

"I AM APPALLED AT THE IGNORANCE"

That is what a friend wrote us the other day. He said, "I am appalled at the ignorance of the church with regard to the Jew." He also expressed appreciation of the revelation that had come to him from reading various books we had sent him. Some of these books we are so anxious that every friend of ours should have, and read, and absorb. They will give you a knowledge of the Jew that you have never had before and one for which you will be thankful as long as you live. Here is what we now recommend:—

THE JEW AND THE WORLD FERMENT, by Basil Mathews. A living and moving portrayal of the Jew as he filters through the nations of the earth. The statistical information alone is worth the price of the book. Here is Zionism in the making; here is tragedy of European massacre; here is the synagogue in its persistent cleaving to God and to the eternal hope of Israel. PRICE-----80c

THE SHAME OF CHRISTENDOM, by Rev. W. N. Carter. A book which will bring a flush of shame to the cheeks of the reader as he sees the pages of history unroll before his eyes, and beholds the Jew as martyr of the world. This book is an eye opener to any one who does not know the tragedy of Israel's suffering. PRICE----35c

SONS OF THE LAW, by Rev. W. N. Carter. An outline of Jewish life and customs, with Index. Wonderful for Mission Study classes or Sunday Schools. PRICE-----35c

American Board of Missions to the Jews, Inc.

27 THROOP AVENUE

Station A, Box 10

BROOKLYN, N. Y.

HAVE YOU A JEWISH MISSION MITE BOX?

Responding to persistent demands, we have printed a new supply of Jewish Mission Mite Boxes. Fine for Sunday Schools, Young Peoples Societies, Christian Endeavor Groups, who are cooperating with us in stirring up a Scriptural interest in Israel's evangelization. Also, excellent in the home, for parents who seek to teach a love of God's covenant people.

Yours for the asking. Just tell us how many.

American Board of Missions to the Jews, Inc.

27 THROOP AVENUE

Station A, Box 10

BROOKLYN, N. Y.

THE CHOSEN PEOPLE

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

Ps. 121:4.



JOSEPH HOFFMAN COHN, Editor
Station A, Box 10
Brooklyn, N. Y.

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

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

Headquarters, 27 Throop Avenue, Brooklyn, N. Y.

10 cents a copy

50 cents a year

American Board of Missions to the Jews, Inc.

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

MISSION STATIONS

UNITED STATES. New York: Headquarters Building, 27 Throop Ave., Brooklyn. Philadelphia: 535 Spruce Street, Rev. Harry Burgen. Pittsburgh: 1603 Centre Street, Rev. John Solomon. Columbus, Ohio: Rev. Oscar Wago, 1039 E. Broad Street. Chicago: Cooperating in the Southside Witness to the Jews, 316 Stanley Terrace, Rev. Solomon Birnbaum, Honorary Director. Also, Student colporters under supervision of Prof. Birnbaum. Los Angeles, Calif.: 2205 Brooklyn Avenue, Rev. Elias Zimmerman.

OVERSEAS. Warsaw, Poland: Rev. Moses Gitlin, Targowa 15, M. 4. Soviet Russia: Partial support, Jewish Christian workers. Jerusalem, Palestine: Rev. Frank Boothby, Gospel Gate Room, Russian Compound. Paris, France: Rev. Henri Vincent, Hon. Director, 125 Avenue du Maine.

PUBLISHING

"The Chosen People"

(Official Organ)

Information concerning Israel; for circulation among Christians

Leaflets

Expounding Scripturally Israel's place in God's program

"The Shepherd of Israel"

(Yiddish-English)

A monthly paper for International circulation among Jews

Gospel Tracts

in Yiddish-English parallel editions for Jews

Board of Directors

REV. LEOPOLD COHN, D. D., *Honorary President*; RWIN H. LINTON, *President*; GEO. H. DOSCHER, *Vice-President*; PAUL H. GRAEF, *Treasurer*; MISS ELLA T. MARSTON, *Secretary*; JOSEPH HOFFMAN COHN, H. E. O. DEMBKE, W. L. CONOVER.

Advisory Council

CORTLAND MYERS, D. D., Los Angeles, Cal.; OTHO F. BARTHOLOW, D. D., Mt. Vernon, N. Y.; CANON WM. SHEAFE CHASE, D. D., Brooklyn, N. Y.; H. O. HISCOX, D. D., Pelham, N. Y.; REV. W. H. PIKE, Los Angeles, Cal.; REV. J. OLIVER BUSWELL, D. D., Wheaton, Ill.; REV. JOHN BUNYAN SMITH, D. D., San Diego, Cal.; KEITH L. BROOKS, Los Angeles, Cal.; REV. R. PAUL MILLER, Berne, Ind.; REV. A. Z. CONRAD, D. D., Boston, Mass.

Honorary Treasurer for Pacific Coast

Keith L. Brooks, Editor of Prophecy; 2003 Addison Way, Los Angeles, Calif.

Auxiliaries and Cooperating Societies

Philadelphia: Friends of Israel Prayer Group, Mrs. J. G. Williams, Secretary. Meets every Thursday at 3 P. M., at home of Mrs. Williams, 560 South 48th Street, Philadelphia. All lovers of Israel are welcome. **Atlantic City, N. J.:** Friends of Israel Prayer Circle, Mrs. Katherine Stevens, Secretary. Meets every Tuesday morning at 10:30, at Y.W.C.A., North Carolina at Pacific Avenue. Visiting friends always welcome. **Pittsburgh, Pa.:** Friends of Israel Prayer Circle, meets at Mission Hall, 1603 Centre Avenue, first Friday of each month, 7:30 P. M., for prayer and praise.

General Staff

LEOPOLD COHN, *Founder*

J. HOFFMAN COHN, *General Secretary*

PHILIP ENGLANDER

BERNARD SCHATKIN

MISS A. E. SUSSDORFF

MISS DOROTHY ROSE

MISS IRMA COLLIGNON

ROBERT SCHATKIN, M.D., *Medical Director*

REV. E. ZIMMERMAN, *Los Angeles*

HARRY J. BURGEN, *Philadelphia*

MISS ELLEN TODD, *Philadelphia*

REV. JOHN SOLOMON, *Pittsburgh*

MRS. JOHN SOLOMON, *Pittsburgh*

REV. AND MRS. OSCAR WAGO,

Itinerant Missionaries for Ohio

REV. MOSES H. GITLIN, *Warsaw, Poland*

MRS. CLARA GITLIN, *Warsaw, Poland*

MOSES SCHIFF, *Warsaw, Poland*

ANDRÉ FRANKEL, *Paris, France*

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

THE CHOSEN PEOPLE

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

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

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

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

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

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

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

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

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

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

Others languish for their former fellows of the German School. Said one of these: "Mummy, may I look over the fence sometimes, when my old class is doing gymnastics?"

Sometimes the uneasiness of the children reacts on the minds of their parents. One mother declared: "We are leaving for abroad, because our children want us to." There were three children aged from eight to ten.

Thousands of German Jews have fled from Germany to Barcelona and Spain generally. Ten new synagogues have been opened for their accommodation. This is a curious inversion of history, for in 1492 Spanish Jews were fleeing in multitudes to Germany and Holland.—*The Jewish Chronicle*.

* * *

Recently the Honorable J. G. McDonald startled the world by resigning from the position of High Commissioner for Refugees from Germany. He was so appalled with the hopelessness and the unbelievable savageries of the Nazi treatment of the Jews that he gave up his position in despair. To the Associated Press, Mr. McDonald gave out the statement from which we cull a few paragraphs.

My resignation as High Commissioner does not mean that the refugee question is solved. It is quite the contrary. That problem resulting from the National Socialist oppression of Jews and Christian "non-Aryans" and also those "Aryan" Catholics and Protestants who, for their conscience' sake have resisted the totalitarian

dogma of the Nazi State, is graver today than at any other time since April, 1933.

I have resigned because the steady intensification of National Socialist intolerance has brought about a situation which transcends consideration of relief or settlement. Only the League of Nations can deal with the crisis. It alone can concern itself directly with the roots of the problem and those factors which are creating refugees.

Though henceforth I shall have no official connection with this question, I intend to do everything I can in my personal capacity to help the work in caring for the refugees. My experiences during the last twenty-six months convince me that nothing less is involved in this tragedy than the principles of basis civilization itself.

In his letter of resignation, he gave some harrowing information as to actual conditions.

"Tens of thousands," he wrote, "are today anxiously seeking ways to flee abroad. The number of refugees may be increased many times by new flights from Germany. . . . The victims of the terrorism are being driven to the point where, in utter anguish and despair, they may burst the frontier in fresh waves of refugees. . . . More than half the Jews remaining in Germany have already been deprived of their livelihood. In many parts of the country there is a systematic attempt at starvation of the Jewish population. In no field of economic activity is there any security whatsoever!"

SUMMARY OF CONTRIBUTIONS FROM FEBRUARY 1st to FEBRUARY 29th, 1936

Covering Receipt Numbers 102,970 to 104,292 Inclusive

General Fund	\$5,181.66
For Relief to the Poor	115.20
For Literature Fund (Bibles and Tracts)	184.90
"The Chosen People" (Subscriptions)	268.97
Dispensary Income Account	76.15
For "The Shepherd of Israel"	276.50
For Work Among the Children	24.50
For Hewes Street Account	66.75
For Students' Education Fund	20.00
For Philadelphia Branch	144.81
For Pittsburgh Branch	167.39
For Columbus Branch	466.99
For Los Angeles Branch	117.00
For Work Overseas, including Relief Funds	300.10
Exchange; Funds forwarded to other Missions	5.00
Total for All Purposes	\$7,415.92

THE CHOSEN PEOPLE

Subscription Price
50c per Annum

JOSEPH HOFFMAN COHN
Editor
MISS ELLA T. MARSTON
Associate Editor

Appears monthly
October to May Inclusive

Vol. XLI

APRIL, 1936

No. 7

Salutation

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

Dearly beloved friends:

"Like a letter from home," is the way one brother expresses himself to us, in writing recently how much blessing this little paper keeps bringing into his heart and into his home. And we find ourselves giving thanks to God over and over again, that He has so wonderfully and graciously knit us together into such a loyal and affectionate family of devoted friends, even as was knit together the soul of Jonathan to that of David. And it is because of this confidence and trust that we can unitedly achieve such conquests for the Gospel, in His Name. We are minded of the stirring words given to us by the Holy Spirit through Paul in Romans 8:38, 39:—

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And this is the love which binds us together in the blessed fellowship of the Lord Jesus Christ.

Such a budget of good news we have this month, that we must limit these words of salutation just to one page this time. The article by Prof. Wagner, "According to the Plagues," presents a novel and unique study of a hitherto unnoticed sign of the nearness of our Lord's coming. When Brother Wagner called our attention to this striking sign, we felt we would like to share it with our readers, and so we asked him to write it out for THE CHOSEN PEOPLE, which he graciously did; and while we had to shorten it, yet the essence of the truth is intact, and is certainly worth thinking about.

The article last month by Dr. Rogers, of the First Baptist Church of New York, appears in enlarged form, as a part of a new booklet he has just written on the Lord's return, entitled, "In the Last Days." Friends can secure this book by sending 25 cents direct to Dr. W. H. Rogers, First Baptist Church, Broadway and 79th Street, New York City. We omitted last month to thank him publicly for his great kindness in having taken the time and trouble to prepare the special article for our columns, and we wish to do so now.

The gifts for the work in its many sectors of activities, continue to come from you in an ever faithful generosity. And we thank God, and take courage, and we go on about the Father's business in the happy knowledge that we are pre-eminently in His will.

Ever faithfully your servant in the Gospel,

JOSEPH HOFFMAN COHN.

P. S. Do not be anxious if our May issue comes to you very late in the month, even not until the 25th. Since it is to be the last issue for the summer, and we will not greet you again until October, we will indulge in a little self-deception, so that by getting the paper to you very late in May, we will seem to shorten the summer and October will come all the more quickly!

ACCORDING TO THE PLAGUES

By PROFESSOR H. H. WAGNER, Bible School Park, N. Y.

In Micah 7:15 God says to Israel, "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things." God is talking about the Gentiles there as seen from verses 16 and 17.

In I Corinthians, chapter 10, events connected with Israel's coming out of Egypt are recounted and in verse 11 we are told that all these things happened unto them for examples, and they are written for the admonition of us who are living in the end of this present age.

In Jeremiah 16:14-15, God compares the return of the children of Israel of these days to their coming out of the land of Egypt thirty-five centuries ago, and assures Israel that this present day regathering will be of such greater moment that they will no more refer to their coming out of the land of Egypt as an example of God's greatness but rather will recall to mind His greatness in their present day return. The same thought is also found in Jeremiah 23:7-8.

Ex. 2:23-25 tells us the children of Israel sighed because of their bondage and cried unto their God. God heard them, remembered His covenant; looked upon Israel, and had respect unto them. In Ex. 3:7-10, God tells Moses that He is come down to deliver them; and tells Moses that He will send him unto Pharaoh to accomplish this deliverance. Moses demurs and all but refuses to go. In Ex. 4:14 we learn that the anger of the Lord was kindled against Moses and therefore God brings Aaron into the story. God tells Moses that Aaron will be the spokesman, but that Moses shall give Aaron the words to speak, and God commissions them both saying, "He shall be to thee instead of a mouth and thou shalt be to him instead of God." It seems to me that by analogy Aaron might stand in the place of the church, and Moses in the place of the Jew here. Certainly the Jew has given us the Word of God and we are the spokesman for the Jew in making that Word known during this entire age of grace.

WATERS TURNED TO BLOOD

Both Moses and Aaron are present at Pharaoh's court, Ex. 5:1; and here is introduced a key to the plagues, viz., "Let my people go." In Ex. 7:16 we pick up that same key for God specifically demands of Pharaoh that he "Let my people go." In verse 19 we find a second key to the plagues, viz., "Moses, say unto Aaron." Aaron is told to take his rod and stretch out his hand upon the waters of Egypt, which are described as in four different sources, the streams, the rivers, the ponds and the pools. Four in the numerics of the Scriptures stands for universality, and so this plague may have an application more or less universal in character. The effect of the plague is seen in the fact that the waters were turned to blood; the fish that were in the river died; "the river stank"; the Egyptians could not drink of the water of the river; there was blood throughout all the land of Egypt; and it sent the Egyptians digging "round about the river for water to drink." Might not this plague typify the world war of 1914 to 1918? That war was practically universal in character, the food supply was greatly restricted, and the people in the Land of Prophecy could not follow their usual occupation but were obliged to "dig round about the river" for anything to preserve life. The reports of the Near East Relief covering that region shows how literally there was blood throughout all that land; for not only thousands, but hundreds of thousands, of lives were lost outside of the regular combatant forces. Clear memories of events during the past quarter of a century will recall the appeals made with great earnestness for the relief of the people in the war torn areas. Truly the land was covered with blood. In Ex. 7:19 we learn that the water in temporary vessels of wood and permanent vessels of stone also turned into blood; which might typify the fact that our temporary and permanent savings became almost useless in many cases.

JEWISH NOTES

Persecution of Jews is by no means limited to Germany; this pernicious spirit is also permeating other European countries. Students in Budapest have again distinguished themselves by their anti-Jewish demonstrations. Riots that have now lasted for several days, still continue at the moment of writing. 150 students collected and marched on the university, singing anti-Jewish songs. The porter closed the doors, but the marchers smashed them in. Professors in the lecture rooms attempted to smuggle Jewish students out through side doors, but were prevented by the demonstrators. The Jewish students were beaten and thrown down the main staircase of the University one after another. Twenty-six were seriously injured.

Another party forced their way into the Music Academy, and smashed violins over the heads of Jewish students. Demonstrators also marched on the Technical High School and the Veterinary College, but the police succeeded in controlling them. Columns of students march through the streets of Budapest singing anti-Jewish songs, and demand the exclusion of Jews from all educational institutions.

Students, in Roumania, have for a considerable time past been carrying on a violent anti-Jewish propaganda. As against this many eminent scholars that have been displaced in Germany have found a refuge in Great Britain and the British Empire. The Academic Assistance Council is dealing with 1,300 displaced scholars, 650 have left Germany, and of these 287 have been permanently placed. Others are given considerable grants towards maintenance while negotiations are going on to discover openings in various countries. *Immanuel's Witness.*

Particularly sad is an article by Ludwig Lewisohn, in the Atlantic Monthly of January, 1936. It is entitled, "Jews in Trouble," and in it the author seeks a solution of the age-long Jewish problem. The poor man flounders about, and in his blindness he comes out by the same door whereby he went in. But a few paragraphs are of special interest to us, as describing vividly the present condition of world Jewry. He says:—

The Jewish people are in much greater trouble than any reader of American newspapers and magazines

could possibly suspect. The half million of men and women and children who are left trapped among the sixty million Germans have been rendered taboo, within the strict meaning of the term. They are isolated as savages isolate things or persons accursed or sacred, so that in many cities they suffer hunger because no one will sell them food. They spend the greater part of their time in their houses for the streets are never safe for them. They pray for drenching rains in order to go comparatively unmolested upon the most necessary errands. All that for centuries they have built up or acquired of scientific skill or practical work or property is being crunched into dust under an iron heel. They are pariahs; the great majority are already paupers; tomorrow they will all be.

In Poland there has been a less spectacular expulsion of the Jews from the social and economic order; it has hardly been less complete. Of the three million Jews in Poland two millions are ravaged by perpetual famine punctuated by suicide and assassination. And in Lithuania and Latvia and Roumania, as well as in Austria, the Jews see the same terror approaching and slowly creeping nearer and nearer as a man in the very agony of fear sees coiling slowly nearer and nearer the monstrous serpent unescapable and sure to strike. These people have not the wherewithal to flee. But their flight, had they the means and courage, would be a flight without aim. The gates of the Western world are closed to them. They are precisely like the man in Poe's tale of "The Pit and the Pendulum." Thongs bind them; the merciless knife comes nearer and nearer; the dreadful walls close in.

The appalling effect of persecution upon the Jewish children in Germany is illustrated by the following first-hand stories:

At a street corner, a little girl did not dare to pass by a horse, standing with its forelegs on the pavement. Her sister tried to calm her, and said: "Go on, don't be afraid; the horse does not know that we are Jews."

A nine-year-old child neglected itself entirely; it did not wash any more, did not take care of itself at all. When remonstrated with she replied: "What does it matter? I am only a Jew."

have the proverb that none is so blind as he who will not see, and certainly in the case under discussion here, certain of these Pharisees had witnessed the miracles of the Lord Jesus Christ, and then had deliberately trampled them under foot. The condemnation came, "Therefore your sin remaineth."

* * *

Question. *In Rev. 7:4 do you think that it means that the 144,000 will be all the people there will be in the New Jerusalem? If so, is there any use for any Gentile to try to enter?*—R. T. W.

Answer. It does not say that these 144,000 were in the New Jerusalem; on the contrary the events of this chapter will take place in the old Jerusalem, before the millennial reign will be established, and these 144,000 Jews will be sealed, that is, they will be placed under God's special protection so that the power of the Beast and the efforts of the nations to destroy them, will be unavailing. If you will read a bit further in the chapter you will find that as a result of the testimony of these sealed twelve tribes, "a great multitude, which no man could number, of all nations, and kindreds" become followers of the Lamb, and thus will share the millennial blessing with the redeemed of Israel.

* * *

Question 1. *Please tell me why blood was put on the lobe of the right ear, thumb and toe of priests in Exodus 29:20? Just what is the real significance or meaning? Was the blood sprinkled in the form of a cross before the veil and on the mercy seat of the tabernacle?*

Question 2. *Did the blood on the lintel and side posts of the door represent the cross?*

Question 3. *I want to know why Jesus said, in Luke 14:20, Go out in the highways and by-ways and compel men to come, for none of those bidden shall taste of my supper? Since we cannot compel it under free will (whosoever,) just why is the word compel used here?*

—W. C. M.

Answer 1. Blood of course typifies redemption; Aaron the high priest was set aside to a most sacred service. How sacred the service was can well be imagined when we see that God sealed it with blood, so that the ear, the right hand and the right foot were all to be touched with the blood. Symbolically, this ceremony has a twofold aspect; first, the thought that the whole of the man, from the tip of the ear to the big

toe of his right foot was thus consecrated and set aside for God's service. Secondly, consequently the whole of the man was to be devoted to God's service, the ear was to listen, the hand was to do, and the foot was to walk, all in the will of God.

Answer 2. Yes, we explained this in our monthly letter in our March issue; this is one of the mysteries which the Jew himself is unable to explain in his own system of metaphysics.

Answer 3. Matthew Henry introduces the suggestion that the compulsion here commanded is not the compulsion of force, for indeed the householder was only a householder and had no minions of the law that could properly make use of force, such as we associate with police or the army for instance. The idea is, "not by force of armies, but of arguments; be earnest with them; convince them that the invitation is sincere and not a banter; they will be shy and modest, and will hardly believe they shall be welcome; therefore be importunate with them, and do not leave them till you have prevailed with them." If this suggestion is correct, does it not portray exactly what the true Church of God is doing now, in maintaining Rescue missions, City Missions, Foreign Missions, radio ministry, etc. However, may there be a suggestion here of the day of compulsion, after the establishing of the kingdom in millennial glory, adumbrated in such passages as Zech. 14:16-21, or Psalm 2:8-10?

* * *

Question. *Will you please explain Romans 11:9. Also Psalms 69:22. And Romans 11:21. Does this not mean that we the Gentiles are the wild olive branch grafted in? And if God spared not the natural branches, that we the Gentiles must take heed lest He also spare not us?*—Mrs. J. L.

Answer. Yes, the Gentile believer in the Lord Jesus Christ is the grafted-in wild olive branch. The warning, "take heed lest he also spare not thee" is rendered in the Revised Version "neither will he spare thee." We understand this to refer to professing Christendom, the outward shell known as the church, and not to the truly born-again elect. It is of this outward Christendom, sometimes called Laodicea, that He says, "I will spue thee out of my mouth." Rev. 3:16. This is a foreshadowing of the apostacy now taking place within the professing Church.

SEVEN DAYS OF RESPITE

Ex. 7:25 tells us that Pharaoh had seven days respite before the second demand "Let my people go"; then came the warning of the second plague. As a matter of fact the nations having to do with Israel had seven years of respite after the League of Nations approved the mandate over Palestine before they were thrown into chaos by the depression. On July 24th, 1922, the League of Nations' permanent mandate commission approved the mandate. M. Viviani of France stated that the council's action was a solemn and important accomplishment, "And one full of significance and historic interest." He was right. God had been saying very clearly to the Nations for about a score of years previously that it was time to "Let my people go." Theodore Herzl in 1896 became stirred in his spirit until he aroused Jewry throughout the world and brought together at Basle, Switzerland, on August 29th, 1897, about 200 delegates from almost every country in the world and then and there brought into existence Zionism through the first national assembly of Jews since the exile. Theodore Herzl tried to secure Palestine from the Sultan of Turkey, but without success. In fact he could not even get a grant of land for the settlement of a Jewish colony. And yet God told Abraham in Gen. 17:8 that the land should be his "for an everlasting possession."

Theodore Herzl died on July 3rd, 1904, without having accomplished much toward the restoration of the Jews to Palestine other than organizing a movement which is living today and functioning as a powerful influence working to put Israel back in the land. God said, "Let my people go"; but the world says "They cannot go." Theodore Herzl seems to have a place in prophetic fulfillment in Moses' first effort to deliver his brethren in his own strength, Ex. 2:11-16, and because of which Moses had to flee and become as dead to his people for forty years, while Herzl actually died through his Herculean efforts made in behalf of his people. Just as Moses' efforts were unappreciated, so the efforts of Herzl were unappreciated until now.

ISRAEL'S TITLE PERPETUAL

A number of prophetic writers in the past have called attention to the fact that had the nations of the earth given Palestine back to the Jews, doubtless there would have been no World War in 1914. This appears quite probable, for Israel's time of dispersion is now about fulfilled. We know from current history that the time has come for her to return and possess the land. God gave the land to Abraham through a deed in perpetuity which cannot be set aside by any nation; thus the land belongs to Israel and Israel belongs to the land.

After the mandate commission approved the mandate on July 24th, 1922, Sir Herbert Samuel was appointed the first Lord High Commissioner for England over Palestine by an appointment dated August 14th, 1922, and was inducted into office in Jerusalem at 3:30 P. M. (the hour of the evening sacrifice) on September 11th, 1922 and the world enjoyed seven years of respite. In the last half of August, 1929, Jewish blood was spilled in Jerusalem over the Wailing Wall trouble. England, the mandatory power, seemed to forget the terms of the mandate as well as of her own Balfour declaration of November 2nd, 1917, issued when she was in dire need. Though couched in ambiguous terms, it nevertheless was based upon a distinct and clear understanding between her officials and Dr. Chaim Weitzman. England took sides with the Arabs. Jewry throughout the world was exercised greatly. Dr. Weitzman resigned as President of Zionism. It was he who negotiated with Lord Balfour in 1917, and doubtless he expected the promises made to him, both personally and as representative of the Jewish people, to be adhered to strictly.

All this trouble happened in the fall of 1929. On September 12th of that year in the Daily Mail of London, Viscount Rothemere urged that England should hand back the mandate for Palestine and Irak, "or the middle east may be our ruin." He said that to continue as Mandatory power of Palestine would expose England "to dangerous hostility from all the 8,500,000 Arabs in

the Middle East." He suggested that Italy would be a far more suitable Mandatory for the Middle East.

On July 11th, 1930, Lord Passfield, then Secretary of the State of Colonies for England, said officially that "Great Britain's Palestine Mandate did not envisage the establishment of a Jewish state, but only of a Jewish National Home in Palestine, . . . and this Home must not interfere with the position and rights of the Arab population." Thus England said "No" to God's second demand, "Let my people go."

THE THREE UNCLEAN FROGS

The second plague is found in Ex. 8:1-15. It is called the plague of the frogs. The only other place in the Scriptures where frogs are mentioned, other than the Psalmist referring to the frogs of Egypt, is in Rev. 16:13-14. There we are told of the coming of "three unclean spirits like frogs" out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. "For they are the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that Great Day of God Almighty." Here apparently we have war spirits from Satan, from the Anti-Christ, and from the False Prophet, grouping the nations of the earth into two groups as they will be pitted against each other in the end of the tribulation. Eze. 38 groups the nations as Russia, Persia, Ethiopia, Libya, Germany, Turkey, "And many people with thee," while on the other hand we have the old Roman Empire brought out as the kings of the earth having control over Palestine. Since 1930 we have seen developing throughout the world that war spirit which is dividing the nations into two groups outlined above. Is it possible the plague of the frogs is exemplified by the nations lining up according to Scripture?

In the first plague the waters that were in the streams, the rivers, the ponds, and the pools of Egypt, four sources, were turned into blood. But in the second plague the waters that were in the streams, the rivers and the ponds, three sources, brought forth frogs. As in the first case, four is universality and may prefigure the World War; the second plague would not prefigure world-wide lining up of the nations so much as those nations mentioned in Ezekiel 38 on one side and the old Roman Empire on the other side; and that is what we see today. We can thank God our country has not yet entered into the trouble.

Ex. 8:22-23 describes a peculiar condition. God says that He will do something which will make Pharaoh realize that He is the Lord in the midst of the earth. He tells Pharaoh that this peculiar thing which He is going to do is to put a division, which in the margin reads, "redemption," between His people and Pharaoh's people. In Luke 21:28 Christ uses the word redemption as descriptive of the translation. See also Rom. 8:19-23. Could it be possible that Ex. 8:22-23 might have some typical significance to the translation of the church?

Attention is called to the peculiar phrasing of Pharaoh's offer to Moses in Ex. 8:25 where he says, "Go ye, sacrifice to your God in the land." In Dan. 9:27 we learn that the Roman prince will cause the sacrifice and oblation to cease in the midst of the week. Could it be that Pharaoh's offer to Israel through Moses typifies the covenant which the Anti-christ will make with Israel and which will establish again sacrifice and oblation in the land? At least, this is a matter for prayer and serious consideration.

The writer knows of no date for the Lord's coming, but he refuses to believe that the Church should not earnestly look for her Lord and be in an expectant attitude, particularly in these days, looking for His descent into the air and listening for His victorious shout, "Come up hither." I believe Hebrews 10:25 indicates that we can "see the day approaching." I believe God has hidden away in the Old Testament a distinct type of these present days and I know of no clearer typology of the day than the plagues outlined above. May God bless every reader with a great desire to see souls saved NOW, not next year or the year after, for that may be too late.

QUESTIONS AND ANSWERS

Question 1. In Matt. 25:1-13 all ten virgins knew the Bridegroom was coming. Five were prepared and went in with Him. The other five were not prepared, and when they knocked at the door, were not let in. Were they lost?

Question 2. In Luke 13:23-30 when the Master has shut the door and ye knock and say, We have eaten and drunk in thy presence, etc. He will say, Depart from me, I know you not. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, Jacob and all the prophets in the Kingdom of God and you yourselves thrust out. Does this mean that those who are hearing the Gospel today and are not accepting our Lord will be lost? That is, after the Rapture, will they have another chance to be saved or will they be lost eternally?

—Mrs. R. B.

Answer 1. Yes. These five who were lost are symbolical of many nominal Christians today, whose names are enrolled in the books of the churches, but who never have been truly born again, and so do not possess His Holy Spirit.

Answer 2. The Word of God nowhere teaches "another chance." The solemn warning is "It is appointed unto men once to die, but after this the judgment." Hebrews 9:27. It would be manifestly unjust to those who have heeded the call of the Gospel and have separated themselves from the world, and have accepted the salvation offered through the Lord Jesus Christ, that others who have trodden under foot and treated with shame the offer of salvation so patiently and so graciously held out through all of these two thousand years, should be given a second chance. Moses sinned in what appears to us a very slight breach of God's command, and yet the punishment was swift, and no second chance was given. Likewise we could point to numerous such other illustrations. Working therefore from Scripture analogy what reason have we for expecting that this inviolate law of God shall be revised so that a crooked and perverse generation shall have further chance to do evil and to do despite to the spirit of grace? "Now is the accepted time; behold now is the day of salvation." 2nd Cor. 6:2.

* * * *

Question 1. 1st Samuel 16:14, 15. Do you think God ever sends an evil spirit to anyone?

Question 2. What do you think is meant in Exod. 33:16, 17, by separating them from all the people on earth?

—Mrs. B. S. C.

Answer 1. Why should not God send an evil spirit if He wills to do so? The logician must face the problem squarely. If we grant the primary omnipotence of God, the conclusion is inevitable. It is as Paul is led by the Holy Spirit to explain, "How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" Romans 11:33, 34. If this is Calvinism we have only to say that we do not identify Scripture with any such names as Calvinism or Arminianism, but we only try to discern the will of God and the teaching of His Word.

Now, having said all of the above, let us say something further; Saul, after having had the free exercise of his own will, turned to evil ways, and became a wicked man. In other words, Saul hardened his own heart and turned himself against God long before God decided to punish him by allowing an evil spirit to possess him, so that he became a demoniac.

Answer 2. Simply the fact that the Israelites were to have the direct guidance of God Himself, an advantage which no other nation ever had in the history of the world. It is the working out of Deut. 7:6, "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

* * * *

Question 1. Can you tell me what kingdoms compass the North and the South, Daniel 11?

Question 2. Please explain John 9:41.

—H. D. L.

Answer 1. The prophecies of this chapter were fulfilled historically in the terrifying deeds of Antiochus Epiphanes. It is he who is known as the king of the North, while the land of Egypt is the South.

Answer 2. This presents the immutable law of God; it is the working out of the story of the publican and the Pharisee. The one confessed humbly that he was a sinner in the sight of God, and begged God for mercy. The other was blindly wrapped up in his self-righteousness, and stood condemned because of that very self-righteousness. We

has come to know me through Mr. Rudnitzky.

And now, once more, we give thanks. For surely He has led us every step of the way. Can we ask more? And can we dare go back. A dear friend said to us recently, "My, how the work has grown and spread all over the world!" And we replied, "Yes, and it must continue so, for as soon as we stop growing, we will shrink!"

Now, as to the work, and as to the finances, for we always lay before our friends every detail of what we plan to do, under His leading:—Our thought is that Mr. Frankel, under the direct supervision and responsibility of Pastor Vincent shall do a work of visiting evangelism among the nearly 200,000 Jews of Paris. Many of them are of the better class, to whom Mr. Frankel's message should have a special appeal. Then, he is to deal more particularly with the 12,000 to 15,000 refugee Jews, and see that as many of these as possible, who are on their way to Palestine, shall go there with the Gospel message in their hearts, and *The Shepherd of Israel* in their pockets, and other suitable literature and Gospels, and New Testaments. This plan has in it wonderful possibilities of blessing and soul-saving opportunities.

Now, as to the cost:—We have agreed, as a beginning, until we see more clearly a larger leading, to set aside \$125 a month for the work. Where the money will come from, does not worry us one moment. Already the first month's check has gone over. And the next will go, and the next. For it is His work, and He will care for it. Let us only be faithful in our united prayers that He Who has now planted, will also water, and will bring it to a wonderful fruitage. Pray, dear friends, and then pray again.

A Word From Los Angeles

The evidences keep coming in that the Lord's hand was unmistakably leading us when we opened up the work in Los Angeles. He is wonderfully blessing the labors of our missionary there, Rev. Elias Zimmerman, and the cooperating fellowship of the special group of friends under the leadership of Brother Joseph Johnston. We have only space for one paragraph

from a recent report from Mr. Zimmerman:—

"God's approval and blessing have rested upon our work here in a very marked and wonderful way. During the month of January, we ministered to about 150 Jews in our Mission. That was indeed very encouraging, but during the month of February, our attendance has increased to almost 400. The interest has been so great that we have been compelled to keep the Mission open every night, besides having meetings twice on Sunday. I have found that the best method of giving the Message of Grace to the Jews is by way of the round table discussions. And they have proven so interesting and helpful and also educational, that a number of the Jews are looking forward to them, and attend every night."

Our readers will surely continue in faithful prayer for this branch of ours in Los Angeles. And if you are anywhere near Los Angeles, you will be more than welcome if you drop in to see the work and have a pleasant chat with Mr. Zimmerman and his good wife.

The Work at Warsaw Enlarged

Following the intimation given in January, we now can report that Mr. Gitlin has moved the work in Warsaw to larger quarters. The new address is shown on page two. This means that we are now embarked on a program of Bible School work in Warsaw, as well as evangelism, although of course the Bible School work is to be on a limited scale. But it is a beginning, and we may well expect that God will bless it and allow it to grow. We hope next month to give you fuller reports from Mr. Gitlin himself, but this much we want you to know now, so that you will give thanks with us, and that you will also keep this on your prayer list.

A CORRECTION

Through a slip in our manuscripts, there was a mistake in our March issue. The word "Pesach" was translated as "door," whereas the correct translation is, to skip over, or to pass over. Our friends will very kindly forgive us the oversight, and will please make the correction in their own papers, if they are preserving them.

INCIDENTS IN THE WORK

And Now, A Branch in Paris

So the Lord guides. For we are now able to bring you the joyous announcement that, beginning with March 1st, the Lord has opened a door for us in Paris, France, and beckoned us with no uncertain sign, "Come!" And we dared not say no.

It came about on this wise: Some 25 years ago, I met in Rochester, New York, a young Frenchman who was studying at the Seminary in preparation for returning to Paris as assistant to his father, who had established, and was carrying on, a remarkable Gospel work in the Montparnasse district. This young man's name was Paul Vincent, and we were drawn to each other in a warm friendship. He urged me to keep him in remembrance, and if I should ever visit Paris, to be sure to let him know.

But such are the weaknesses of the flesh, that like the butler of old Egypt, I forgot this dear friend of the earlier days, and he passed out of my mind completely.

Last summer, on my way home from Palestine, I stopped a few days in Paris. I saw the thousands of German Jewish refugees there, haggard, sad beyond description, and my heart was moved in despair. While sitting in my room one morning in the hotel, there came over me, like a dart of lightning out of the heavens, "Whom do I know here in this strange city of Paris?" And the name, Paul Vincent, came back to me out of the abyss of the years, just as though it had been but yesterday!

At once I got busy, inquired here and there, and finally I learned there was a Baptist Church on Avenue du Maine, which had a pastor by the name of Vincent. And there I made my way. When at last I contacted Mr. Vincent, I looked him over, and said, "Can you be Paul Vincent?"

"No," he said, "that was my younger brother; he was drafted in the war, and he never came back. But I, too, went to Rochester after he had come back, and I am carrying on the work to which my father and Paul gave their lives."

And so I met Henri Vincent, and I told him of my heart's desire, for a work to be done for the Jews of Paris, and to include the colony of German Refugee Jews. And I found in him a ready and eager listener. For, strangely enough, he too had been similarly burdened, and had been at a loss to know what to do and how to begin. He told me that in his own church was a devout member, a cultured Jewish Christian lady, a Mme. Salomon, who likewise was troubled over this condition; and he felt that she would be so happy to devote her time and talent freely to any plans that could be worked out for a testimony in Paris.

So, all winter we corresponded and planned; and now, "it can be told."

So wonderfully did the Lord lead, that soon after I left for New York, a Jewish Christian by the name of André Frankel, came to Pastor Vincent, and told him he wanted so much to set himself to the one task of reaching the Jews in Paris. And so, we had our missionary!

Then Mme. Salomon agreed to translate and edit, together with Pastor Vincent, a monthly Paris edition of *The Shepherd of Israel*, this to be her contribution to the work. And so the first issue of *Le Bergere D'Israel* is possibly even now, as we write these lines, being printed in Paris! And you must all give thanks with us, for this further extension of the testimony which He has committed to us to give to scattered Israel.

But we want you to read the letter Pastor Vincent forwarded to us from André Frankel:—

Dear Brothers in Christ,

Let me tell you in simple words the modest story of my past life, which has become, through the grace of God, the story of a child of God.



REV. ANDRÉ FRANKEL

Born in 1895 in the Hungarian city of Hodmezoviararheiz, I was the son of a wealthy liberal Jewish family, and I grew up almost entirely away from God. We did not read the Bible and we very seldom went to the synagogue. The religious instruction I received at school was very superficial, and I had but vague impressions about the will of God. I was quite ignorant about Him.

PRISONER IN SIBERIA

After I got my B. A. degree I became a bank clerk. Shortly after, I entered a military academy, to become an officer in the Austrian army. During the World War I was sent as a young officer on the Russian front, where I was made a prisoner and sent to a camp of prisoners in Siberia. I was there for five years living in great

distress. Liberated at the end of 1920, I returned to my country, where at the time, in consequence of the communistic revolution of 1919, people were very much persecuting the Jews. I was dismissed from the army and I entered the commercial house of my mother, a widow, by that time. After her death I took the direction of the affairs, but on account of the economic crisis, and also on account of my lack of commercial sense, the house went down. Being a business man was not my vocation.

With several thousand francs in my pocket, I came to France, for which country I always had a profound sympathy. I intended to earn my life either in industry or the arts. I did not know at the time that in that country I would not only find the bread necessary for the life of the body, but the most precious thing, the living bread which has come from heaven.

I settled in Paris and tried to live making designs for printing on cloth. That kind of work was well paid at the time. But the Lord did not want to leave me without His Light. I lost my customers and fell in financial distress. Being a foreigner, having no right to find a place in industry or commerce, I lived then the very worst of my life.

GOD HEARS A PRODIGAL

During my youth, my behaviour had been that of a worldly young man of the middle class, theater, dancing, drinking and all the joys of the flesh. I was entirely devoted to the World and lived according to its rules under the lordship of Satan. However I was neither happy nor satisfied. I tried to drown in the worldly distractions the anguish of my soul, and that in vain. My soul was always thirsty for calm and peace. In Siberia already I had thought often about the problems of my inner life, but never had

I found any satisfactory answer. As my situation became worse, when I fell from my social rank into material distress, those problems became the more burning. I often thought of God, I even tried to pray, but I was without faith, full of bitterness and animosity. There was no believer near me to encourage me and show me the only way of salvation through Jesus Christ. My prayers, selfish and concerning only material blessings, were not answered and I began to doubt even the existence of God. The more I went, the farther I was from Him.

It was at that time that the Lord sent to me one of His servants, a Christian missionary. It was from that man that I heard for the first time of Jesus Christ as the Messiah and Savior of the people Israel and the Gentiles. The things he said seemed very incredible, very extraordinary; however, something drew me to go to evangelistic meetings. Later on being in great material difficulties, I finally accepted the invitation of the Missionary to go and live in his house. There, being in constant contact with the Word of God, I began to understand the divinity of the Lord Jesus, who had never been for me anything but a great philosopher or at most a prophet. The fanatical aversion which is often found among orthodox Jews against Jesus, had not been imparted to me in the liberal environment of my family. But I was far from being saved. There was a certain transformation in my mentality, but my soul was still away from God in spite of His Voice in my heart.

A NIGHT OF ANGUISH

After several months of inner struggle, I was struck by a verse of the Scriptures, read at night; and in the silence of that night, completely broken, I found myself the most miserable of sinners and in the anguish of my soul in the face of spiritual

death, I asked with all the power of my soul the forgiveness of God. I spent the night in prayer. I had never so prayed before. The Lord answered the cries of my soul. He came to me, gave me peace and the assurance that I was saved. With great joy and fervor then I let my soul express thanksgivings for such deliverance. The next morning a new creature was born.

SATAN TRIES TO DISCOURAGE

Satan immediately began to trouble my joy and my faith, setting all sorts of obstacles in my way. But the Lord, faithful to His Word, protected me always. Several months after my conversion I made a public profession of my faith and was received in a Baptist Church through the Baptism of believers.

Since the very first days of my conversion, it has been very clear before me that I must be a witness through words and deeds to the Lord and Savior, and that especially among the people of my race, the people formerly chosen. I took a part in the spiritual life of the Mission where I lived still during six months. I helped Mr. Rudnitzky from January to May of last year in the work of evangelizing the Jews of Paris, and especially the German Jewish Refugees. For that length of time meetings were held in the Baptist Church of the Rue de Lille. Before he left France, Mr. Rudnitzky asked me to go on in the work as well as I could.

Actually, I still visit certain people whom I try to serve by my testimony. I earn my living working as well as I can, binding books. My most instant desire would be to devote my life spreading the Gospel, I feel the call of God to do it among my people.

Being myself a Christian Jew, I think I am able to understand the Jewish soul, and being truly born again, I keep true to the Word of God. My knowledge of the Bible is the fruit of my own personal studies and meditations.

I would be very happy to serve the Lord with you, under the guidance of Mr. Vincent, minister of the Baptist Church of the Avenue du Maine, who