tell her more regarding the Messiah

while walking with me and leaving her companions. I begged of her to read the Bible. She half promised. Pray for this young lady.

\* \* \* \*

### PROVING CHRIST'S CREDENTIALS

BY PHILIP ENGLANDER

God has blessed our meetings both in numbers of visitors as well as in the interest of the audiences. The spirit of these meetings is just marvelous. The people in the audience are very quiet. They are alert not to miss a word from the preacher, a thing unusual in Jewish missions. That they appreciate the preaching is shown by the silent but effective hearty handshake they give to the speaker at the end of the meetings! Truly the Spirit is working in our Gospel meetings.

After the Gospel service they gather usually in groups, outside, in front of the mission building, discussing the claims to the Messiahship by Christ. One evening I went near such a group, when one remarked, "I will not believe unless they show me plainly in the Old Testament that God said, that Jesus is the Messiah". I then called his attention to the fact that when one comes over from Russia he must have a passport, in which a full description of the bearer is given for identification. The Russian man comes to America showing his passport to the authorities and is admitted on that strength. They never saw the man before but they know of a certainty that his identification is established because the description in the document tallies exactly. Likewise we have in the Bible the full description of the Messiah. It gives the place of His birth (Micah 5:1;) the time of his coming (Mal. 3:1; Daniel 9). The Bible tells us of the miracles and wonderful works He would

do. Isa. 42: 1-10. These and many other descriptions of the Messiah are fulfilled in no other person than in the Lord Jesus. Then he asked, "If it was so, why does not the whole Jewish community believe in Him?" "Don't the Rabbis know the Bible?" he queried. "No," I said, "the prophet has foretold that the Bible will be to them a sealed book (Is. 29); that's why they cannot see the truth therein." This helped him a great deal to see the Rabbis in a different light.

One morning coming to the Mission, I noticed a man standing at the corner, near the building reading the Hebrew sign on the building. I greeted and invited him to come in with me for a quiet talk on religion. He followed me and instead of listening to what I had to say about his lost condition without the Saviour, he tried to persuade me to take from him a life insurance policy. I gave him a chance to say all he wanted. He mentioned that for so much I could be insured for \$1000. and after 20 years I would get the full amount back. "And in case of death?" I asked, "Then your family will get it", he replied. "But what will I get out of it? Nothing? If so," I continued, "I know of a better Insurance Company, where the insurance will go with me even in case of death." At that I read to him John 3: 16. as our insurance policy.

Mr. G. had never before seen a New Testament before our meeting. He now offered to pay for it, and asked me for about half an hour to study with him the New and Old Testament which I did gladly. We had earnest prayer to God before we parted.

I praise God for having kept me twenty years in this Mission. It has been my great privilege to see many Jewish sinners surrender to and accept the Lord Jesus as their only Saviour.

### JEWISH NOTES

The slaughter of hundreds of Jews and Syrians in Damascus, Syria, by the French General Sarrail has been compared by the Jews to the cruelties perpetrated by Titus when he entered Jerusalem nearly 2000 years ago. The Jews are very glad now that the Mandate over Palestine was not given to the French government. They say that the management and treatment given to Arabs and Jews alike in Palestine by the English government stands out in striking contrast to that of the French Government in Syria. The French General exhibited on the promenade of Damascus corpses without heads, hands and legs, which was a most horrible spectacle to the Arabs and which proved the most potent-force in stirring the Syrians to an unparalleled uprising against the French.

Damascus has a rich history both in the Bible and in Arabic records. First we find Damascus in the narrative of Abraham's battle against Chedorlaomer and his associate kings. Gen. 14:15. Then we read in Gen. 15:2 that Eliezer, steward of Abraham's house was of Damascus. There is a legend among the Arabs that Eliezer himself built the city of Damascus. Then we read in II Samuel 8, that David stationed in Damascus garrisons "and the Syrians became servants to David, and brought gifts." This David was compelled to do because the Syrians had first shown their enmity to him. They had come to succor David's enemy, Hadadezer, King of Zobah. But we do not read of any such savage cruelties in David's dealings with Damascus.

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The following excerpt is from the *New York Times*

Ophir, land of rich gold mines that supplied metal for the decorations of King Solomon's temple, was in South America according to Dr. van Hauch, of Vienna, who has been exploring the forests of Peru, says, "Popular Mechanics". The fabled country has been the subject of speculation for years and has been variously located in Arabia, India or South America. In support of his theory the Vienna explorer declares that he found an Indian tribe of 300 whose features bore

a Jewish cast and whose language contained many words like those of the ancient Hebrew.

The name Solomon had been given to a number of men in the tribe, and legends were told him of a race of seafaring men who landed on the banks of the river Hualla and carried away quantities of gold ore. They called the region around the river Ophira. Dr. van Hauch believes that the strangers may have been King Solomon's sailors and that the three years' absence of his fleet mentioned in Biblical accounts is explained by the long journey to Peru.

Columbus believed that he had found the source of Solomon's riches when he set foot on the West Indies. The African theory is based on the discovery of ancient mines among ruins south of the Zambesi river and a seventeenth-century writing to the effect that one was the Abyssinian mine from which the Queen of Sheba obtained most of the gold she gave King Solomon.

\* \* \* \*

Dr. Grimme Professor of Semitic Philology at the University of Munster has at last mastered the entire alphabet of the inscriptions found on tablets dug up in a buried Egyptian Temple on the Serabit el Chadem plateau of Mt. Sinai. He has already deciphered the first three lines in which is recorded the saving of Moses by Pharaoh's daughter from the bullrushes. It reads as follows: "I, Moses, mountain chief, and head priest of the temple, thank Pharaoh Hiachepsut for having drawn me out of the Nile and helped me to attain high dignities." The professor said, "My heart stood still as I read." The tablets were written in the year 1479 B. C. which is in agreement with the dates of Moses' life fixed in the Bible. The tablets were found by Flinders Petri, an English explorer in 1905. Unable to remove the stones because of their weight Petri photographed and made plaster casts of them and reburied them in a place of which he alone knows the exact location. The writing on the tablets remained a riddle until 1916 when Allen Gardiner, the eminent English Egyptologist managed to establish certain Mosaic consonants. Now Dr. Grimme proceeded from this point

until he had made full discovery of the writing.

The more discoveries they make along these lines the more firmly are the Bible accounts established as true. There are still many higher critics who deny the story of Moses, and are cocksure that there was no knowledge of the art of writing at the time of Moses. We wonder if this will put them to shame.

\* \* \* \*

There is a collection of documents in the National Historical Museum of the McGill University of Montreal concerning the Jewish deliverance from Egypt and the epoch of Moses. In that collection is found some of the bricks without straw, which the Jews had to make for Pharaoh. Other tablets confirm the final deliverance of the Jews from slavery. There is also one in the form of a letter which a woman in Jericho wrote at the time when Joshua besieged the city. The woman bitterly complains of and denounces Joshua who captured her two sons and refused to release them. There are other documents which describe the wanderings of the Jews in the wilderness after they went out of Egypt, just the way it is narrated in the Bible.

\* \* \* \*

Judging by the vast amounts raised among the Jews during the last few years for all purposes, which total so far in the neighborhood of \$30,000,000, one might conclude that the Jews are the richest people on earth. This would be in accord with the old adage "as rich as a Jew". But it is far from being so. The Jews as a people are the poorest among all other nations. With all their readiness to give freely, there is not a single Rockefeller, or a Morgan or a Ford among them. Among the twenty-five Americans who head the income tax list there is only one Jew, Felix M. Warburg, who is the twenty-fourth on the list. Henry Ford paid an income tax of more than \$20,000,000. The Jews because of their liberality made themselves more conspicuous in the public eye than other people who do not give so much to charity. Therefore the world has made a mistake in counting them the richest people. It would be more true to reverse that adage and say instead "as rich as the Gentile."

## WIT AND WISDOM FROM THE TALMUD

### Number 2

The Midrash Hagadah gives the following account of the giving of the Holy law on Mt. Sinai. It relates that when God was about to deliver the Holy Law to mankind He convoked all the nations of the earth and proposed: "To which nation shall I entrust this treasure? Who is most prepared and worthy to receive and hold it in trust for all mankind?" Each of the nations shouted, "I, I shall have it. I am strong. I am brave. I am rich". The divine voice replied, "That is not enough. I want you to show me where is woman most respected and most worthy of respect? Where is marriage most sacred? Where is the wife and the mother pure, faithful, kind and self-sacrificing?" At this criterion the nations became silent, and finally retired. Then the arena was left to Sarah, Rebecca, Miriam, Deborah, Huldah, Rachel and all the other good Biblical and Talmudical models of womanhood. On account of them God decided to give the Holy Law to that nation who produced such true womanhood. This shows how great an opinion those ancient Rabbis must have had of women to make such a statement.

\* \* \* \*

The husband must not strike his wife; if he does, he is liable for "damage", "pain" and "shame." The value of these three items has to be paid according to the Talmudic law to a stranger. "A man should always be careful lest he vex his wife; for as her tears come easily, the vexation put upon her comes near to God; since, tho all other gates be shut the gate of tears is never closed." B. M. 59a.

## QUESTIONS AND ANSWERS

Question. *What does Romans 11: 26 mean?*

*Answer.* In the preceding verses we are told that God permitted the Jewish national blindness (the remnant not included) for the sake of saving the Gentiles, whom He loves dearly. God has been waiting, lovingly and patiently, for them to avail themselves of that open door for them to become children of God. If they reject Christ their only salvation, their sin will be great. With God there is a certain measure for sin, and when it is full the punishment comes. Israel had to wait for their entrance to Palestine until the fullness of the sin of the Amorites came. Gen. 15: 16. When, therefore, that fullness of the Gentiles' sin for rejecting Christ will come, the punishment, the great tribulation, is sure to follow. In Zech. 13: 8-9, God tells us that after the tribulation under the Beast, only one-third of the Jews will be left and will have to go through the fire and be refined. To that last remnant Paul refers saying, "all Israel shall be saved." In their affliction they will supplicate for the Son of God to come and save them and then He will come and all His saints with Him.

\* \* \* \*

Question: *Is a person saved before or after baptism?* Acts 22:16, Acts 2:38.

C. R. MERRIFIELD

*Answer:* Faith in the Lord Jesus Christ the Son of God who gave His life as a sacrifice to make atonement for the sin of the believer, according to God's own word, is the only element by which we are saved. Again, when we truly believe in Him we will gladly and lovingly obey Him who wants us to be baptized and thereby symbolically show that our sins have been washed away, 1 Cor. 6:11, by the blood of the Saviour, like as filth is washed away by water. The Holy Spirit is carefully adding "calling on the name of the Lord" indicating that after the showing by the sign of baptism that the sins had been washed away, one must not rest there, but calling upon His name, follow Him and lay hold on His righteousness.

\* \* \* \*

Question 1. *What does Jesus mean in Matt. 23:8? Has this any bearing on ministerial titles like "Doctor" and "Rev"?*

Question 2. *Who stands on the Mt. of Olives in Zech. 14:4?*

DON CARLOS

*Answer 1.* The Lord Jesus warns His disciples against being like those rabbis who took to themselves titles of honor and dominion. The Talmudists went so far in their teaching concerning the rabbis as to decree a definite command to fear the rabbi as much as one fears God. They, therefore, like the pope in Rome, assumed the greatest authority over the consciences of the people, dominion over their faith and thus exacting their implicit submission. Now as touching the application to Christian preachers with their titles, like Doctor and Reverend these prefixed words are empty phrases and without meaning, when compared to the appellation "rabbi" and its significance to the Jewish mind. While it is Scriptural and proper for people to show respect and gratitude to those who have been the means of their spiritual good, 1 Tim. 5:17, the Church has meted out that article, honor to the pastor, in so small a measure that she need never be alarmed, over the pastor ever assuming the authority of the rabbi.

*Answer 2.* The Lord Jesus Christ upon His return in glory.

\* \* \* \*

Question: *Some of us do not understand the 26th verse of the 14th chapter of Deut. Will you kindly give us the meaning?*

MRS. E. L. MILES

*Answer:* There were three kinds of tithes; first they had to tithe all the produce of the land and give it to the Levites as commanded in Numbers 18:21-26. This was called by the ancient rabbis "the first tithe." From what remained they had to take another tithe, called "second tithe." This "second tithe" was to be taken to Jerusalem and be consumed by the landowner and his family, in any way they desired. Deut. 14:26. Then a third tithe had to be taken from what remained. This was called "the tithe for the poor," as it had to be given to the needy ones. This third tithe was taken every third year. Deut 14:29. Thus the tithes numbers 1 and 2 were to be taken in the first, second, fourth and fifth years, while numbers 1 and 3 in the third and sixth years, the seventh year being a Sabbatical year and no tithing being permissible therein.

Question: *In an article by Prof. I. S. McFadyen (Glasgow University) he is pointing out the "discrepancies" (he is a Higher Critic) of 2 Sam. 24:24 and 1 Chron. 21:25. I have always regarded the latter as an amplification of the former but shall be glad if you will answer. Is there anything in the old Jewish law of buying and selling that might throw irrefutable light on the shekels of silver and the "full price" 600 shekels of gold? Would the 50 shekels cover the price of the oxen and wood and bind the bargain till Araunah had settled on the 600 of gold?*

MRS. JOHN BAIN

Answer: If we insert a comma (which was never used in the Hebrew but left for the reader to understand) after the word "threshing-floor" in 2 Samuel, it harmonizes with 1 Chron. perfectly. David bought the oxen for fifty shekels of silver which is stated in 2 Samuel omitting the price of the threshing-floor, for which he paid six hundred shekels of gold stated in 1 Chron. and omitting here the price of the oxen. The irrefutable proof is the word "place" in 1 Chron. "so David gave to Ornan (or Araunah) for the PLACE six hundred shekels of gold." This word does not occur in 2 Samuel. The fact is that those so called higher critics have a mind which is very shallow and mischievous.

\* \* \* \*

Question 1. *Will the Lord come before the hour of tribulation or after?*

Question 2. *Please explain 11 Thess. 2:3?*

I. L. CRUM

Answer 1. "For the Lord Himself shall descend from heaven with a shout—Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." 1 Thess. 4:15-18. This will take place immediately before the man of sin, Antichrist, is revealed. Then will follow the terrible reign of Antichrist, called the great tribulation, Matt. 24:15-27, which will last three and a half years, the half week of Daniel 9:27. During that time of the great tribulation the resurrected and translated saints will be with the Lord to whom they had been caught up. At the end of that terrible period the Lord comes down to the earth and all the saints with Him, Zech. 14:5. "Because thou has kept the word of my patience, I

also will keep thee from the hour of temptation (the tribulation) which shall come upon all the world." Rev. 3:10. This is in harmony with 1 Thess. 4:16-17.

Answer 2. You will notice that the correct reading for "the day of Christ" is the "day of the Lord," an expression which always refers to the day of judgments, the great tribulation. Isa. 2:12. The Thessalonian Christians were misled to believe that the tribulation was then at hand and they had not been caught up to meet the Lord in the air as taught in the Church. This disturbed their minds and spirits to a great extent. Therefore the Holy Spirit thru Paul, adduces those proofs to their satisfaction.

\* \* \* \*

Question. *Please explain Mal. 4:5, 6. Does this mean that God will send Elijah the prophet in Old Testament from Heaven to preach to us before the second coming of Christ and that Christ will not return until God has sent Elijah to preach to us?*

MR. LEROY KOCH.

Answer. The prophecy concerning Elijah embraces a two-fold advent, first the virtual, the voice in the wilderness, then the literal Elijah, before the return of the Lord to the earth. The Angel of the Lord, in his message to Zacharias, used the following words: "And he shall go before him in the spirit and power of Elias." Luke 1:17. Thus, John the Baptist performed the mission of Elijah for the first Advent only, while the second advent of Elijah will be literal, the precursor of the great and terrible day. "And Jesus answered and said to them, Elias truly shall first come, and restore all things." Matt. 17:11. When John was asked by the Jews if he was Elijah, meaning the literal Elijah, he answered "No," yet in another sense he was Elijah.

The prophet Elijah's coming will take place after the rapture, during the terrible judgments, under Antichrist, thus not "to preach to us" as you say. In Rev. 11:3 we are told of "my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth." It has been proven without a shadow of doubt that the two witnesses will be Elijah and Enoch, both of whom were prophets of judgment. Judge 14-15.

## THE CHOSEN PEOPLE

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### 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 about \$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 Jews is further being accomplished by 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, two 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.

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