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**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.

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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.

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**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.

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### "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

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## THE CHOSEN PEOPLE

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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 \$100,000 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 English and Yiddish. 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.

tax of 25% of the wealth of Jews in Germany. The Nürnberg conclave, taking place during the week of September 7-14, revealed further light as to the plans of the Nazis regarding the Jews.

—*International News Sheet.*

\* \* \* \*

Jews throughout the world today number 16,201,000 as compared with an estimated 4,200,000 in 1850, according to a summary of the work of the noted Jewish statistician, Dr. Erwin Rawicz, appearing in the C.-V. *Zeitung*, of Berlin. The rapid increase coincides with the emancipation of the Jews in most European countries and the growth of industrialization, it is declared, following a heavy decrease in the Jewish population in the previous twenty or twenty-five centuries. Since 1800 the general population of Europe rose from just below 190 millions to some 500 millions today. The summary shows that there were about three Jews per thousand in 1800, about seven in 1900, and about eight in 1935.

The Jewish population of Great Britain, according to the survey, is 340,000. The Jewish population of Germany is given as 400,000, compared

with an estimated 550,000 at the time of Hitler's advent to power. Jews in Palestine numbered 395,000 in 1935. By continents, there were 9,736,000 Jews in Europe, including Turkey in Asia and Russia; 560,000 in Africa; 936,000 in Asia; 5,031,000 in North and South America; and 27,000 in Australia and New Zealand.

—*The Jewish Chronicle.*

\* \* \* \*

A Jew, accused of murdering an Arab, was lynched in Ain Rif, the Jewish quarter of Oran in Algeria. French troops were called in to protect the quarter. Owing to anti-Jewish agitation in French territory in North Africa—Algeria, Tunis, and French Morocco—the Jews of these regions are passing through an anxious time. Caillaux, the ex-Premier, writing in *Le Capital*, has denounced the 'revival of hideous anti-Semitism' in Morocco. Several Algerian Arab leaders have appealed to the Arab masses to avoid anti-Jewish excesses.

—*Trusting and Toiling.*

## SUMMARY OF CONTRIBUTIONS

SEPTEMBER 1st to SEPTEMBER 30th, 1936

Covering Receipt Numbers A1836 to A2527; B100 to B531 Inclusive

|                                                 |            |
|-------------------------------------------------|------------|
| General Fund .....                              | \$6,478.36 |
| For Relief to the Poor .....                    | 311.50     |
| For Literature Fund (Bibles and Tracts) .....   | 206.80     |
| "The Chosen People" (Subscriptions) .....       | 178.25     |
| For "The Shepherd of Israel" .....              | 90.50      |
| Dispensary Income Account .....                 | 74.75      |
| For Work Among the Children .....               | 109.23     |
| For Hewes Street Account .....                  | 23.50      |
| For Students' Education Fund .....              | 13.00      |
| For Philadelphia Branch .....                   | 109.96     |
| For Pittsburgh Branch .....                     | 184.81     |
| For Columbus Branch .....                       | 512.47     |
| For Los Angeles Branch .....                    | 26.00      |
| For Work Overseas, including Relief Funds ..... | 398.10     |
| Total for All Purposes .....                    | \$8,717.23 |

# THE CHOSEN PEOPLE

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JOSEPH HOFFMAN COHN  
Editor  
MISS ELLA T. MARSTON  
Associate Editor

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No. 2

## Salutation

"We go down to salute the children of the king"—II Kings 10:13

Dear Beloved Friends:

It was Jeremiah who complained that he had not tears enough to shed for the agony of his people, Israel. You remember his wail,

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 9:1).

And so it has now proven to be with our own dear friends of The Chosen People family. For, hardly had the little October paper been put into the mails before there came the instant responses from our readers, which spoke eloquently of heartaches and grief. As we write these lines, the words of comfort and sympathy are coming in. And we are forwarding funds to the areas of destitution so that your gifts may be put to work without delay.

Several of our friends have been deeply touched with the staggering situation which we described in Germany and have suggested methods for more permanent relief than just the mere bread to prevent starvation and the mere clothing to protect the body. I explained last month that to do a permanent piece of work would mean that at least \$500.00, and in some cases as much as \$800.00, would be required, so that an entire family could be rooted up from German soil and sent out into a new country to start life over again. Such a country I suggested is Uruguay in South America. There in the capital city, Montevideo, the Jews are still welcome; and many already have gone there whose friends or relatives were able to raise the necessary funds. But, of course, as I was only the agent for dispensing the funds which our dear friends had placed in my hands, I could not conscientiously bring myself to the point of investing in just one family the large sum of \$500.00. I tried to visualize our friends here in America sitting in their homes and reading in *The Chosen People* that I had given \$500.00 in one sum to one family, and I could only feel condemnation if I should do so. So all I could do was to fall back on the emergency relief plan. This I reported last month to you.

Here is a letter from one of our friends which might perhaps offer a solution, if other friends wish personally to undertake the responsibilities involved:

After reading your article in *THE CHOSEN PEOPLE* I was somehow led to write you because it occurred to me that, although as you say it is impossible to move all or many Jewish families out of Germany, perhaps it would be possible in an individual case, for instance, to move one family, such as the chemical engineer and his family.

I would be willing to give fifty dollars toward the sum necessary to move them if other private parties and the Mission could do the rest.

I'll admit I threw one letter in the waste basket but I felt later that I ought to write anyway and find out if you think it may be of the Lord and feasible.

We shall therefore open a fund, and call it "The Jewish Resettlement Fund," and if there are individual friends of ours who feel they would like to

set aside \$50.00 or more, and place it at our disposal for the one purpose of moving a whole family out of Germany, or out of Paris, into South America, or some other haven in any part of the world where the family would be welcome, we will administer your funds in this way, and for this purpose only. Such families as we propose to expatriate and then repatriate will be Christian Jews and no others. The selection of families will be left to trusted Jewish missionaries, who know the families intimately and whose judgment we can rely upon. It is possible that these Christian Jews, being thus delivered out of Germany and sent to various parts of the world, will be used of God to carry the gospel message wherever they go; and we may have in this a parallel situation to the one which existed in those early days when great persecution arose against the church in Jerusalem and the believers were scattered abroad. Now, dear friends, make this a matter of prayer, and if the Lord wishes you to have a part in the investment of capital funds in this way, we shall joyfully serve as the channel for what may prove to be a truly wonderful ministry in behalf of a people, still beloved of God, but now bewildered and baffled.

For the sake of placing before ourselves a concrete objective, let us say that our first goal will be to raise \$500 to \$800 for the family of the chemist about whom I wrote last month.

#### A NATION AT BAY

Now I would like to continue further the report which was so incomplete in October. Many friends are writing in, "I am waiting to read the rest of your experiences in the next issue of *The Chosen People*." Let me start with Paris, for there it was that I received my first hand-to-hand encounter with the unspeakably sad Jewish refugee problem. Here was my first coming to grips with the spectacle of a bewildered nation rooted out of its *heimat* soil, and pushing blindly in a hundred directions to seek a new rootage. It may not be known to many, but in Paris there are some 25,000 German Jewish refugees. Of this number more than 800 are one-time professors from the various universities of Germany; 2000 are former actors and theatrical employees; 4000 are former lawyers and judges of the various courts in Germany; 8000 are qualified physicians who actually were practicing medicine or dentistry or other forms of medical science in Germany. The tragedy in these statistics lies in the fact that these people are not of the submerged tenth—ne'er-do-wells, drink-addicts, loafers, hoodlums; but they are of the very finest stratum of social life. Uprooted suddenly from the land in which they had invested their all, they wander about hopelessly and in a state of despair beyond all description or understanding. I sat in a room in Paris, a receiving room, where a devoted young Quakeress was interviewing applicants for relief from among these Jews. One by one they were brought into the private room, and the panorama that passed before me of these despairing men and women, will linger with me, I believe, as long as I live. Here comes a venerable Jew, hair silken and white. He is supported by a young man, and leans on a cane. His face could be that of an Einstein. He starts to speak in German of such refinement and culture as to make one start, realizing that here is an aristocrat. He had been a professor in a university in Germany. He is now 70 years of age. The Hitler tide of Jew hate disqualified him, and having been thrown out of his life position as professor, without even the suggestion of a pension, he escaped the horrors of Nazi savagery and reached Paris. What is there for him to do? The dear Quaker girl turned to me and said, using the best English she had at her command but with an unavoidable French accent, "I must tell him, 'no mo-neë, no mo-neë.'" Thus the morning passed, and the stream of Jewish humanity flowed through that room.

#### THE TERROR BY DAY AND BY NIGHT

The 25,000 Jews referred to are living in Paris illegally. By this I mean that they have no passports, no visas, no legal right to live in Paris. Ever and anon, in the days gone by, the police would pounce upon a Jewish tenement house and arrest a group of these refugee Jews, and then they would be put into prisons that were hardly more than dungeons, where they would be con-

#### JEWISH NOTES

An item from the Hebrew paper *Haboker* of July 27, reads:

"Tonight, the eve of the Ninth of Ab (the anniversary of the destruction of the Temple), will be the first occasion in the long history of our people that we shall not mourn at the ruin of the Western Wall. Many hundreds of years have witnessed the weeping of the mourners of Zion at this shrine. In the darkest days, even in the time of Adrianus, when Jews were forbidden to enter Jerusalem, this right was vouchsafed them, the single privilege of mourning at the Wall, once a year, on the eve of the Ninth of Ab.

"This tradition has never before been interrupted for more than a thousand years before now. This year under the administration of the great British nation the Jewish people are unable to visit the Western Wall. We know the force of precedent in this land. If this right is withheld but once, and that on the eve of the Ninth of Ab, the denial may become permanent.

"The Wall, dark and unattended tonight, is a sign of the times. We shall have to dwell on this small matter too when we come to chronicle the history of the Yishuv (Jerusalem) in the year 5696 (Jewish calendar)."

\* \* \* \*

According to the latest statistics, if the Borough of Brooklyn were a separate city, apart from the corporate entity of Greater New York, it would be the largest Jewish city in the world. The figures show that there are now over one million Jews in Brooklyn alone. The total Jewish population of all of the five boroughs of greater New York is two million, so that fully half of this total is to be found in Brooklyn, leaving the other million scattered among the remaining four boroughs. What an emphasis this puts upon the strategic location of our own headquarters building here in Brooklyn.

\* \* \* \*

Terror strikes the heart when one reads in the newspapers that the Black Legion of Detroit, members of which have been on trial for criminal charges these past few months, and recently convicted, had actually planned to put

poison in the milk bottles that were to be delivered to the Jewish homes in Detroit and thus exterminate the Jews. This was a part of the Legion's "purifying America" program. It is a fair sample of what the propaganda of Jew hate is trying to accomplish in this country among the ignorant and bigoted. May God have mercy upon those who are taking part in such propaganda.

\* \* \* \*

Jerusalem on the Air! Every day punctually at 5:30 p.m. since March 30, there has been heard on wave length 449, the announcement in a deep baritone voice, "Jerusalem speaking: Palestine Broadcasting Station." This is then repeated in Arabic; then one hears a high-pitched feminine voice speaking in clear Hebrew, "Harken to Jerusalem, Shalom!"

The opening of this station on March 30, which is operated by the Palestine Government, inaugurated the first Hebrew broadcast in the world's history and marked a further step in the returning of a "pure language" to the people of Palestine.

Some bad feeling and considerable amusement has been caused by the efforts of the Government to placate the Arabs in respect to the use of the Hebrew name for Palestine. The ancient name of the country was Eretz Israel, which means Land of Israel, and this is still the Jewish name, which is most distasteful to the Arab inhabitants. The Government therefore spells the word Palestine in Hebrew letters in its official documents and currency, instead of using the name Eretz Israel, adding the first Hebrew letters of the two words, Eretz Israel, to the word Palestine. Hence when broadcasting was begun the result in English sounded like "Palesteena Eye." Probably it was the ridicule and laughter this brought that caused a change to the word "Jerusalem," and peace among radio listeners. So now when Arabic is broadcast it is "El Kuds," and when Hebrew is broadcast it is "Jerusalem calling."

—Pentecost in Palestine.

\* \* \* \*

In Germany there are growing signs of increased and renewed anti-Jewish legislation and agitation soon to begin. The latest report is of a confiscatory

nal home in heaven where God is or in the millennium where Christ will reign on earth? Can you give some light on that question?

Question 4. *Is there any similarity in King Saul's experience of having the Spirit of God upon him, and the one mentioned in Eph. 5:18, "be filled with the Spirit?"* —Miss A. O.

Answer 1. We have already discussed this question at length in these columns so we will only answer briefly that the woman represents the nation of Israel, and the man child is the Lord Jesus Christ. The remnant of the woman's seed is the godly group for the Jews who will remain faithful through the tribulation days.

Answer 2. The three measures of meal must represent the pure, nourishing and life-giving qualities of the revealed Word of God, as it reaches its final climax in the atoning work of the Lord Jesus Christ at Calvary. Meal is the product of the ear of corn or the ear of wheat, sifted out of the chaff, and finally ground and prepared for the upbuilding of mankind. The three measures we would suggest as representing the divine perfection, Father, Son and Holy Spirit. Now into this supply of pure, wholesome meal of the Gospel, the woman places her bit of leaven. Leaven is invariably used in Scripture as a synonym for corruption and evil. May not the woman be the harlot of history which sitteth on the seven hills of Rome? Indeed, she is called the mother of harlots. And has not the leaven of Romanism done its deadly work in the world, and with the three measures of meal, the true Gospel? The leaven of Maryolatry, the leaven of Purgatory, the leaven of indulgences, the leaven of the confessional—has not all this leaven corrupted the pure Word of God and worked havoc with the spiritual condition of uncounted millions of ignorant people? And will not this leaven finally corrupt the whole world to prepare for that day when Rome shall again not only straddle the seven hills of her wickedness, but shall also establish for a short moment her diabolic rule over the earth, through an unholy alliance with the Anti-Christ?

Answer 3. Please see our answer No. 2 to Mrs. M. D. on page 11.

Answer 4. The Spirit of God is always necessary for the correct guidance of His people; but that Spirit has different functions in the different dispensations.

In the time of Saul the Spirit of God was employed by Him to carry messages, to give instruction, and sometimes to punish, as in the cases when God allowed an evil spirit to come into the heart of Saul. See 1st Sam. 16:14. Under the dispensation of grace however the Spirit of God, now called the Holy Spirit, was promised by the Lord Jesus Christ to the believer as a Comforter, and as One who would abide forever. To be filled with the Spirit therefore in this dispensation of grace is to allow His Holy Spirit to take possession of us, so as to teach us to do all things that will honor our Lord, and will be pleasing in His sight.

\* \* \* \*

Question. *Gen. 1:26. What is the explanation of this verse with reference to the Trinity? This verse caused us to discuss the plural pronoun for God in the Old Testament.* —F. E. H.

Answer. This verse must be connected with John 1:13, "Without him (the Lord Jesus Christ) was not anything made that was made." In Gen. 1:26 God is evidently talking to someone who has equal creative powers with Himself. The announcement is, "Let us make," and thus shows that another one in addition to the singular "El" of the Elohim Godhead is to be a party to the act of creating man. Thus the Triune Godhead is revealed in the very first chapter of Genesis for the Spirit is referred to in verse 2.

\* \* \* \*

Question. *I am so puzzled over Matt. 16:18. You know the Catholics believe it was Peter on whom Christ built His church. Would you please explain it in The Chosen People?* —Mrs. G. S.

Answer. The context is clear to anyone with an honest mind and one free from quibbles or special pleading. Peter had just made the confession, "Thou art the Christ, the Son of the living God." With that confession in the immediate foreground, the Lord Jesus Christ said, "Upon this rock will I build my church." Certainly our own reason, assuming just a little bit of consecrated wisdom, will tell us that the Lord Jesus Christ would never build a church upon any human being; it would have to be built upon His own supernatural Word and upon His supernatural Person. All through these past 1900 years the one foundation upon which the Church has been built and is being built, is the basic confession, "Thou art the Christ, the Son of the living God."

finied indefinitely. The French government will not spend the money to put these refugees on trains and ship them back to Germany. But since the rise of Edouard Blum to the position of Premier of France, police attacks upon these defenceless Jews have abated and they are at least being let alone for the time being. This, however, does not give the Jew any assurance of permanent living in France, for the government still has the right at any time to arrest them wholesale and do what it will with them. Blum is a Jew of the higher class, wealthy in his own right, quite a student of world affairs, and rather a theorist in Government. He actually believes that by taking the middle course, he can bridge the chasm between the rabid Communists on the one side, and the Conservatives on the other. Such a policy, weak and temporizing, does not satisfy either faction in the French republic. To the Communists he is an unspeakable reactionary, working only for the interests of the Conservatives. To the Conservatives he is a wild-eyed Communist, working secretly to undermine Capitalism. All of this in the face of the fact that Blum himself is a capitalist. So we should watch with interest the present political developments in France, for they hold promises and threats of mighty possibilities for good and evil in the shaping of the immediate future history of Europe.



A typical case among the thousands of German Refugee Jews in Paris. What does the future hold for these despairing exiles?

#### JEWS NOT ALLOWED TO WORK

The only solution to the refugee-Jew problem in France, as in Germany, is to pick up the families bodily and transplant them into a new world with a new hope and a new rootage, for, to add to the blackness of the picture in Paris, these 25,000 Jews are not allowed to engage in gainful occupation. Regularly the inspectors of the French government visit all places of employment; regularly they examine the payrolls; regularly they examine the employees; and if any of these employees should happen to be non-citizens of France, the employer must discharge them at once. We do not especially condemn France for this, for all nations are doing the very same thing. When entering Great

Britain I was warned by the British immigration inspector that I would only be allowed to visit England if I would under no circumstance engage in or seek employment. It is simply that France must protect her own citizens and this leaves the helpless Jew in a pitiable plight.

I arranged with our Honorary Director in Paris, Pastor Henri Vincent, together with our missionary, André Frankel, to open up a relief station where we shall be able, in the name of the Lord Jesus Christ, to bring immediate relief to substantial numbers of these destitute families. Our method is to give them tickets which entitle each one to one meal in a restaurant in the Jewish ghetto district of Paris, down below the Bastille. These tickets will then be returned to us by the restaurant keeper and we will redeem them at the price of 3½ francs per meal, about 24 cents in our money, at the old rate of exchange. We will also provide, whenever we can, clothing, either by purchases or from gifts, which Pastor Vincent will receive from friends in France. Pastor Vincent will also form a central committee which will have charge of this relief work. Let us pray that this venture on our part will be used of God to bring the saving knowledge of our Lord Jesus Christ into the hearts of many of these who now seem to have lost all hope. We must remind them that Israel's God still lives, and that He will send help when all else fails.

#### THE VISIT TO WARSAW

From Paris I journeyed into Germany, and remained there about a week. Concerning my visit in Germany I have already told you. I will now report the next step, for out of Germany I journeyed into Poland and into the city of Warsaw, where again I spent almost a week. It proved to be one of the busiest weeks of my life. Our missionaries, Brother Moses H. Gitlin and Brother Moses Schiff, kept me on the go from early morning until after midnight, day after day, until I almost cried out in sheer physical despair, "Have pity on me."

In Warsaw I found a staff of workers and a work going on of which we need never be ashamed. The Polish laws required me to report to the Police Department as soon as I arrived in Warsaw. Mr. Gitlin took me there and the Chief of Police said to me, in broken English, "You send us good man in Mr. Gitlin. We thank you for sending such good man." So the civil authorities could testify to the sterling worth of the missionaries, and certainly that is a valuable testimony.

The work of Mr. Gitlin and his associates would take pages and pages to describe and appraise properly. We gave our readers an insight into it in our May issue. The work in Warsaw is in need of enlargement. I marvelled that so much was being accomplished with such a modest outlay of money. The whole undertaking is being carried on in a seven-room apartment, in one of the better class sections of Warsaw. The front room, ordinarily the parlor, is filled with chairs, and here the audience assembled night after night.

#### A DIMINUTIVE BIBLE INSTITUTE

The room next to the parlor, connected by rolling doors, contains three single cots. At the foot of each cot there is a sort of table or stand, with a wooden chair in front of it. These three cots are for the use of students, and the tables and chairs for their use in studying the Word of God. At night, when the meetings are in session, the rolling doors are opened and the overflow audience stands in the room in which the students later sleep and study. I sat in this crowded parlor until I thought I would suffocate with the heat and perspiration. Again, I stood in the open windows, from which there opened a very small balcony, and spoke to that audience—one night, two nights, three nights. They would assemble about 8 o'clock and never think of leaving before 11, 11:30, or midnight. Such eager interest, such soul-devouring eyes, riveted upon the speaker, I have never seen before. One night Mr. Schiff stood for two solid hours and answered questions which were hurled at him from all parts of the room. This was "question night," and the audience came with plenty of ammunition. But through it all there was the utmost respect and earnestness, as though the air of the room were surcharged with electricity.

After the meeting was supposed to be dismissed, at 11 o'clock, I had to

#### QUESTIONS AND ANSWERS

Question. *I don't understand the parable found in Matt. 9:16, 17 about putting a new piece of cloth into an old garment, and new wine into old bottles.*

—MRS. A. E., SR.

Answer. The dispensation of the law is not compatible with, nor can it exist alongside of, the Gospel of the grace of God. If the garment has been worn out, a patch made out of new material will not hold in the old cloth. New wine is not put into in old bottles, else the bottles will burst. Romans 11:6 tells us that if salvation be by grace, then it can no longer be of works; otherwise grace is nullified. Hebrews 10:9 tells us, "He taketh away the first, that he may establish the second." The new wine of God's response to the cries of Israel in bondage burst the old bottles of Egyptian cruelties into a thousand pieces. The new wine of human dignity surged forward, in the days of George Washington, against the old bottles of British Imperialism, and American democracy was born.

The law was a schoolmaster to bring us to Christ; see Romans 10:4. It was the suit of clothes that we wore in the days of our childhood, but now that suit is old, it has served its purpose, and nothing is gained by putting new patches on it. We need a new suit. The new suit is the Gospel of the grace of God through the Lord Jesus Christ. The old suit was Judaism, legalism, the Mosaic law. Through these forms the Jew had sought to establish righteousness, but God pronounced it filthy rags. Under the law the world stands condemned; under grace there is redemption. The two however cannot be mixed. You cannot put the new patch of grace onto the filthy rags of legalistic righteousness.

\* \* \* \*

Question 1. *Where will the redeemed be during the millennial reign of Christ?*

Question 2. *Will Christ reign in person on the earth during the millennium?*

One teacher insisted that the raptured saints would be here upon the earth in their glorified bodies and that Christ will occupy the throne upon the earth in person.

Another teacher, quoting from Ezekiel's prophecy, contends that the redeemed will be in the Heavenlies—"forever with the Lord"—Who will reign from the Heavenlies being represented on the earth by a Prince from the House of Judah. This teacher used the following

verses from Ezekiel 44:2, 3; 45:7-9.

—MRS. M. D.

Answers 1 and 2. The redeemed will be forever with the Lord as is promised in 1st Thess. 4:17. That is, wherever the Lord is, there the saints will be. It is the application of the general truth of Matt. 24:28, "Whosoever the carcass is, there will the eagles be gathered together." The promise of the Lord Jesus Christ is "in my father's house there are many dwelling places." We realize that there has been much controversy on the general subject covered by your questions, and we realize that none of us is wise enough to give a final answer, until that day when the shadows shall flee away and we shall see clearly what we now see as through a glass darkly. We have inclined to the thought that since Ezekiel 37:24 teaches, "And David my servant shall be king over them," and the confirmatory promise in the New Testament in Luke 1:32 reads, "The Lord God shall give unto him the throne of his father David," it may be possible that king David himself will be resurrected and established on the throne in Jerusalem, while the Lord Jesus Christ, the greater David, rules in the heavenlies over the universe, the extent of which our finite minds cannot even begin to grasp. It has been remarked also that the new Jerusalem is described by John in the Patmos vision, as coming down out of heaven. Attention is called to the fact that John does not say that the new Jerusalem actually came down to the earth. This question has given rise to the "suspended kingdom" doctrine which adduces the thought that the new Jerusalem will be a cube-shaped city, suspended between the heavens and the earth, and that the saints of God will have access from both directions. All of this is in addition to a vast universe consisting doubtless of many planets which are inhabited and which the saints of God will possibly rule over as a part of their rewards. The promise is "They shall reign forever and ever."

\* \* \* \*

Question 1. *Who is the woman and the man child born unto her, and the remnant of her seed spoken of in Rev. 12?*

Question 2. *What does the Lord mean by the parable in Matt. 13:33 concerning the leaven, the woman, and the three measures of meal?*

Question 3. *Will the Christians since New Testament times inherit their eter-*

knows what is going on in the minds of these dear ones. You who read, pray with us that the seed being sown will result in a great ingathering of souls ere the Lord comes.

It is impossible to appreciate fully what goes on at these meetings unless one is on the scene. It is a joy to see what God can do with surrendered lives.

#### Invitation

To meet the needs of our many friends, we are now happy to announce that our praise and testimony meeting is held on Sunday nights at 8 o'clock, instead of Monday nights as before. So, if any of our friends are in New York for the week-end, we shall welcome them to our Sunday night services.

Also, put down in your note book Tuesday, December 8th, because on that day one of our Bible Conferences will take place here at the Headquarters Building. The sessions begin at four o'clock in the afternoon and continue until nine o'clock at night. A light supper is served at six o'clock, free to all friends. The Lord has blessed these friendly gatherings in other days, and He will continue to do so in the future, we are sure. The speaker for our October 20th conference was Dr. W. H. Rogers, of the First Baptist Church of New York City and his messages were greatly blessed to the large audience which gathered. The speaker for the December 8th Conference, will be, God willing, some other one of the Lord's faithful ministers of the Word.

Come with us and share the feast of good things, and have a delightful time of spiritual inspiration, and Christian fellowship. No collections are taken at these meetings.

#### "Will the Church Go Through the Tribulation?"

Not long ago we wrote in The Chosen People a description of the various Jewish feasts and their significance as types of things to come—the Passover, Unleavened Bread, Omer,

Pentecost, Feast of Trumpets, Day of Atonement, and Feast of Tabernacles.

Since that day we have been besieged with requests to reissue this material in booklet form. We have finally done so. The booklet is now ready for distribution. It is entitled "Will the Church Go Through the Tribulation?" Size about 5 by 7 inches; 40 pages and cover; price 25 cents.

#### New Tracts—Just Out

For Jews. We have just brought out a number of new tracts for Jews under the running title, "What Every Jew Should Know," as follows:

- No. 1. What is a Christian?  
By J. H. C.
- No. 2. Was Abraham a Jew?  
By J. H. C.
- No. 3. Don't Go to Jerusalem.  
By J. H. C.
- No. 4. Son, Remember.  
By J. H. C.
- No. 5. How Many Times Have You Been Born?  
By Rev. Coulson Shepherd.
- No. 6. A Modern Jew Looks at Jesus.  
By Rev. Henry Einspruch.

To those interested in obtaining copies for distribution among the Jews, we can send them free, provided you will order only what you are sure you can distribute without waste. Should any of our readers wish to share in the expense, the cost runs about one cent a piece, including handling and mailing.

For Christians. The following tracts are newly off the press and are ready for distribution:

- Positive Proofs of Prophetic Fulfillment in our Day. By Keith L. Brooks. 5 cents each.
- The Incredibility and Delusion of Anglo-Israelism. By W. F. Roadhouse. 5 cents each.

retire to Mr. Gitlin's office room, and there for another hour, or an hour and a half, I sat and received one by one certain inquirers and converts, who had made the appointments previously with Mr. Gitlin for the interview with me. I have their photographs with me now, some of them earnest seekers after truth, others whose shining faces gave evidence of their having been born-again, all begging me to find some way to get them to America where they might go to school and train for the Lord's work.

#### WE MUST ENLARGE IN POLAND

Thus the time passed all too quickly. Out of these experiences there was evolved a plan for a larger work to be done—a lengthening of the cords through increased help from America. I preached in the All-Russia Evangelical Church on Sunday morning. Mr. Gitlin interpreted my sermon into Polish. I preached at the First Baptist Church of Warsaw on Sunday night; again Mr. Gitlin acted as interpreter. These good people were so happy that I had come that they gave me a rising vote of thanks, and asked me to be sure to bring their thanks to the American Christians who had sent me over. Through these interested Christian churches, we are hoping to find the enlargement for Mr. Gitlin's activities. He must have an additional worker at once—for the children's work; he must have a larger auditorium for the principal Gospel meetings; he must have a way to do summer work among the children; he must print The Shepherd of Israel in Poland instead of our having to send it to him from America. This last item means that instead of The Shepherd of Israel being Yiddish-English, it will be Yiddish-Polish. Moreover, if it is printed in Poland we will not have to struggle against the almost insurmountable obstacles that we now have to overcome in getting the little paper across into Poland in large quantities. We are doing a similar thing in Paris for there we are printing the Paris edition of *The Shepherd of Israel* in Yiddish-French.

I gave Brother Gitlin every assurance that we here in America will stand behind him solidly for an intensive program of Gospel evangelism among the Jews there. Here is an opportunity which is unparalleled in any part of Europe so far as the Jewish mission work is concerned, and we intend, under God, to press the advantage at every point, and to spare no pains and no money to enable Mr. Gitlin to measure up to the full limit of the opportunities and responsibilities that are his and ours.

#### THANKSGIVING IS HERE

But now I must stop again, for once more my space limit is used up. There is so much to say, so much to write, and so little space to say it in. Let me jump quickly to our home field. I almost forgot that this is the time of Thanksgiving for our nation. Let us give thanks that we do not live in Poland, nor in Germany, nor in France, nor in any of the other crushed or perverted lands of Europe. God has given us large spaces here, God has separated us by three thousand miles of ocean, and if we could see the awful conditions those countless multitudes are living through in the crowded and over-crowded areas of Latin populations, Slavic populations, Teutonic populations, and then look about us here and see what luxury and freedom is ours, we would say every night before we close our eyes, "We thank Thee, Lord, that we are in America."

As usual, we hope to have the Thanksgiving Dinner here at the Mission on Wednesday night, November 25th. As usual we are counting on your continued faithfulness to make possible the dinner, and besides the dinner to enable us to relieve the destitute ones to whom we minister right here in Brooklyn. And likewise in the various Branches, Philadelphia, Pittsburgh, Los Angeles, etc.

And now may your own season of thanksgiving be a very blessed one, and may your measure of joy be made full in the knowledge that we are unitedly serving God in behalf of His beloved people, Israel.

Ever faithfully yours in His service,

JOSEPH HOFFMAN COHN.

## INCIDENTS IN THE WORK

"No One Ever Gave Me  
Anything Free!"

By HARRY J. BURGEM, Philadelphia

Through many and various means we, by the help of God (Acts 26:22), are continually enabled to spread the Gospel message among the multitude of the sons and daughters of Abraham in Philadelphia and neighboring towns and cities. Even more distant places in this country and across the seas are reached. We praise the Lord for enlarging our borders and adding new fields for labor, and giving us more opportunities for magnifying the Name of Jesus, in Whom men are blessed (Ps. 72:17). One hardly knows where to begin nor where to stop in telling of His wonderful work among the Jews.

## THE FIRST TIME

I am thinking of one experience of witnessing to a Jewish man who had never before met a Jew who believed in the Lord Jesus Christ. It was indeed a blessed privilege to confess Christ before him. We again saw, the faithfulness of God in fulfilling His promise as found in Psalm 32:8 where instruction, teaching and guidance are promised in the way which we are to go.

One morning, having started out for a day's service, well supplied with Scripture portions, tracts, etc., I recalled that I had been invited to a Christian home on Boynton Street, Germantown. Believing I was in the neighborhood I tried to find the house, but in vain. I walked until weary, but had no success in finding the place. When I reached Broad and Courtland Streets I stopped for awhile to rest and to rearrange the literature in the bag. I had not been there long when a man (a son of Abraham) crossed the street and spoke to me. He asked if I would be interested in

"buying a wrist watch." He tried hard to sell it. But I had no intention of buying the watch and gave him no encouragement along that line. I said to him, "You are trying to sell me something. Now I am going to offer you something free." "Free?" he repeated. "No one has ever given me anything free."

Seeing the opportunity I rejoiced and inwardly blessed the Lord for His definite leading and the literal fulfillment of His blessed promise as quoted above. I told the man that salvation through the Lord Jesus Christ is free. To give us this salvation He suffered, bled and died, and rose from the dead on the third day. Well, my friend no longer tried to make any sale. In amazement at hearing these things he asked, "Aren't you a Jew? You are the first Jew I ever met that believes in Jesus." Poor man, he did not know that I am not the first to believe, neither will I be the last.

## ARE ALL GENTILES CHRISTIAN?

I found a most precious God-given opportunity to preach Christ to him. He was utterly unfamiliar with the Scriptures, of God's plan of salvation, of the need of a Saviour from sin, and God's provision in giving His Only-begotten Son to become our sin bearer, the just for the unjust, to bring us to God.

In conversation I learned that he thought that all non-Jews are Christians. This is a common belief among our people who are unsaved. For they are still without the knowledge of God through faith in Christ. The scales are still on their eyes, and "the veil is upon their heart" (II Cor. 3:15). They do not know God's division of the entire human race into three groups, namely, the Jews, the Gentiles, and the Church of God (or the Christians), as given in I Cor. 10:32. He expressed great grievance at the cruel treatment of the Jews by those "Chris-

tians." This gave me the opportunity of explaining that not all Gentiles are Christians. Only those Jews and Gentiles who have received the Lord Jesus Christ as their personal Saviour are Christians. They have become children of God by faith in Christ.

## AN UNEXPECTED REINFORCEMENT

During our long talk the door of a nearby apartment house opened. Out stepped a young woman who, over-hearing our conversation, seemed very much interested. I purposely spoke louder so that she might hear. However, she soon passed on. A little later the door opened again and a young man stepped out. I had seen and heard this man once before in Atlantic City. He was Anthony Zeoli. When he heard us talking he stopped and said, "I was going to tell him (meaning me) a few things for I thought he was one of those book agents circulating false doctrines, etc., but now I see that he is speaking the truth. I am with him and would urge you to believe what this man is telling you concerning the Lord Jesus Christ." So with these gracious and timely words and other faithful exhortations he supported the testimony already given. He also gave a personal testimony of his faith in the Lord Jesus Christ.

Later I learned that the young woman who had preceded him was Mrs. Zeoli. They were on their way to Atlantic City that morning, but she certainly had a long wait on the corner while her husband gave a faithful witness for his Lord and Saviour, Jesus Christ. He "stood by" (John 19:25) faithfully. It was indeed a gracious leading of the Lord and timely support and fellowship with this brother. Pray "that in the mouth of two or three witnesses every word may be established" (Matt. 18:16).

May this Scripture be fulfilled to God's glory and the saving of this

man, "forsomuch as he also is a son of Abraham" (Luke 19:9).

Five Years Ago and Now  
in Pittsburgh

By MR. B. GIVEN

A Friend of the Pittsburgh Mission

It is now Sunday afternoon. Although tired, we cannot resist the urge to go to the meeting at the Jewish Mission. First we meet in the hall, where, in preparation for the street meeting, our dear missionary brother, John Solomon, leads us in prayer, Scripture reading and exposition. The street meeting is opened with hymns, then a prayer for God's leading, after which our good missionary brother brings the message, usually in Yiddish. Nearly all of the listeners are Jews, many of them sitting on benches and steps and still others leaning out of windows from nearby apartments.

Some of us cannot understand the Yiddish language, but we can look into the faces of those listening and read the effects of the message. What a wonderful difference I observe in the listeners of today and those of five years ago, when I commenced attending these street meetings, for then there were very few Jews in the crowd, and those that were only came close enough to listen for a minute—with faces like statues—and then went away cursing the missionary and threatening his life. Some paid boys to walk back and forth hammering on tin cans and buckets.

But today there is a great change. Instead of standing at a distance, the Jews come forward. Those who stay and listen are in the majority. Occasionally, one or two will come along, pause long enough to start an argument, and then go on. They don't stay long. The majority are with the missionary and are unfriendly to the disturbers and give them the choice of going on peaceably or being thrown out. When a single dissenter comes and doesn't get any encouragement, he slips out, and does not come back that day.

What a joy it is to watch the faces of those who stay and listen—not with steel-like countenances, as formerly, but with nods of approval and other evidences of satisfaction. Only God