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THE CHOSEN PEOPLE

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

Ps. 121:4.



JOSEPH HOFFMAN COHN, *Editor*

Station A, Box 10

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THE CHOSEN PEOPLE

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General Information

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. 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 the present work.

Object—To reach the entire field of world Jewry. Mission stations are being established 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.

Field Secretaries. The work of evangelizing the Jew is further being accomplished by Field Secretaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

Budget. Under God's leading and blessing, the needs of the Mission have grown to about \$100,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. The Mission exists as a testimony to the God of Israel Who has never failed to move the hearts of His children to come to our help.

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

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Collapse! The highly inflated canard that the Jews of America are Communists, is limping along on a flat tire. For the total Communist vote for Browder in the recent national election was a bare 50,000. Now there are in America 4,500,000 Jews, and if we assume (absurdly of course, but just for the sake of giving the Jew haters every possible advantage) that every one of the 50,000 votes was Jewish, it leaves 4,450,000 Jews who are not Communists. Which number is still quite respectable!

* * * *

Readers will recall the various charges made by Adolf Hitler at the recent Nazi party convention in Nürnberg to the effect that communism is essentially a Jewish movement. We quote herewith from an official statement from the American Jewish Committee which was issued by its President, Dr. Cyrus Adler, and the Chairman of the Executive Committee, S. M. Stookey.

"Hitler's studied efforts to overlook the part played by monarchist Germany in enabling Lenin to set up a Bolshevik government in Russia, have led him to endless repetition of the false statement that there is an association between the Jews and Judaism on the one hand, and the communists and communism on the other. Yet the record is clear. It reveals that the majority of the Jews who were permitted to vote in Germany during the Republic were affiliated with the liberal democratic parties. In the presidential elections in which Hindenburg, Hitler, and Thaelmann were candidates, Jewish leaders appealed to the German Jews to vote for Hindenburg against the communist and national socialist candidates. German Jews were chiefly engaged in occupations and in callings from which communists are not recruited; indeed, their own economic interests made them diametrically opposed to communism. The most influential German dailies in the pre-Hitler period, such as the

Frankfurter Zeitung and the *Berliner Tageblatt*, which were owned by Jews, were bitterly opposed to communism. Not one prominent or even well-known German-Jewish leader was ever identified with the communist party in Germany. According to authentic figures given under the auspices of the present government, there was only one Jew among seventy communist deputies in the Reichstag of 1930, and not a single Jew among the eighty-one communist deputies of the Reichstag of 1933. Finally, not even the most brazen official mendacity can obscure the fact that while there were less than 300,000 German Jews who were enabled to vote, there were fully 6,000,000 communist votes cast during the Republic.

"The facts about Soviet Russia and the Jews are equally illuminating. Among the thirty-six commissars who constitute the Soviet Government, only two are Jews. Neither the president of the Council of Commissars, Ryckoff; the president of the U. S. S. R., Kalinin; the general secretary of the communist party, Stalin; the president of the Third International, Dimitroff, are Jews; nor was Lenin, founder of the communist party. A large percentage of the 3,000,000 Jews in Russia before the Revolution were tradespeople, members of the class whom the Bolsheviks attacked most violently and who had most to lose by the victory of communism. Indeed, after the Revolution the Soviet Government declared fully half the total Jewish population in Russia as declassed, as hindrances to the development of the Revolution. Jewish workers in Russia were organized in an association called the Bund, which opposed the Bolsheviks until the very last. Orthodox Jews and Zionists, whose numbers were preponderant in Russia, are regarded as counter-revolutionaries by the Soviet Government.... The official statistics of the Petrograd communist party in 1918, shortly after the Revolution, showed that there were 124,021 members, of whom 74.3% were Russians, 10.5% Latvians, 6.3% Poles, 3.7% Estonians, 2.6% Lithuanians, and 2.6% Jews."—*International News Sheet*.

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JOSEPH HOFFMAN COHN
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Salutation

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

Dearly Beloved Friends:

When the wise men came out of the East to ask, "Where is he that is born King of the Jews?" they enunciated in the phrase, "Born King of the Jews," a fundamental and all-important truth. This truth has been almost lost sight of in these days of chaos and self-sufficiency, to the everlasting harm of many. Herod the Idumean knew full well the significance of the wise men's quest, for "he was troubled." One thing he did not know, however, was that this first coming of the Christ was not to occupy the throne of David, but to face the shame and the agony of Calvary. If he had understood that, his jealous heart might not have become so "exceeding wroth" and many thousands of Jewish babies would perhaps have been saved from savage slaughter, and many a Rachel might never have had to weep out her eyes in comfortless mourning.

"Born King of the Jews!" This is the transcendent truth. Thus Matthew, as guided by the Holy Spirit, starts out his record of the miracle birth of the Lord Jesus. With even more powerful corroboration, Luke complements the record by reporting the soul-gripping and sublime account of the Angel Gabriel's visit to Mary:—

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. . . And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:26, 30, 31, 32, 33).

This was the Gabriel to whom God had entrusted on previous occasions messages of the gravest import as to Kingdom truth. It was not the "Angel of the Lord." Note how precise the Scripture is. It was the angel Gabriel. Between the banks of the river Ulai, five centuries before, this same Gabriel had been sent of God to a troubled Hebrew exile in Babylon. From Gabriel, Daniel learned the meaning of the vision of the course of world empires (Daniel 8:16). This same Gabriel appeared again unto Daniel, at the hour of prayer, "speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God" (Daniel 9:20). "O Daniel," he said, "I am now come forth to give thee skill and understanding." And Gabriel told Daniel the exact duration of time which would elapse until the coming of the Messiah.

"BUT WE SEE JESUS"

In the annunciation to Mary, Gabriel finished the task God had allowed him to begin 500 years before. To her he makes the astounding announcement—she is to be the mother of One who would be the greatest Wonder of all the world!

"But now we see not yet all things put under him. But we see Jesus, who was made (for) a little (time) lower than the angels for the suffering of death" (Hebrews 2:8, 9).

Beloved friends: We have set down here these few Scripture passages because the Lord has led us to believe they will be a help and an illumination to many of His children in these days of babel. Because it is the Christmas season, perhaps we may take more time to reflect and meditate upon the pure Word. For that Word alone can be a lamp to our feet in the gloom and darkness of the fast-gathering night. It is only in the light of His Word that we can understand the cyclonic events of the hour. What we see in Russia, in Germany, in Italy, is mob-rule under different names. In Russia it is Communism, with its blasphemous atheism. In Germany, it is Nazi-ism, with another form of blasphemy, in this case a Bible from which something has been taken away, and to which something has been added, a thing cursed by God in Rev. 22:18, 19. Nazi-ism has actually substituted idols of German mythology for the holy God of Scriptures. Thus it goes, by whatever name one may call it—Communism, Fascism, Nazi-ism, etc. All of it is of the mob, fickle as clay, seeking and failing to mix with the iron of the dictator. Daniel gives us the picture in exact miniature, and then allows us a glimpse into God's eventual purpose of world deliverance:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2:44).

The God of heaven shall set up a Kingdom! But the world does not believe this. It says, "We will set up our own kingdom." God says He will send the Kingdom down from heaven. The world says, "We will send the kingdom up from earth!" And here is the issue joined.

"Bringing in the Kingdom!" This, alas, has become the slogan of organized Christendom. The church leaders have turned away from the inspired Word, and seek to establish a God of their own. So blinded have they become, that they think Social Justice is the Kingdom and the Millennium rolled into one. It has been shown by convincing evidence that a group calling itself the Federal Council of Churches of Christ in America has actually joined hands with unbelievers and blasphemers, through such connections as the American Civil Liberties Union and similar defenders of Communists and Atheists, for the purpose of "bringing in the Kingdom!" What a shameful betrayal of the Lord Jesus Christ! And what a responsibility on those in the various denominations who support this sort of thing!

Moreover, among the Lord's people there is also the evidence of disintegration. Witness the recent come-out movement in one of our large denominations by a group of godly men who have rebelled against Modernism in the denomination. But how pitiful to think that some of these leaders refuse to acknowledge the premillennial return of our Lord, and speak of something unknown to Scripture—amillennialism! Is it not possible that Satan, knowing that God is in this come-out movement, is seeking to de-vitalize it? What a wonderful testimony we could all give if we were united in these truths!

A prominent Christian weekly, sponsored by godly men, published not long ago a leading article by a professor in a Christian college, in which the argument was advanced that the kingdom for the Jews was a thing gone forever; that the Jew is out for all time; that the kingdom had been transferred to the Church! We replied to this article by way of protest; and, thinking that at least a part of our reply will be of help and blessing to our readers, we print here a few paragraphs:

"It was a surprise to read from the pen of Dr. ———:

'Nor does any other text in the New Testament so much as hint at such a thing' (restoration of Israel).

JEWISH NOTES

The McCormack Committee reports that the Nazi Government has spent over thirty million dollars for propaganda in the United States. This information is contained in a letter sent out by Samuel Untermyer, earnestly appealing for money to help combat this insidious propaganda. The letter states that a serious situation exists, "on account of the increased activities which the Nazi Government is conducting in our own country through their paid agents and through many organizations such as the Black Legion, that owe their origin to Nazi inspiration. These receive direct guidance and money from the Nazis for the express purpose of spreading un-American doctrines and Anti-Semitism."

We think it is well for our readers to know these conditions and to be on guard. It must be said to their shame, that there are some who call themselves Christians, who, using the bugaboo of Communism as a smoke screen, spend their time in propagating hatred for the Jews. The child of God will not have difficulty in appraising properly the motive and animus behind such propaganda, for it has been our repeated experience that the Lord does give His followers a keen spirit of discernment. We abhor Communism, and we know how Satanic it is, but we also know enough of God's Word to understand that such movements are not fought with carnal weapons. The surest antidote to such deviltry is the Gospel of the Lord Jesus Christ, properly applied, both to Jews and to Gentiles. If the Gospel cannot do it, there is nothing under God's heaven that can.

* * * *

A pastor writes us, "Why do you keep apologizing for the Jew all the time? We know that he is to become the world's leader according to the prophecies, and so what is going on in the world today is only a preparation for the final fulfillments." We wrote the pastor that his premise is wrong, that it is not true as is being so noisily asserted by Nazi propaganda that the Jews are heads of Governments; the Word of God speaks of the law going forth from Jerusalem to all the earth when, and only when, the Jewish nation is redeemed and has bowed the knee to the Lord Jesus

Christ. It is unscriptural to think that God will allow the unbelieving Jew to enjoy, even by foretaste, the blessings promised to a restored and regenerated nation. Unquestionably, there are Jews in the various offices of the Government agencies of the world. This is their right, just as it is the right of other citizens. There are Jewish Republicans, and Jewish Democrats, Jewish Socialists and Jewish Communists. If any government, recognizing some unusual, unique or superior merit in one or more of its citizens of Jewish race, makes use of such abilities in its service, why blame the Jew? Has he no right to live as a human being? It is only fair to explain further, that in practically all cases where Jews are involved in atheistic programs, they are, like Trotsky, Jews only by accident of birth. Such Jews themselves disavow all Judaism as a religion, and deny the Word of God in toto. They are no more representative of the Jews than a Voltaire or a Tom Paine could be representatives of Christians. When therefore the Jew haters keep pounding on the false and worn out slogan, "Judaism is Communism" they only betray their ignorance as well as their animus.

Thus, to the Jew, ignorant as he is of the cross-currents among the many "Christian" factions, the word Christianity again becomes tinctured with Jew hate, and his mind goes back to the dark ages when Christianity and Jew hate were synonymous terms. We, for our part, are a Jewish Mission, and we profess to be teaching the love of the Lord Jesus Christ. We keep telling the Jews that Christians have only love for them, not hate; that Christians would never stoop to the level of villification or be guilty of the sin of bearing false witness. For that reason, to go back to the original question asked by our friend, we keep reminding our readers of the falsity of the anti-Jewish propaganda. In reality, when we do this, we defend the Christian church, and the name of the Lord Jesus Christ. It is a pity that we have to take valuable space in our paper for such explanations; how much nicer it would be if we could devote ourselves wholly to the preaching of the Gospel to the Jew and to the ministry of exposition of God's Word to the members of His Body.

* * * *

who does not understand the white light purity of God's holiness can possibly deceive himself into thinking that he is holy or sinless.

* * * *

Question. *Do you understand that when the waters receded in Noah's time that the earth was solid? I read twice in the Old Testament that in the days of Peleg the earth was divided?*

—Miss H. A.

Answer. In your reference to Peleg, we take it you have in mind Gen. 10:25 and 1st Chron. 1:19. There is no evidence either scientific or Scriptural to prove that the earth was solid after the waters receded at the end of the days of the flood. The rabbinical explanation of these verses is that the earth being divided has reference to the confusion of tongues at Babel, also to the fact that the Scriptures record seventy descendants of Noah's children. Japheth had fifteen, Ham had thirty, and Shem had twenty-five. This makes a total of seventy. Thus it is that rabbinical literature has so many references to the seventy nations. Verse 5 of Genesis 10 states, "By these were the isles of the Gentiles divided in their lands; every one after his tongue." This you see throws light on verse 25, and strengthens our judgment that "the earth divided" has reference to the language of the seventy nations.

* * * *

Question. *Do you believe that every one's name is written in the Lamb's book of life as soon as they are born, or perhaps from the foundation of the earth, and it is up to each to accept Jesus as Saviour? Rev. 3:5.—E. F. B.*

Answer. You ask a very difficult question, and one which has puzzled some of the greatest theological brains in history. The mystery of God's foreknowledge is something that we will never understand until we see eye to eye with Him when our redemption is completed. Likewise this is true of the mystery sometimes defined as foreordination or predestination.

The reference, Rev. 3:5, must be understood in the light of the fact that when a Jew, in the days of the apostles, and indeed in the present days also, became a follower of the Lord Jesus Christ, his name was blotted out or erased from the books of the Synagogue. This meant that he should have no further part or lot with the rest of Jewry, for he had concededly apostatized from Judaism. Now what God is saying here in Rev. 3:5 is that He does not do things that

way; that the child of God whose name is in the Lamb's book of life need never fear that his name will be blotted out. Commenting on this passage, Dr. Harry A. Ironside makes this observation: "The Lamb's book of life is the record of the eternal purpose of God. Names inscribed there are written from the foundation of the world." Now we ourselves personally believe this, but we cannot explain it, nor can we understand it. This is, and importantly so, a prime test of our faith. If all things could be made clear and understandable, then the necessity and privilege of exercising faith would be eliminated. And thus the whole foundation premise of the Gospel message would collapse. Abraham believed God, and God counted that belief to him for righteousness. Abraham believed that which to the human mind was impossible and was incapable of being proved true upon any rational basis. It was this faith in the impossible, the faith that God could not tell a falsehood, that was counted to him for righteousness. We need in these days to emphasize this primary necessity of faith, pure faith. That is why we sometimes find ourselves not in fullest sympathy with many who seek to harmonize "science" with the Scriptures. Such an effort is futile and sometimes belittling to God's sovereignty and omnipotence. A statement in the Word of God is true not because it harmonizes with science, but because God spake it.

* * * *

Question. *What is the explanation of Mark 3:29? What is blasphemy? Can this sin be committed now? Or was it committed only when Christ was on earth because He was the only sinless one and so the only one entirely spirit controlled?*

—MR. AND MRS. L. E. B.

Answer. Briefly stated, the unpardonable sin is the deliberately ascribing to Satan the works of the Lord Jesus Christ, or the work of the Holy Spirit. The terrible sin of the Pharisees is reported in verse 22, "He hath Beelzebub, and by the prince of the devils casteth he out devils." A greater sin than this is not possible, nor can it be conceived in the mind of man, a sin which involves actually calling the Lord Jesus Christ a devil. There is no doubt but that the Pharisees who were guilty of such a terrible statement, sinned deliberately and maliciously. For that there can be no forgiveness. This unpardonable sin must never be confused with other sins.

"In Acts 1:6, 7 we read:

'When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?'

'Now we know that these disciples had been educated in the college of the Lord Jesus for about three years. During that time the Master schooled them thoroughly concerning the Kingdom. They also received a post-graduate course during the forty days after His resurrection. Thus they could not be ignorant as to the restoration of Israel. The fact that they put this question to Him shows that there was no doubt in their minds as to the future restoration of Israel, only they wanted to know the time. In reply the Lord Jesus did not tell them, 'You are mistaken, there will be no restoration of Israel.' But He tacitly confirmed that belief by saying, 'It is not for you to know the times.' There you have more than a hint. It is a confirmation by the Lord Jesus Christ that there will be a restoration.

"Dr. ——— quotes from Paul's words in Romans 11:25, 'Blindness in part is happened to Israel,' not 'hardening' as Dr. ——— terms it. The difference between the two expressions lies in the attitude of the Jews towards Christ. According to Acts 3:17, the Holy Spirit through Peter does not call it *hardening*, but 'through ignorance ye did it.'

"Dr. ——— seems to be puzzled about the expression 'until the times of the Gentiles be fulfilled' (Luke 21:24). He seems also to be confused as to Paul's words, 'until the fulness of the Gentiles be come in' (Romans 11:25). He says 'both of these passages are obscure.' However, they are plain to the careful Bible student. In Gen. 15:16 we read:

'But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.'

"The times of the Gentiles' as well as the 'fulness of the Gentiles' means, when their sin will fill up the measure of iniquity. This time is known only to God. But when that hour comes it will be followed by the Day of Judgments of the Great Tribulation in the Day of the Lord. Then the wickedness of the Gentiles in full measure will be paid. The wages of sin is death. The Lord Jesus will then return, and His feet will stand on the Mount of Olives, and all the Jews that will be left (that is, a third part, for two parts shall be cut off—Zech. 13:8) will return to the Lord Jesus and accept Him as their Saviour and King. Then all Israel shall be saved.

"Dr. ———'s argument that Amos 9:15 does not refer to a future restoration of Israel, but to the Assyro-Babylonian captivity and restoration, is erroneous. God's promise is given there that Israel will be restored and not be pulled up any more. The apostles of our Lord Jesus Christ who lived at a time near to the destruction of the second temple, held a conference (Acts 15:16) at which Amos 9:11 was taken up and interpreted, and their interpretation gives it the meaning of the future restoration of Israel when He 'will build again the ruins thereof, and (I) will set it up.' Will Dr. ——— contradict the apostles' interpretation of Amos or any other prophecy?

"But Dr. ——— adduces another argument, by stating that all the promises of God are conditional, taking Jeremiah 18:7-10 as a canon of interpretation. There God tells Israel that He can do with them as He pleases, because He is Sovereign, just as the potter is sovereign over the clay. Dr. ——— reasons that when Israel sinned, God would not keep His promise with them and therefore there would be no restoration of Israel. This argument is entirely done away with by reading Gen. 22:15-17:

'And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.'

God's oath may be suspended, but can never be cancelled. Thus Amos 9:15 must refer to a future restoration of Israel, after which they will never be plucked up. In perfect accord with God's oath are Jeremiah 4:27 and Jeremiah 5:18. But in Jeremiah 30:11, in connection with the 'time of Jacob's trouble,' God has given us the strongest language possible with regard to the restoration of Israel. See verses 7-12.

"Yes, Dr. —, Jerusalem means the old city where the Lord Jesus preached and labored for about three years, the city to which He will return, and from which He will reign over the whole world. It is that city in which He will occupy the throne of His earthly father David.

'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David' (Luke 1:32)."

So let us thank God for the birth of the Christ Child. And let us take that birth as the assurance that He will come again; and that only in His coming lies the hope of a world gone mad with greed, lust of power, and defiance of God. This is the coming for which the whole creation groaneth; and when He comes, He will bring the Kingdom with Him; for then will be fulfilled in plenary power the Old Testament prophecies and the foreshadowed expectancy of the wise men when they sought Him Who was "Born King of the Jews."

THE TESTIMONY WIDENS

Again a word of thanks for the continued fellowship of the friends the Lord has given us. The witness to Israel is very precious in His sight, or He would not be moving so many hearts to prayer and labor with us in her behalf. We go forward in an ever-widening testimony, just as rapidly as He permits us, through your generous undergirding with prayer and gift. The reports on other pages tell you how God is adding His blessing to your sacrificial fellowship—these are your interim dividends. Final dividends will be in that day when He shall make up His jewels.

Put down Tuesday, January 19th, on your calendar. Then we hold again, the Lord willing, a one-day Bible Conference. Dr. Harry A. Ironside, Pastor of the Moody Memorial Church of Chicago, will speak to us on "Israel's Past, Present and Future." Come at 4:00 P. M. and stay through till 9:00. Supper served free. On December 8th we have with us Dr. Frank E. Gaebelien, Headmaster of the Stony Brook School for Boys, the subject of whose messages will be, "The Jew in God's Plan."

We go to press before the annual reunion and dinner on Thanksgiving eve. So we must wait for a later issue with the report of that climactic spiritual event. Suffice to say now, that your generosity has again manifested itself in a noble outpouring of gifts, so that we not only may celebrate with the dinner, but also may bring help and cheer into some of the homes of our most needy Jewish families.

Also, it is a joy to report that already enough special donations have come for the newly announced Resettlement Fund, to have enabled us to cable our first Jewish family in Germany to "stand still and see the salvation of the Lord." We have told them to get ready to embark for Uruguay, and that the steamship costs and other expenses will be provided by us. Just as fast as further funds come in, we will undertake additional re-patriation, or ex-patriation, arrangements for other Jewish families in Germany. More of this in a future issue. Meanwhile we give thanks to God for this first provision.

A joyful and blessed Christmas season to you in the Lord. Ever faithfully yours in His service for Israel's Remnant,

JOSEPH HOFFMAN COHN.

QUESTIONS AND ANSWERS

Question 1. *How could Pharez and his two sons be counted in the 70 who migrated to Egypt? Gen. 46:12. Or did Jacob live in Haran more than 20 years?*

Question 2. *Kindly explain how was Jochebed, mother of Moses, wife of Amram, and daughter of Levi, and sister to Kohath the son of Levi. See Numbers 26:59; Exodus 6:16, 18, 20; Genesis 46:11.—Mr. W. M. F.*

Answer 1. It is dangerous to hunt for quibbles in these historic records as found in the Word of God; the reason is that we are not acquainted, nor can we ever be, with all of the historic facts surrounding the circumstances. The Talmud says, "Never show a fool a half finished job." So it is with the Word of God. There are many who rush in to criticize and find fault, only to discover later that they were not in possession of all the facts. In Gen. 38 is given the account of the birth of Pharez. When this occurred Judah was still living with his father Jacob and with the other of his brothers. Therefore when Jacob went down to Egypt naturally he took Judah with him, and Judah's sons, Pharez and Zarah.

Answer 2. We see no difficulty with these passages whatsoever. Amram simply married his aunt, that is his father's sister, Jochebed. As Jochebed was born shortly after the migration of Jacob and all his family to Egypt, she must have been fairly young. There was nothing in those days that prohibited the marrying of a cousin or an aunt. In fact there is no Jewish law that forbids the marrying of a cousin.

* * * *

Question. *Some Christian people teach the necessity of a second definite work of grace in the heart which totally eradicates the sin nature. My question is, does this work take place at the new birth or is it a subsequent work and does it eradicate the sin nature which is in the flesh? Does one so worked upon ever sin or are these failures only mistakes of the head and not of the heart? I am an earnest seeker for truth. I want to be wholly and always yielded to my Lord and filled by His Holy Spirit and as far as I know there is nothing in my life to separate me from such a condition. Must I therefore*

have to pass through a second definite work of grace in order to maintain this blessed relation?—Mrs. E. B.

Answer. Cornelius was the first Gentile reported in the Bible to have become a child of God through faith in the Lord Jesus Christ. Is it not fair to use the story of his conversion as a general type of the method by which the Gentile world as such might enter the heavenly kingdom of the Lord Jesus Christ? The record states, in Acts 10:44-48, that while Peter, a Jew in the flesh, was yet speaking the Gospel word, the Holy Spirit fell on the Gentiles, and these Gentiles glorified God. Then it was that Peter said, "Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we?" Nothing is said here about a second work of grace, and nothing is said about eradicating the sin nature. Nor is there ever again mentioned in the New Testament after Cornelius' experience eradication or a second work of grace.

While we are here in the body of our humiliation, we shall always have the struggle of the Christ life within us against the human flesh. See how Paul cries out, "O wretched man that I am! who shall deliver me from the body of this death?" It is for this reason that we have the blessed assurance in Hebrews 7:25 that in the Lord Jesus Christ we have a high priest who "ever liveth to make intercession for them." Then we have again the blessed assurance of 1st Timothy 2:5, "There is . . . one mediator between God and men, the man Christ Jesus." Just as the Jew under the old dispensation needed continual cleansing day by day, and year by year, so the child of God today receives daily cleansing through the High Priest after the order of Melchizedek. At the time of the new birth the one who has been truly born again is simply sealed for the day of redemption, but he is not made perfect, nor ever can be until we all receive our immortal bodies, which will be perfect. See 2nd Cor. 5:1-5. We have met some well-meaning saints of God who have actually deluded themselves into believing that they are sinless; but we have not found them to be such; and we have sometimes trembled for them in the light of such passages as 1st John 1:5. We have found also that they unwittingly deceive themselves, for if they do any sin, they immediately say that they have not sinned but it has only been a "failure of the flesh." Only one

leads me to feel that he is right. The attitude of many so-called Christians in these camps is anything but friendly. Thank God, I am able to look upon them with pity and not hatred, and to tell them about the saving grace of our Lord Jesus Christ. —From a letter of Emanuel Woods, one of our Christian Jewish boys, now studying in preparation for the Lord's work, at the Moody Bible Institute.

* * * *

We would greatly appreciate some more Jewish tracts. We have been amazed at the manner in which they have been accepted. All the people to whom we gave them seemed more than anxious to receive them.—R.W.L.

* * * *

Your little magazine is a great spiritual blessing to us. Nothing else among our precious religious papers bring us so close to the Father's heart, or so inspires us to work and pray to win the lost. We read the magazine aloud all through in two evenings. We could do it all in the first evening, but want the precious influence to last over a second evening....Who, of those who read the Bible and believe what it says, could ever doubt that the Jews are God's chosen people?

—C. E. C.

Our Door Not Closed in Jerusalem

We have further word from our missionary in Jerusalem, Rev. Frank L. Boothby, that our gospel work in that distressed city goes on in spite of the fact that fear and terror continue to possess the neighborhood immediately surrounding our Gospel Gate Room. "Our present experience reminds us," writes Mr. Boothby, "of what Paul the Apostle once said—'without were fightings, within were fears' (II Cor. 7:5). Doubtless, through the prayers of saints, God has become a very present help in trouble."

In another letter, Mr. Boothby says: "The increase of armed forces for protection is very noticeable in Jerusalem. The terrorists are still active. To hear shooting and bombs exploding is not restful to the nerves. However, it drives one who has tasted of the Lord's saving power to look to Him for deliverance and peace. The

little Gospel Gate Room still continues to serve as a Gospel lighthouse for passers-by who, in a state of dread, look to us for comfort. There would be desolation indeed if we were to close this room for Gospel purposes. Pray for its continuance."

The Things That Belong to Caesar

We try to live at peace with all men and we try also to render unto Caesar the things which belong to Caesar. Our Medical Dispensary, of which we say little in these columns, because we lack space, is chartered under the laws of the State of New York, and so we must comply with many regulations which sometimes cause inconvenience and difficulties. Not long ago the State Department of Social Welfare made an inspection, and we thought that a few paragraphs from their findings would be of interest to our readers, as showing how the outside world looks at us:—

This unique service, conducted to assist the workers in their efforts to give health service to those attending the Mission, is considerably improved as to general administration. Many neighborhood applicants are treated and advised, since the neighborhood is poor and few persons are able to pay for the services of a physician. All applicants are given treatment or examination, and social workers visit practically every applicant in the home.

A social worker is present each session to act as registrar and assist the physician who attends. The social workers have a limited fund for emergency needs and combine spiritual service with health education to patients attending the Mission.

The quarters located in the basement, consist of a waiting room with the registrar's booth, two examining and treatment rooms with the small drug closets between. The rooms are well ordered and clean. Drugs, supplies, and materials are adequately provided. This unique clinic, conducted primarily to give health education to persons attending the Mission, acts as the family physician to the neighborhood.

"IN THE NAME OF JESUS CHRIST"

By Dr. Harry A. Ironside

(Pastor, Moody Memorial Church, Chicago)

(Some brief excerpts from an address delivered by Dr. Ironside at a Conference held in St. Paul's Evangelical Lutheran Church, Camden, N. J., under the auspices of the American Board of Missions to the Jews. These notes were kindly prepared for The Chosen People by Dr. Ironside.)

Our Lord's words in connection with the judgment of the nations at His return, "Inasmuch as ye have done it unto the least of one of these my brethren, ye have done it unto me," often come home in power to my own soul when I think of the sufferings of many of the Jewish people during the long years of the dispersion. In a very real sense, these are His brethren. Unhappily, many of them, like many Gentiles, are not in spiritual relationship with Him, but from the natural standpoint they are most intimately linked with Jesus of Nazareth. For here on earth He was a Jew. Born of a Jewish mother, He grew up in a Jewish home, punctiliously observed the precepts of the law, presented Himself to the lost sheep of the house of Israel as the promised prophet, shepherd and king, through whom God offered them a deliverance that meant far more than mere national freedom. Rejected of Jew and Gentile alike, He died upon a cross of shame, died for Israel as for us all, and now in resurrection He is Head of a new creation in which no natural distinctions as Jew or Greek exist, but all are one in Christ. The former relationship in which He stood to Israel has, of course, come to an end, for though we have known Christ after the flesh, yet know we Him so no more. Nevertheless, who can doubt that His great heart of love is constantly concerned about that people among whom He spent His thirty-three years of humiliation here on earth. Because of this, it seems to me, every Christian heart ought to be deeply concerned in manifesting the grace of Christ in every way possible to His earthly kinsmen. So often those who bear His name have most woefully misrepresented Him and given the Jew the impression that He who is their greatest friend is really their worst enemy. We cannot blame them for not readily distinguishing between truly born-again Christians, and Gentiles who simply bear the Christian name but know nothing of the power of the gospel.

"HE GIVES ME MORE THAN I ASKED!"

I remember well one particular instance, the relating of which may emphasize what I have in mind. It was some years ago now that I was holding meetings in the city of Detroit. Friends living in the suburbs entertained me and on one occasion I recall starting from the house to get the street car in order to go down into the city. I had some two blocks to walk and had just about reached the car-stop when a sudden rain began to fall. Realizing that I was not ready for a storm, I hastily retraced my steps to the house in order to get an umbrella and a coat, but on the way I remembered that the only umbrella I had was out of commission because of a broken rib. Almost the next instant an aged Jew came around the corner with a bundle of umbrella fixings under his arm. It seemed most providential that I should meet him when I did and I at once asked him if he would go with me to the house where I was staying and repair the umbrella as needed. He, of course, was glad to go. Sitting on the porch he worked away and soon had my umbrella in good condition. As he wrought, I could not but notice how seamed his fine old face was and how his eyes gave evidence of hidden suffering. He wore the long beard and earlocks of the orthodox Jew, and while there was something most venerable about his appearance, yet his clothing indicated the greatest poverty. My heart went out to him in sympathy and Christian love and I longed to be able to give him a testimony for Christ. When I asked him the cost of the repair job he very deferentially inquired if thirty-five cents would be too much. I assured him that it was not, that I was very glad to pay that amount and that it really seemed to me as though he were not charging sufficient, but he insisted that he was. So I handed him the thirty-five cents and

then taking a half dollar from my pocket I put that in his hand too, saying to him, "Now I have paid you what you asked, but I want you to take this additional piece of money as a gift given in the name of the Lord Jesus Christ." He almost dropped the coin as though it burned his palm, but he was really too good a Jew for that and so he held on to it, though his face expressed the astonishment of his soul as he exclaimed, "In the name of Yesus Krist! I don't understand! In the name of Yesus Krist they burned mine house ofer mine head in Russia. In the name of Yesus Krist they drove mine wife and mine shildren out into the snow. In the name of Yesus Krist they robt me of all I had saved for years, and now I am in America. I came here through the help of some friends to try to make a living for mine fambly and myself. I have been here for four years and today for the first time since I come here someone speaks to me of Yesus Krist and in the name of Yesus Krist he gifes me more money than I asked! Mein Gott, Mein Gott, I cannot understand." It gave me a wonderful opportunity to tell him of the sinner's Saviour, of the Messiah of Israel who gave His life as a ransom for many who had been so terribly misrepresented by those who professed His name in Russia.

We had an earnest conversation for perhaps twenty minutes, at the end of which time I was obliged to leave for my town appointment, but I will never forget that old Jew as he walked away holding the half dollar in his open hand and muttering to himself as he went down the street, "Mein Gott, Mein Gott, in the name of Yesus Krist he gifes me more money than I ask." I prayed most earnestly that God might use that simple incident to open his heart to the truth of the gospel, and though years have passed I still dare to cherish the hope that when I reach yonder city of God I might find the old Jewish umbrella mender there in that place of glory, saved through Jesus Christ.

SUMMARY OF CONTRIBUTIONS

OCTOBER 1st to OCTOBER 31st, 1936

Covering Receipt Numbers A 2528 to A 3359; B 532 to B 1325 Inclusive

| | |
|---|------------|
| General Fund | \$6,096.88 |
| For Relief to the Poor | 202.75 |
| For Literature Fund (Bibles and Tracts) | 118.40 |
| "The Chosen People" (Subscriptions) | 262.78 |
| For "The Shepherd of Israel" | 405.82 |
| Dispensary Income Account | 81.00 |
| For Work Among the Children | 35.65 |
| For Hewes Street Account | 53.50 |
| For Students' Education Fund | 41.00 |
| For Philadelphia Branch | 78.82 |
| For Pittsburgh Branch | 408.66 |
| For Columbus Branch | 151.09 |
| For Los Angeles Branch | 81.03 |
| For Work Overseas, including Relief Funds | 1,564.98 |
| Transmission Fund | 50.75 |

Total for All Purposes.....\$9,633.11

INCIDENTS IN THE WORK

Three Christian Women Win a Jewish Family

The following story illustrates the power of God's love to break down "the middle wall of partition" between Christian Gentile and Jew when the Lord leads the way:

In a certain small town in Iowa there live three Christian sisters, who love the Lord Jesus Christ with singular devotion, and who also love God's chosen people.

A family of Polish Jews moved into the community, settled on a farm, and sought to make a living. As soon as the sisters learned that their neighbors were Jews, they regarded it as a Christian opportunity and lost no time in calling. They showed them friendship and sympathy, and true Christian love. Not long after, they sent them a copy of *The Shepherd of Israel*. This was followed by some special tracts, and these by a New Testament.

The efforts were honored of the Lord. One day the father of that Jewish family, a typical orthodox child of Abraham, and his daughter, a beautiful girl of not more than twenty-one, suddenly appeared at our Mission in Brooklyn. They told us, with glowing faces, how they had been befriended by the three women and that through their love and ministry the daughter had confessed the Lord Jesus Christ and had been publicly baptized in the little home town church. While it was evident that the father was a believer also, he had not yet mustered up courage to make public confession and undergo baptism. They attended a meeting at the Mission, the sight of scores and scores of Jewish believers producing a joy in their faces such as we have seldom seen.

They were en route to Poland, for a visit to their home town. We did all we could to make their stay comfortable and to help them on their way.

A few weeks later they returned to America. The Mission received a letter from the father with a check enclosed, a gift for our work, perhaps an evidence that this Jewish brother had found the Lord Jesus Christ. Here is his letter:

This is just a line to tell you that my daughter and I got back home safely.

We wanted very much to stop and see you all again at the Mission but we were very low on funds, having barely enough to get home, and also we were tired and anxious to rest.

We had an enjoyable visit although conditions in Poland are not as good as they might be. We enjoyed seeing relatives and friends, and the trip across the water was restful.

We thank you for your kind hospitality and hope that you will be out our way sometime and we will be able to do likewise for you.

P. S. A little gift for the Lord's work.

This story should encourage all of us. It is a reminder to be not weary in well-doing, and that we will reap in due time if we faint not. What joy it has been to those three sisters to see how the Lord has honored their testimony and given them to see the fruitage of their labor. To Him be all honor and glory.

Letters Which Gladden Our Hearts

Ever since Mrs. Wago and I came to Columbus, through God's gracious leading, we have endeavored to be a living testimony to the power of the Gospel of Christ to Jews and Gentiles alike. Through personal visitations in the business and market places, and also in private homes, we have witnessed to scores of our Jewish brethren. Some of them respond to our call and come to our Bible class. *The Shepherd of Israel* is read eagerly, and as one of our Jewish friends expressed himself, "The Jewish papers that you sent did me lots of good, just like a good medicine that heals a sick person."—From Rev. Oscar Wago, Columbus, Ohio.

* * * *

Dr. ——— spoke to all of us who are interested in Jewish work. He mentioned the suffering of the Jews in Germany and said he believed there is almost as much anti-Semitism in this country as there is in Germany. My experience in the CCC camps