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THE CHOSEN PEOPLE

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

Ps. 121:4.



JOSEPH HOFFMAN COHN, *Editor*

Station A, Box 10

Brooklyn, N. Y.

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(Yiddish-English)

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THE CHOSEN PEOPLE

Published Monthly, except during the Summer, as a medium of information concerning Israel, and the work of the American Board of Missions to the Jews, Inc. *Subscription Price*, fifty cents yearly. Failure to receive the paper should be promptly reported. *Remittances* should be sent by the safest means at your disposal; *cash should be registered*.

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

General Information

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews 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 \$60,000 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 any many towns of the United States; and finally by our Yiddish-English monthly paper, *The Shepherd of Israel* which has a large circulation among the Jews in all parts of the world.

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

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

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

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

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

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

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

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

of the principal duties which rested upon the Jew, that he was to be a witness to the Gentile, and bring the Gentile to the knowledge of God. The Temple itself had a court of the Gentiles.

Cornelius and Lydia therefore stand out as types and encouragement for all peoples of all tribes and of all nations. Their experiences teach us that God is always ready to respond to any who will call upon Him, of whatever race, of whatever color. This truth came with a powerful shock to Peter himself, for we have the words of Peter expressed in what must have been gasping astonishment. "Of a truth I perceive that God is no respecter of persons." Acts 10:34.

We would say that Cornelius and Lydia both were in a lost condition until they had actually accepted the Lord Jesus Christ as Lord and Saviour. Their sincere searching of the truth however was so pleasing to God that it was He who saw to it that they should find true salvation through the Lord Jesus Christ. The Israelites of the old dispensation, who died as devout Jews, keeping all the law as best they could, fulfilling the requirements of the sacrifices, looking forward to the coming of the Messiah, in full faith and hope, these Jews were those who were waiting in Paradise for their release to be made a reality just as soon as the actual work of atonement had been accomplished on the cross by the sacrifice of the Lord Jesus Christ.

Answer 2. The command in Acts 15:21 that the child of God shall abstain from blood, was given because the heathen were in the habit of unspeakably vile practices in connection with their idol worship. And in such abominable worship they made sacrifices of meats and of blood. The child of God therefore who would eat such meat and would drink such blood, would thereby consciously or unconsciously be partaking of the sin of idol worship. This was what the council of Jerusalem sought to prevent. The command in Gen. 9:4-6 was given thus early in the history of the human race because God was emphasizing over and over again the importance of the blood. See Lev. 17:11, "It is the blood that maketh atonement for the soul."

Question 1. Please inform me in regard to John 4:20. In the discourse of Jesus with the woman at the well, to what was she referring in regard to her

fathers, or our fathers worshipping in this mountain? Was she referring to that Temple which was built in Samaria, or to something else?

Question 2. Please give me some information concerning this Temple. When built, how long it stood, who built it, when and how destroyed? —V. S.

Answer 1. The Samaritans were considered a remnant of the northern kingdom which was established on the separation of Israel and Judah. About 883 B. C. the city of Samaria became the capital of this Israelitish kingdom. Later the Assyrians came up against Samaria, besieged it, and finally took it. See 2nd Kings 18:9. The inhabitants were scattered to all parts of Assyria and colonists were sent to take their places. Thus there grew up a mixed or mongrel race, which however laid claims to Israelitish origin. They developed a mixed form of religion, partly Israelitish and partly idolatrous. Thus they were taught that they should worship God in the mountain of Samaria, and it was to this that the woman of Samaria had reference when she spoke to the Lord Jesus Christ. The Jews who comprised the southern kingdom with Jerusalem as the capital and with the tribes of Judah and Benjamin and half of the tribe of Levi as the nucleus of the nation, kept of course to Jerusalem as the place which God had appointed for worship, and to this Judah kingdom there flocked back many of the ten tribes, who thus became merged with the true nation of Israel.

Answer 2. We suppose you refer to the second Temple built in the restoration days of Ezra under the decree of Cyrus. About the year 20 B. C. Herod rebuilt this Temple on a most magnificent scale. Herod sought Jewish favor; he had erected many heathen temples, and now he felt it was not fitting that the temple of his capital should be less magnificent than those he had built elsewhere. As the Jewish law forbade any but priests to enter the temple, Herod employed one thousand of them as masons and carpenters. This Temple was of the same dimensions as Solomon's Temple. In the year 70 A. D. Titus came with an army, set siege to Jerusalem, finally took the city captive, destroyed the Temple, scattered the Jews, and since then there has been no temple, no priesthood, no central place of worship.

THE CHOSEN PEOPLE

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JOSEPH HOFFMAN COHN
Editor
MISS ELLA T. MARSTON
Associate Editor

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Salutation

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

Dearly beloved friends:—

This is to be a good-bye letter. For with this issue we suspend publication until October, a custom we have followed these nearly forty years. We think of those beautiful words in Hebrews 13:20, 21:—

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

For we have truly come "unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Hebrews 12:22-24. And we are soon to witness the promise and the warning, a promise to the child of God, and a warning to him who rejects the blessed salvation held out for these 1900 years to a world which lieth in the Wicked One:—"Yet once more I shake not the earth only, but also heaven."

We are living in such a day that we must be ready even without a moment's notice, to hear the blessed shout from the skies, when our Lord shall descend from heaven and we shall be caught up to meet Him in the air. So many of our friends have been beseeching us to discuss the tribulation and the Church, that we have felt impelled to devote much space in this issue to that question, with the hope and prayer that the Lord will use our testimony for the comfort of His people, and for the awakening of others to whom these blessed truths have so far meant nothing.

In the meantime, we wait patiently, together with many thousands of saints, for the consolation of Israel. We are convinced that nothing is more important to the heart of the Lord Jesus Christ in the present world overturning, than that His true followers shall give themselves with more intensive prayer and labor than ever before to the task of the speedy ingathering from among the families of Israel of those who are to form His Bride and to complete His body.

For the summer months, we count much upon you, each friend of this Mission; these are so often the lean months of the year; but our Lord is able to make them fat. We count upon your prayers, upon your fellowship, as the Lord leads you. And if He shall tarry, it will be a joy to greet you next October and to tell how the Lord has dealt with us. If on the other hand, that blessed shout from heaven shall have come, it will be a far greater joy to participate in a reunion of the friends and dear ones we have loved, a reunion from which there shall never again be a parting. May that day come speedily!

Ever faithfully yours in His service,

JOSEPH HOFFMAN COHN.

EDITORIAL

"Hands Off the Jews." A striking article has been recently written by our friend, Rev. G. A. Griswood of Dallas, Texas. It is so instructive with regard to the relation of the Lord's people in the present hour to Israel, that we felt constrained to publish it in tract form, with Mr. Griswood's permission. He writes, "By all means publish it if you can. I am sorry to see so many Gentiles, especially they of the true Church, acting in such an outlandish manner toward Israel. So many unnecessary things are being said, and Israel is being blamed for things she has never done. It has cost me plenty to stand for the entire counsel of God, and I will no doubt lose a lot of friends over this article, but I cannot refrain when the truth is at stake. I thank God for your stand and loyalty to His Word."

The tract will cost 5c. a copy, \$3.00 per hundred. We hope our friends will order these in large numbers and give them wings.

"Eye for Aye". This is the title of a booklet written by our Treasurer, Mr. Paul H. Graef. It consists of 148 pages, and contains in simple direct form, a diagrammatic setting forth of the way of salvation. The book contains some beautifully executed plates and original drawings, setting forth the work of the Son on the Cross. Because of its unique character, it is difficult to describe the book and do it justice.

We offer the book at 50c. a copy, with the understanding that if it is not the sort of book that you can use profitably, send it back to us, and we will refund the 50c. promptly.

Other New Tracts. In response to many demands, we have now reprinted from THE CHOSEN PEOPLE for January, the article entitled, "The Time of the Promise". Among the many gracious letters of commendation which came

to us, one from the President of one of the oldest colleges in America, was especially gratifying, as though he had placed his hand on our shoulders and had said, "God bless you." We quote a few sentences:—"This is one of the best presentations, if not the best presentation, I have ever read. I am wondering whether you will issue this statement in tract form . . . it certainly should have a wide circulation."

So, the tract is ready and we hope our friends will literally seize upon it and distribute it like the leaves of autumn; and pray earnestly that the Lord will use the tract to the awakening of many of His most devoted children, to a realization of the burden of responsibility now resting upon each child of God with regard to Israel. The price is 5c. a copy, \$3.00 a hundred, \$20.00 a thousand. The enemy is busy sowing the tares of hate and bigotry and ignorance. Shall not the children of light, be just a little busier, just a little more active, and just a little bit wiser in the use of the enlightenment the Lord has given us?

A letter in today's mail contains the suggestive sentence, "Am always looking for THE CHOSEN PEOPLE, and will soon miss it. I read the paper and then pass it on. Why not suggest it in your Editorial?"

So, we suggest it now. We are minded of the pathetic ultimatum of Mordecai to Esther, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14.

If each one of our readers could reach ten others this summer with the message of Israel's need, what a mighty Niagara of power would be unleashed for the Master's use!

QUESTIONS AND ANSWERS

Question 1. *Please explain 2nd Kings 17:32, 33 and 41st verse. Sounds like a contradiction.*

Question 2. *In 2nd Chron. 21:5 says Jehoram was 32 years when he began to reign and reigned 8 years and was succeeded by his youngest son who was 42 years when he began to reign. How could that be?*

—W. B. Y.

Answer 1. No, there is no contradiction here, but rather a sad statement of truth. Instead of Israel remembering the covenant which God had made with them, that they should serve no other gods but the one true God, we find them now becoming so dense in their misunderstanding of God's will and so unwilling to obey Him, that they mingled the religion of the heathen together with the religion of God. From this mixture we trace the rise of the Samaritans, with all of the evil which these people brought in later years.

Answer 2. Matthew Henry explains the discrepancy by calling attention to the fact that 2nd Kings 8:26 gives the age of the youngest son of Jehoram as 22 when he began to reign, and that some expositors take the age of 42 to be that of his mother, Athaliah, for in the original Hebrew the reading is, "He was the son of 42 years." That is, he was the son of a mother that was of that age. It is possible that such a calculation was followed in this case of scripture as a means of reproach to him, because he allowed this wicked mother to manage him and do what she would with him. Other expositors are of the opinion that the difficulty here arises from the mistake of some transcriber who put 42 for 22, and the copies by which the error should have been corrected might have been lost. Many ancient translations read it here as 22.

* * * *

Question. *Kindly explain Isaiah 60:9, whether Tarshish refers to one nation in particular, or many? And, if it is not future at the time of Christ's reign on earth?*

—G. A. P.

Answer. There was no such geographic locality known as Tarshish. In ancient times, the word "Tarshish" was used to denote some far distant place, lying in the remotest region of the earth. Isaiah 66:19, for instance, speaks of "Tarshish" as among "the isles afar off, that have not heard my

fame, neither have seen my glory." Any large vessel capable of making a long sea-voyage was styled, "a ship of Tarshish," although this did not necessarily mean that a vessel sailed to and from Tarshish. See Psalm 48:7. It is as we might say in the English language "from far-off Cathay," by which we mean some fabled far-distant place. The term "ships of Tarshish" is rendered by Jewish scholars, "sea-ships." Jerome II renders "Tarshish" by "sea" in many instances. Thus, the reference which you have to Isaiah 60:9 gives us the picture of the ships from all seas of the earth bringing the Jewish Nation to the land of Palestine, literally from "the seven seas."

* * * *

Question 1. *I am told by some Bible students that Lydia of Philippi and Cornelius of Caesarea were lost. Had they not accepted the Jewish faith, having turned from idols to the living and true God? They had not heard of the Gospel faith in Christ which places one in the Church, His Bride. Had they died before Paul or Peter had preached Jesus and Him crucified wouldn't they have been gathered in as Old Testament saints? I always think it is rejection of Christ that condemns. Lydia and Cornelius had not heard of salvation through Him before. Were there none saved except Jews in Old Testament times? I mean after God called out the Jews as a nation. Are there any people today who have never heard of Christ and yet worship God as did Enoch, Noah and others? Again, are children too young to accept or reject Christ in His Church?*

Question 2. *In last Sunday's lesson we wondered if Gentiles are today prohibited to eat blood as given to Noah, Gen. 9:4, and stated in the decision of the first Church Council. May I have your explanation of Gen. 9:4 and 9:6 please as affecting us today?* —M. W.

Answer 1. Both Cornelius and Lydia, the Word tells us, were devout, and feared God; in other words they had already been seeking God and had evidently accepted the only revelation that God had vouchsafed to them, by accepting the Old Testament instruction given doubtless by devout Jews. Through all of the time that God was dealing with the Jews exclusively, He also had provided a way by which the Jewish nation was to secure converts, or proselytes. In fact this was one

revenue. With the increase of the Jewish population and the development of the land the country is being enriched and the financial position strengthened.

With the speeding up of the return of the Jews to their own land, may we not anticipate the hastening of the return of the Lord Jesus, the King of the Jews? World events warn us of the possibility, and the prospect grows brighter every day.—*Immanuel's Witness*.

* * * *

From a stirring article entitled "The Great Red Dragon and the Woman's Child" written by our Brother Louis Bauman of Long Beach, California, and published in the King's Business of March, 1934, we quote a few striking sentences:—"As in ages past, that eternal problem—the Jew—has ever divided the world into two great camps, Semitic and Anti-Semitic, even so it is today. The first condones and soft pedals for the Jew. The second blames him for every disaster known to the sons of men. If you smash your thumb with a hammer, go kill a Jew! The saddest part of the situation is that the problem of the Jew is beginning to divide the Church, even the sincere fundamentalists, into these two camps. Just now we may designate the two camps as Protocolists and Anti-Protocolists. We discover some very sincere men in either camp. But then, Saul of Tarsus was quite sincere when he thought he ought to do many things contrary to the name of Jesus of Nazareth. If nineteen million Jews

can pit their wits against nineteen hundred million Gentiles and win, then the Gentiles deserve to be conquered! The Gentiles would do the same, reversing the situation. But, no nineteen million Jews are so pitting their wits; no, not even nineteen thousand even think of so doing. It is a mighty poor sport, and a thousand times poorer Christian, who will be party to the persecution, impoverishing and destroying of ninety-nine innocents, even little children, for the crime of one plotter. God have mercy on us common every day Gentiles, if we should be held in judgment for the sins of the mighty of our race! If it is admitted that the Protocols are a forgery fastened by some designing Gentile upon the Jews, will that admission make a saint out of any Christ-rejecting Jew? Would it limber up a single stiff neck among the sons of Jacob? We doubt it."

In other words, Dr. Bauman pierces through the smoke-screen of Anti-Semitic propaganda to the real heart of the problem, and that is, the bringing to the Jew the knowledge of the Lord Jesus Christ, without whom every Jew is lost, lost forever. And that the only thing in which God is interested at the present moment with regard to both Jew and Gentile is the question "What think ye of Christ?"

When the true child of God understands this, he will put forth almost superhuman efforts to bring to the Jew the Gospel message in these closing days of the age.

SUMMARY OF CONTRIBUTIONS FROM

MARCH 1st to MARCH 31st, 1934

Covering Receipt Numbers 77,707 to 78,905 Inclusive

General	\$5,026.55
For Relief to the Poor	129.08
For Literature Fund (Bibles and Tracts)	131.75
"The Chosen People" (Subscriptions)	287.25
Dispensary Income Account	95.10
For "The Shepherd of Israel"	296.61
For Plaza Branch Account	120.00
For Philadelphia Branch	135.00
For Pittsburgh Branch	197.90
For Hewes Street Account	68.50
For Work Among the Children	37.50
For Work Overseas	188.29
For Students' Education Fund	36.00

Total for All Purposes.....\$6,749.53

WHEN THE LAST TRUMPET BLOWS

The Devil's strategy in these last days is apparently centered upon breaking up into a thousand factions the Body of Christ, His Church. It is heart-rending to notice dissension among those who until now have stood loyally together under the banner of what has been called Fundamentalism. If ever the world needed a clear trumpet sound, it is in these days. Not long ago the fad was taken up that baptism is not required of the professing believer. This heresy has caused bitter controversy ever since. In more recent weeks has come another heresy, which is now being widely advertised, that the Church must go through the tribulation. This, in spite of the fact that the tribulation is known as the time of Jacob's trouble.

In response to appeals from many of the Lord's children who have been disturbed by these mistaken teachings, we promised to write a brief article in this issue of THE CHOSEN PEOPLE, with the hope of bringing to all of us who wait so patiently for that blessed hope, a fresh word of comfort and reassurance.

Begin here —

Much has already been written by able men of God with regard to these matters, but mostly based on New Testament teaching on the imminence of our Lord's return to take up the Church before the great Tribulation comes upon the earth. But, we would like to add our word of testimony by way of Old Testament corroboration concerning this hope, which is the most precious thing we have in these dark days. These Old Testament confirmations, if taken together with the New Testament expositions of such eminent Bible teachers as Dr. James M. Gray of the Moody Bible Institute of Chicago; Dr. Harry A. Ironside, Pastor of the Moody Memorial Church of Chicago; Dr. Oliver W. Van Osdel, Pastor of the Wealthy Street Baptist Church of Grand Rapids, Michigan, not to mention numerous saints that have gone on to be with the Lord, men like Dr. A. J. Gordon, Dr. C. I. Scofield, Dr. W. G. Moorehead, Dr. R. A. Torrey, Dr. A. T. Pierson, we hope and pray the Lord will use and bless. They make a unified whole, showing that both Old and New Testaments agree upon this program.

One of the strongest proofs of the Parousia is to be found in Zech. 14: 5, which has its counterpart in Jude 14, "The Lord my God shall come and all the saints with thee." This is presumptive evidence that all the saints shall be with the Lord so as to be able to come with Him to Jerusalem in the day of Jacob's trouble; thus we have a thorough harmony with such passages as 1st Thess. 4: 14-18. *Our friends who oppose this doctrine have tried to evade this incontrovertible proof by interpreting the word "saints" to mean angels. We have carefully studied the Hebrew word which is interpreted in the English as "saints" and we find that in no case is it used for angels; it always refers to human beings. For instance, in Job 15: 15, "Behold He putteth no trust in His saints; yea the heavens are not clean in His sight," we have the statement that God places no confidence in the saints (who are on earth) nor, in contrast, does He see any purity even in the heavens (where dwell the angels). In this verse, as well as in every verse we have examined, the word "saints" is the same Hebrew word as is used in Zech. 14: 5.*

But to us the most striking evidence as to the order of events, is to be found in the types of the feasts which the Lord gave to the Israelites and which are outlined so clearly in Leviticus 23. A type presents the strongest kind of evidence, particularly if it can be shown to be both historical and predictive. The great scholar J. B. Lowe has put the matter in this way:—

"Every well-established type is an instance of fulfilled prophecy; and when we view them all combined, we have a congeries of prophecies manifestly fulfilled, and affording an amount of accumulated evidence which must be convincing to any candid mind."

Now with this thought as a background, let us briefly enumerate the feasts as they are given in their order, in the 23rd chapter of Leviticus. First comes

the Passover, then the Unleavened Bread, then the Omer, or the wave-sheaf offering; then comes Pentecost. To show the striking fulfillment of these types in the person and work of the Lord Jesus Christ, we quote a few sentences from that great Jewish-Christian saint and scholar, David Baron:—

"Was it mere chance that when the hour was at last come for the Lamb of God to be offered for the sin of the world that it should have fallen on the Jewish Passover? And when He whom the pains of death could not hold, emerged again from the grave, victorious over death, to be the beginning of a new spiritual harvest unto God from among men, was it mere accident that it should have been at the time, or within a few hours, that the priests and leaders of Israel were busied in preparing and presenting in their Temple the Omer of first-fruits?"

And again, was it mere chance that it was not till "the day of Pentecost was fully come" (Acts 2:1) that there came a sound from heaven as of a rushing, mighty wind, to inaugurate the new dispensation, and the Spirit of God fell on that cosmopolitan crowd so that "about three thousand souls" were added to the company of the apostles and disciples to form a new meal-offering unto Jehovah—"a kind of first-fruits of His creatures"? (Jas. 1. 18). And, finally, is it again mere chance that since these manifest fulfillments came, the very possibility of continuing these types and ceremonies has been removed, for the Temple has been destroyed, and the Jewish people have since then been banished from their land and scattered into all parts of the earth, so that though they continue to observe what they call "Passover" in commemoration of the Exodus (though they are now in a longer captivity, and almost greater bondage than in Egypt), and though they abstain for that week from literal leaven, and have turned the Feast of Pentecost entirely into a festival in commemoration of the giving of the law, because in their dispersion it has lost its true significance to them—there is no longer a paschal lamb, nor the Omer sheaf, nor the bikkurim loaves?"

After these four feasts we reach Leviticus 23: 22, which reads as follows:

"And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God."

So now we have the striking foreshadowing of what we may call the hiatus, or as Bible scholars have called it, the parenthetical church age, the age in which the church is gathering in the stranger and the poor, the gospel being preached and being represented as gleanings for the hungry and for the thirsty.

At the close of this hiatus period, there suddenly emerges a new feast, verse 24, the head of the final three feasts, all of them consummated in the one month of Tishri, a sort of swift condensation which will bring to a close in a great climax the final stages of God's dealing with the human race. This feast is announced as the Feast of Trumpets; these are the trumpets referred to by Paul when he speaks of the Last Trump. They have no connection with the seven trumpets of Revelation.

The trumpet blowing in Jewish law began with the "Tekiah," which was followed with the "Shebarim," after that came the "Teruah"; then the final trumpet was "Tekiah Gedolah" or, the "Long Tekiah." Space prevents our going into detail as to the significance of these trumpets, but we mention this much so that our readers may surmise and understand better the meaning of Paul's words, "The Last Trump," in his revelation concerning the rapture in 1 Cor 15: 52

Even the Rabbis in their mystical teachings on eschatology connect the blowing of these trumpets with the end-days and the coming of the Messiah.

JEWISH NOTES

Sunday, April 8th, witnessed a shameful performance in New York City. A Nazi rally was held by Hitlerite agents and sympathizers, at the Ridgewood Grove Stadium, Borough of Queens, New York. Blackjacks, billies and knuckledusters were viciously wielded by Nazi storm troops upon American Jews who had protested against the un-American demonstration, when the Nazis, some 8000 of them, paraded through the streets, gathered at the Stadium, singing seditious and Anti-semitic songs. Some of these songs contained such phrasings as "When Jewish blood drips from the knife, then will the German people prosper." The police seemed to have been unable to cope with the hoodlums, and many Jews were brutally beaten and otherwise injured. The *Daily Mirror* reported that the police made no effort to interfere with them, although traffic was held up, and that the demonstrating Nazis were plainly looking for trouble, mincing no words in expressing their feelings against the Jews. It is forecast by the Nazis that this is only the beginning of many similar meetings to be held all over the country.

Such a shameful performance one would hardly have believed possible in America. It is due of course directly to the propaganda that has been going on in this country for over a year, consisting of the most fantastic and grotesque falsehoods about Jews, falsehoods so cleverly worded as to stir up in the hearts of the ignorant the passions of the brute. May the Lord have pity upon any who have had a part in sowing such Satanic seeds of hatred and venom. Such propaganda, as one pastor wrote us a few days ago, "is Satanic and diabolical." * * * *

A few days after the ungodly demonstration in the Borough of Queens, a protest meeting was held in Carnegie

Hall, Borough of Manhattan. Carnegie Hall was crowded to capacity, and one of the principal attractions of the evening was that Mme. Ernestine Schumann-Heink was to sing. The *New York Times* reports that as she came to the front of the stage, she held up her hand to the audience. When there was silence, she told that she had received a letter threatening her with death if she sang at this concert, which was under the auspices of the Non-Sectarian Anti-Nazi League to Champion Human Rights, Inc. The letter was anonymous and she showed it after the rally to the reporters. It was written in German and signed "True friends of Germany." It read as follows:—"You should not sing for Jews. The Germans have suffered at their hands for the last twenty years. If the Jews had been let alone, they would have made Germany Communist. If you sing for the Jews, you will be killed. Take warning."

Mme. Schumann-Heink, although 74 years of age, was not intimidated by such a cowardly threat. As she announced to the audience the receipt of the letter, she smiled and said, "I received a letter threatening me with death if I sing here tonight. They cannot scare me, I am too old for that. I will sing when and where I please."

* * * *

Facts concerning Palestine will always remain a source of absorbing interest to all Bible-loving people. The latest figures are of great significance. The Jewish Agency states that, during the year 1933, about 35,000 Jews took up residence in Palestine. The Government estimate is at 38,000. Of these, 9,000 came from Germany. This is the first great influx of German Jews to Palestine. The total Jewish population is reckoned to be 245,000, a very rapid increase in the last three years. It is significant that at least 60,000 Jewish inhabitants in Palestine came from Poland, the centre of Judaism and stronghold of Orthodoxy.

The absorptive capacity of Palestine is the modern miracle. It is the only country in the world, of its size, that enjoys real prosperity, and is in demand for more labor. It is said that, if an economic crisis were to come to Palestine, it would be due to shortage of labor.

The country is free from income tax, and the Government has a surplus

return of a meal. Artists sell their work for a crust of bread. Jewish towns are ruined. Children die in the streets like helpless frozen birds. And each hour brings new victims, new suicides, new cases of starvation.

These were the conditions that I have witnessed wherever I went during my recent visit to Poland. The purpose of my visit was not to study the Jewish economic problem, but the Missionary subject. But how could one escape from coming in contact with this dreadful Jewish calamity; it is so widespread and on so large a scale.

To add to the misery of hunger, on my arrival at Bialystok—our headquarters Mission Station—I found the snow very deep on the ground, and the frost was such that my breath fell frozen on my coat.

I learned that the main industry of Bialystok, the textile industry, was practically dead. Many thousands of Jewish workmen were idle, and owing to the length of time out of work, were no longer eligible for Government relief. They were therefore faced with dire starvation. People fainted in the streets, and were being picked up unconscious in open places. Children scantily dressed are sent off to school in the hope that they will at least be kept warm, for there is no fuel at home. These children arrive in school without food, and in many cases, even without a warm drink, no wonder that many of them fainted in the school.

Many Jewish relief organizations that used to be supported from abroad have closed their doors and their work has completely ceased.

I have never seen so many Jews begging in the streets as I have witnessed in the beautiful city of Lublin. Every few yards as one walked along, one was waylaid by numbers of Jewish men and women appealing on behalf of their children. Some of these were intellectuals, driven to this last resort by desperate need. I noticed a boy selling buns, and at a little distance, some children standing, with longing eyes; how they longed for one of these buns, that this boy sought to sell and seemed to get no customers, though he yelled at the top of his voice! I inquired the price, eagerly he told me, and would persuade me that they were fresh and nice. I told him to give some of them to those children that were standing there. He

looked at me in blank astonishment, and when he asked the children to accept them, they could not believe that he meant it! They were soon persuaded, and what joy! Deeper in the ghetto, the streets were narrow and filthy, there was hardly a house without a basement, and many of these houses had two and three flights down—cellar beneath cellar—and these are not only inhabited by Jewish human beings, but families are brought up in one room. I stood in a passage way, and looked down the staircase; on each floor I noticed windows leading into the passage, and the room inside was illuminated, not by the sun, which never penetrates into these bowels of the earth, nor even ordinary daylight, but little lamps. In one room I noticed a cobbler at work, through the opposite window I saw a tailor at work. And so these little hovels under the surface of the earth, are made to serve the purpose of home and workshop all in one!

What a wretched existence! Starvation in Poland, threatened with annihilation in Germany, hated with a bitter hatred in Austria, Hungary, and Roumania, the Jews are worse off today than they were in the "furnace of affliction" in Egypt. When they suffered severely in Egypt, God sent Moses to deliver them. The problem today is on a far larger scale than that in Egypt. To deliver them today, will take no other person than the Son of God Himself. May this deliverance come soon!

In the face of these almost unbelievable conditions, our hearts go out with grief and pain to these suffering millions of God's covenant people, and we long to send thousands and hundreds of thousands of dollars to such missionaries as those with whom we are in correspondence in Poland, in Roumania, in Latvia, and in Soviet Russia. Our missionary in Latvia, supervised by Brother Peter Smoljar, we are sure could use unlimited sums of money for distribution among the most desperate cases; likewise we are sending help to a group of Jewish Christians in Soviet Russia through Mr. Guberman; likewise we hope for large sums of money that we may send to Pastor Frank in Germany. These are such tragic needs that they brook of no delay. What we do we must do quickly.

The word "Shebarim" itself means, "breaking," having reference to the breaking of the heart in penitence and contriteness of spirit, immediately preparatory to the coming of the Messiah. Incidentally, these hidden mysticisms of Talmudic teaching will produce a tremendous awakening, amounting almost to a shock, when that Jewish remnant shall be gathered in Jerusalem and shall witness the astounding detail of the fulfillment of every minutest ritual and type of the feasts and fasts of the Mosaic order. We cannot but feel ourselves, as we write these words, the tremendous force of the words of Psalm 118:23, "This is the Lord's doing; it is marvelous in our eyes."

Following the feast of the blowing of trumpets, comes the Day of Atonement, after which is the Feast of Tabernacles. The Day of Atonement has to do with the Jewish national day of repentance, when the remnant gathered in Jerusalem shall suddenly behold the oncoming disaster, and just as they are about to be destroyed by the armies of the Gentile nations, the Lord Jesus Christ appears on the Mount of Olives, to accomplish their deliverance. Then occurs this pathetic scene of the Day of Atonement, when the saved Jewish remnant will recite the words of Isaiah 53, "We hid as it were our faces from him; we did esteem him stricken, smitten of God, and afflicted," etc.

Then comes the greatest feast of all, the Feast of Tabernacles, which corresponds to our Christian doctrine of the millennium, when every man shall sit under his own vine and fig tree and there shall be world peace and contentment.

Now the point we are trying to make is that since these feasts can all be super-imposed upon the history of redemption and made to fit, at least so far as their historical fulfillment has gone, then we have every right to believe that the remainder of these feast-types are to be likewise fulfilled. And if this is so, then we are now in the 22nd verse of Leviticus 23—that is, we are in the Church hiatus. And the very next thing we must expect is the Feast of Trumpets, the sound of the Last Trump. Now note carefully that the Day of Atonement, which represents the time of Jacob's trouble, such a time of tribulation throughout the world as never was and never will be again, comes after the blowing of the trumpets, and not before. This forms the ground for the child of God to know that we, who are His, will be caught up at the blowing of the last trumpet and will not be here on the earth during the time of Jacob's trouble and of world tribulation. In this connection let us notice carefully that the word of God refers to those terrible times as the time of Jacob's trouble; how incongruous and how inconsistent, therefore, it is to confuse that period by injecting the church into the tribulation! *on the contrary*

And so we labor on "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." And to that end the Word of God tells us that we are to deny ungodliness and worldly lusts, that we are to live righteously, and godly, in this present world. (Titus 2: 12, 13)

And to us particularly, into whose hearts the Lord has shined and revealed His own everlasting love for Israel, to us, is given the special privilege in these last days to minister unto the sons of Jacob in a testimony that is twofold in its sweep:—first, the speedy ingathering of the last Jew that is to complete the Church, His Body; and secondly, the indoctrinating of the Jewish nation concerning the things that are shortly to come to pass, so that in those last days in Jerusalem, when we who are His shall be with Him in the air, those specially sealed 144,000 of the twelve tribes of Israel shall identify the terrible days of Armageddon, and shall give their testimony, so that through such testimony an innumerable company of Gentiles shall turn to the Lord and sing, "Salvation to our God which sitteth upon the throne and unto the Lamb." This is the program that God has for His Church with regard to Israel in these days. And to this program we invite every true believer as a participator and as a co-worker together with Him in the accomplishment of His purposes for Israel. "Wherefore, comfort one another with these words." I Thess. 4: 18.

in the meantime

moreover

the OT counterpart of this is in Daniel 12:13-21

all have been taken from the earth to be sealed to Rev.

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be able to

The OT counterpart of this is in Daniel 12:13-21

For it is promised that

INCIDENTS IN THE WORK

Another Opportunity in Pittsburgh

Our friends will remember the touching testimony of Brother M. B. Litfin, how he found the Lord Jesus Christ through the labors of our Pittsburgh Missionary, Rev. John Solomon. You will remember how he told of the profound impression which the Lord's people made upon him the first time he was introduced to some of them:—"The people to whom I was introduced, now my best friends, were unlike any I had met. There was a firmness in their handclasp, a sincerity in their voices, and a brightness in their eyes, that was as refreshing as a cool drink on a hot summer day. I came out of that building knowing a lot more about Judaism than I did when I entered."

This brother has now felt a definite call to consecrate his life to the Lord's work, and we have been making inquiries as to the possibility of placing him next fall as a student in the same school where our Brother Charles Feinberg has been studying these last three years, the Evangelical Theological College in Dallas, Texas, of which Dr. Lewis Sperry Chafer is the head. When we informed Mr. Litfin of our thoughts and hopes for him, he wrote us the following letter:—

How grateful I am to you dear friends, that I was brought to the light, through your Missionary, Rev. John Solomon. It is useless for me to try to express in mere words what the knowledge of Jesus as my personal Saviour has meant and done for me. Truly I have been born again. Everything is new—my life, my thoughts, my desires, and my acts. Above all there is the hunger in my heart that all around me, my brethren in the flesh, should be made to realize that Jesus is truly God's Son, and that they should learn HIM. They should learn and love HIM as their Messiah, of whom Moses and the Prophets did write. Daily my prayers were that some way, somehow, God would use

the rest of my life among His chosen people, to glorify His Name. Praise God for answer to prayer. Brother Cohn, when Rev. Solomon showed your letter to me, I was beside myself with joy. I realize that a wonderful opportunity is being extended to me. I beseech you to continue to pray that I remain a clean vessel, and that I might be a shining light and a blessing to others. God's Word teaches us that it is a blessing, nevertheless, to receive in order that one may be in a position to give, and to give continually. For such a blessing I am very thankful. Once again I ask you to accept my humble thanks for your genuine interest in this sinner, saved by grace. God bless you and your work, Brother Cohn, and if I can but be half the man that you are, I think my thanks will be but partly expressed.

Mr. Litfin is married and has two small children. Dr. Chafer informs us that the school has small apartments available for married students, for light housekeeping and Mr. Litfin could have the use of one of these apartments. It is thought that \$75.00 a month would care for the expenses of a family during the period of education. Are there among our readers those who would count it a privilege and an honor to take this young man as their special responsibility and give him the three years of training he must have to prepare for the Lord's work? He is twenty-eight years of age, and had two years of college work prior to his career in the business world. If the Lord lays this upon your heart we shall be glad to hear from you.

Continued Blessings in Pittsburgh

Since the removal of our Pittsburgh Branch to the larger headquarters, the work has entered a new epoch, so to speak, and the Lord's hand has been upon the testimony of Mr. and Mrs. Solomon, and the faithful group of consecrated helpers that have rallied about our missionaries and that have made possible in large degree the outpouring of God's abounding measure of grace upon the work. From a recent report of Mr. Solomon we take a paragraph:—

"Until we secured the lease for the mission we had quite an experience

and many obstacles to overcome. The landlord is a Jew who refused to rent his property for such work. Prayer changes things marvelously. God gave your Missionary wisdom in dealing with this stiff-necked Jew. Now we have a lease on the building. This mission has two large windows displaying Bibles and New Testaments, which are a testimony in themselves. Opposite our building lives a Jewish rabbi who was greatly aroused when he saw the sign of the Mission on the windows. He tried to stir up all kinds of opposition, but found out that it is hard to kick against the pricks. The Lord gives us the victory daily.

Another report that has come to us from one of the volunteer helpers tells that at one of the meetings the Spirit of God was specially manifest; the friend writes that after the message Mr. Solomon asked if there were any who would like to tell what the love of Jesus means to their hearts. "Several adults responded, and then six boys, ranging in ages from 8 to 13, stood up one after the other and expressed in their own sweet, childish way their joy and happiness, for Jesus had washed their sins away."

We rejoice to think of the Pittsburgh Branch as a blessed and hallowed place to the honor and glory of God. Everyone who comes to the Mission testifies to the delight they find in being privileged to visit them. May the Lord continue to richly bless the Mission and the Missionaries, is our sincere prayer.

From Our Colporter in Chicago

Mr. Berks reports busy hours in his work of distribution of *The Shepherd of Israel* in Chicago. He tells of some very interesting experiences. One with a tailor who seemed to be well acquainted with Old Testament as well as Talmudic literature. Mr. Berks writes concerning him:—

He was so well versed in the Old Testament that he was not antagonistic but extremely interested in the claims of Jesus and the contents of the New Testament. I spent nearly three hours with him and went away rejoicing because I had witnessed for our blessed Lord. He was very much interested in *The Shepherd of Israel* and called my attention to several articles in the Yiddish. I have found in my dealing with

Jews that those who have a knowledge of the Old Testament are far more reasonable in their attitude than the liberal or indifferent Jews.

I never let an opportunity pass to witness, especially to our brethren according to the flesh, who it seems to me the Church neglects. Several times I have had five or six Jewish boys together for a sort of round table discussion. It is appalling to see the ignorance and indifference of these boys from the better-class Jewish homes. But on the other hand they seem to bear little animosity toward Christianity and present a wonderful opportunity for the Church to bring the message of redemption to them. Jews now generally seem so open to the Gospel claims and yet they are mercilessly allowed to remain in spiritual darkness because of the lassitude of the Church. God speed the day when Christians will awake and carry Christ's Gospels to our brethren.

Heartrending Conditions in Europe

Our people in America have no conception of the indescribable poverty and suffering that the Jews are undergoing throughout continental Europe. A tragic picture is given in a recent issue of *Immanuel's Witness*, published in London, from which we quote a few excerpts. These excerpts may seem long, but they are very short indeed when compared with the voluminous cries that come, and the overwhelming reports that almost break the heart to pieces. Here are some of the paragraphs:—

Desperate distress and deepest despair have overtaken one-fourth of the Jewish population of the world, settled in Poland. It is stated that about two million Jews are exposed to dire starvation. Ninety percent of Jewish artisans and employees are entirely without work. For a Jew to earn seventy groschen (about sixpence) per day, is considered by thousands of families, as a very successful day's earnings. Workmen sell their tools to stave off yet another day's pain and agony for their little ones. Armies of Jewish boys are forced into the ranks of Communism, and Jewish girls of tender age, into a life of infamy. Jewish craftsmen are begging in the streets. Professional men seek employment for the