

## THE CHOSEN PEOPLE

Published Monthly, October to May, as a medium of information concerning the work of the American Board of Missions to the Jews, Inc. *Subscription price*, 50c. yearly. Remittances should be sent by check or money order; *cash should be registered*. Address, P. O. Station A, Box 10, Brooklyn, N.Y.

### General Information

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of 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 over \$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.

**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.

**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.

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

**Speakers.** Our workers will gladly respond to invitations to speak before churches, missionary groups, and other meetings concerning the work of the American Board of Missions to the Jews.

**Programs for Meetings.** Complete programs for a service devoted to prayer for God's covenant people—hymns, Scripture reading, inspirational papers, all complete. Offering of meeting may be sent to us for use in the work.

**The Jews in Your Town.** Send us 50c. with each name and address. We will mail them monthly *The Shepherd of Israel* for a year. When a Jew shows a spirit of inquiry, we will inform you.

"A Modern Missionary to An Ancient People," the 64-page autobiography of Leopold Cohn, founder of the Mission; 30c. a copy. This is easily the most important and illuminating piece of literature we publish. We cannot urge too strongly that every child of God shall read this book. It will open your eyes to the Jewish Mission question as nothing else that we know of.

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

Ps. 121:4.



JOSEPH HOFFMAN COHN, Editor  
Station A, Box 10  
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Continuing the Williamsburg Mission to the Jews

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



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**UNITED STATES.** New York: Headquarters Building, 27 Throop Ave., Brooklyn. Philadelphia: 535 Spruce Street, Rev. Harry Burgen. Pittsburgh: 1603 Centre Street, Rev. John Solomon. Columbus, Ohio: Rev. Oscar Wago, 1039 E. Broad Street. Chicago: Co-operating in the Southside Witness to the Jews, 316 Stanley Terrace, Rev. Solomon Birnbaum, Honorary Director. Also, student colporters under supervision of Prof. Birnbaum. Los Angeles, Calif.: 2005 Brooklyn Avenue, Rev. Elias Zimmerman.

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



## Publishing

### "The Chosen People"

(Official Organ)

Information concerning Israel; for circulation among Christians

### Leaflets

Expounding Scripturally Israel's place in God's program

### "The Shepherd of Israel"

(Yiddish-English)

A monthly paper for international circulation among Jews

### Gospel Tracts

in Yiddish-English parallel editions for Jews



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

## QUESTIONS AND ANSWERS

**Question.** *I have gotten it in my head that one-third of all Jews in the Holy Land, or in Jerusalem, in the Tribulation period, will be saved. Am I right? If so, as 7th of Revelation teaches that 144,000 will be saved, three times that number would be something over 400,000 and there are about that number there, are there not? If I am wrong, please tell me.*—Mrs. P. W. E.

**Answer.** That is an interesting speculation you have worked out. I presume you refer to Zech. 13:8,9. A parallel passage is found in Ezek. 5:12. The expression "two parts" is an idiomatic one, and is found in Deut. 21:17 and 2nd Kings 2:9. In the Hebrew the two words are *pi sh'nayim* and are used for expressing the "double portion" inherited by the first born; but here in Zechariah, the meaning is more apparently *two-thirds*, because the final statement of the verse, "the third part," means literally a third.

But, without going further into the exegesis of this and similar passages, we may come to the point by reminding you that there is no clear statement in the Word to the effect that the 144,000 godly Jews of the remnant will be all segregated or concentrated in Jerusalem. Our understanding is that the tribulation will cover the whole earth, and the Jews will be in terrible agony and torture in every part of the earth, with of course the vortex centered in Jerusalem. We expect that there will be hundreds of thousands of Jews in Jerusalem and Palestine in the final climax hour of the tribulation, and out of these many hundreds of thousands of Jews, a third part will be delivered from threatened destruction by the nations which will have gathered to do battle against them.

\* \* \* \*

**Question.** *There has come to our town lately a teacher of prophecy who claims to be quite an expert on the Hebrew text of O.T. prophecy and I would like to have your interpretation of Zech. 12:10, 11. This teacher takes the R.V. and claims that the Lord will not come back until Israel is saved and turns to Jesus, then cry for Him to come back. My understanding has always been that Israel as a nation will not really realize that Jesus is the promised Messiah until they look on Him whom they have pierced, and the mourning will be rather a result*

*of His return, than the reason for His return. Am I right or wrong?*

**Answer.** Both doctrines are true, only they change a bit in the setting. For instance, in line with Zech. 12:10,11 we have such a statement as Matt. 23:39. Then we have a seemingly opposite statement in Zech. 14:4. Now, it is true that the Lord will not come until the Jews will turn to Him as their long-rejected Messiah. It is also true that the Jews nationally will not turn to Him until He does come. The difficulty lies in failing to distinguish between the two aspects of His coming. There are two phases of the Lord's coming; the first phase is called Parousia, or the Rapture. See 1st Thess. 4:15-17. There will be the voice of the Archangel and the Trump of God and we shall be caught up to meet the Lord in the air. This phase is only for the Church, the true believers who now look for the Rapture. But then we have the second phase, the Epiphany, the actual visible appearance of Christ on the Mount of Olives, as foretold in Zechariah. Of this occasion Zech. 14:5 states, "The Lord my God shall come, and all the saints will thee." So, we have the saints first caught up to be with the Lord in the air, then the period of great tribulation upon the earth, then the Lord descends from heaven with these saints. That hour will mark the zero point of Israel's tribulation and anguish, for then the world nations will almost accomplish their annihilation of the Jew. The sudden appearing of the Lord on the Mount of Olives will result in the deliverance of the Jewish remnant and it will be at that time the Jewish nation as represented by this remnant will cry out, "Blessed is he that cometh in the name of the Lord." In the meantime however it is our bounden duty to give the gospel to the Jews so that from them shall be gathered out the remnant that is to form a part of the body of the Lord Jesus Christ, so that this body shall be made complete for the Rapture. See Romans 11:5.

\* \* \* \*

**Question.** *What is the explanation regarding "three days and three nights in the heart of the earth," when Christ rose the morning of the third day?*—S.H.M.S.

**Answer.** See page 6 of this issue; also send for our tract entitled "Three Days and Three Nights," in which you will find a full explanation, too long for this column.



## JEWISH NOTES

A pathetic letter comes to us from a Jew in the Anti-Semitic seething pot of Germany. The vivid picture of the mental anguish of those poor pariahs of Nazidom is so moving that we want our friends to see a few sentences:—

"Something has to be done, and this very quickly. We are not wanted here, that is the problem! We cannot stand the mental strain any longer, we are at the end of all. Were you here face to face I could tell you all these things more plainly. For God's sake wake up over there, begin to do something! You must understand that if at times we become faint and weak when we see ourselves left by the world which does not comprehend our situation, we are suspended in a vacuum, and this state of affairs must be ended in one way or another soon."

\* \* \* \*

At the close of the service, a preacher was accosted by one of his hearers who, after conceding that the sermon possessed certain commendable features, added, "But it had one damning defect." The startled minister, having inquired what this defect was, received the following reply: "I am a Jew. I have only recently been born again. Up to that time I attended the synagogue. But there was really nothing in your sermon that I could not have heard in the synagogue, nothing that a Jewish rabbi might not have preached." "That," said the preacher, in after years, "was the greatest lesson in homiletics I was ever taught."—*Sunday School Times*.

\* \* \* \*

The world is startled by a sudden uprising of Jew hate in a new quarter. This time it is Poland; while the Jews have had a precarious existence in Poland for many centuries, yet it is only within recent months that anti-semitism in its most virulent form has appeared. This is a direct result of the Nazi propaganda of the last few years. And now the most desperate situation the Jews have ever faced in their history has suddenly confronted them in Poland. The Literary Digest of February 20th, on page 10, carries a most helpful and illuminating explanation of the horror and heartbreak facing the Jew. "Oust the Jew"! is the cry of Poland, with an official deter-

mination to exterminate the entire race if possible. In Poland there are 3,500,000 Jews; the problem of a wholesale migration of such a vast number is too staggering for the mind to comprehend. There is not a nation in the world which will take them. Palestine is out of the question.

To us, to whom has been given the divine vision with regard to God's purposes in Israel, this is a trumpet call to more fervent prayer and greater activity in showing to the Jew what real Christian love is. In The Shepherd of Israel we constantly appeal to the Jews to turn to the Lord Jesus Christ as their only hope and not to think that everyone who says he is a Christian is really a follower of the Lord Jesus Christ. They must distinguish between the professor and the possessor.

\* \* \* \*

What is going on in Poland at the present time is well illustrated in a New York Times report of February 12th of a massacre which took place at Minsk-Mazowiecki. The Polish word for massacre is pogrom:—

The pogrom lasted two days and according to the official record, took the following toll: Two Jews seriously injured; an unreported number of Jews beaten; two Jewish houses burned down, although unofficial reports still put the number at five; 150 Jewish houses damaged, principally by window-breaking; and most of the Jewish market stalls destroyed. The pogrom was finally put down by special riot police rushed from Warsaw and a regiment of soldiers stationed here.

\* \* \* \*

Great Britain is celebrating the 100th anniversary of the death of the famous Jewish philanthropist, Nathan Rothschild. It was due to Mr. Rothschild's generosity that England was able to rid herself of slavery. The government was unable to reimburse the slave owners for their losses. So Mr. Rothschild donated the enormous sum of seventy-five million dollars and in 1833 all slaves were set free, and their owners paid off.

\* \* \* \*

30,000 peasants in Rumania have taken an oath to rid Rumania of Jews. This was done with the blessings of Greek orthodox priests.—*Revelation*.

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JOSEPH HOFFMAN COHN  
Editor  
MISS ELLA T. MARSTON  
Associate Editor

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No. 6

## Salutation

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

## Dearly Beloved Friends:

There is much comfort these days for us in the rather arresting record of Mal. 3:16, "They that feared the Lord spake often one to another . . . . and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Of a similar pattern is the divinely given counsel of Paul, "Exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

We are reminded of these blessed encouragements from the Word of God, because, just as we are writing these few lines of monthly greeting to the dear friends that make up the Chosen People family, a host of letters are pouring in upon us expressing deep appreciation for the reports contained in the February number. You can hardly realize what these words of encouragement mean to us, who are on the frontier, in the very thick of the battle, with every nerve taut, and every energy concentrated on the one task of making the Lord Jesus Christ known to the Jews in these last few hours of world history. While we have the blessed assurance that the covenant-keeping God of Israel, who has put us here, and who has guided us these 43 years, will continue so to do until our work is finished, yet our human nature craves and welcomes the fellowship and true Christian love of His people. This has been vouchsafed to us truly in abundant measure, and we look to Him in thanksgiving and praise. For it is this that helps us from day to day to press forward with utter disregard of discouragement and persecution.

Perhaps one or two typical letters will interest our readers, and will show you how deep and abiding is the love you all have for this, your Gospel testimony to Israel. One dear brother writes:

Thank God for The Chosen People which so faithfully calls us, even in our negligence, to our privilege. Your continuing and increasing work is one of the mighty proofs that "the Lord God omnipotent reigneth." Praise His glorious name forever.

And here is another one in the same mail:

I always look forward to receiving your monthly paper, the Meditation is so enriching and helpful, and all the articles in it. The Holy Spirit seems to just live in it. May the Lord richly bless you and supply all your needs, and keep you faithful to Him until He comes, which I feel will be soon.

Another dear friend seems to be somewhat aghast because we reported that our workers are busy day and night in giving the last measure of their time and strength to advancing the Lord's work. This friend writes:

The last issue of The Chosen People so inspires me that I long to be right in the front ranks myself. I like to see results . . . .

May I entreat you, in His name, to avoid intemperance in your working hours; not that God's work be diminished, but that the reproach which men, unbelievers especially, cast, may not fall upon Christ's name. Do your work diligently but not hastily.

We were able to reply that there is no danger along the lines that our dear mentor fears. Every one of our workers feels the burden of conscience, and the stress of the work, to the extent that we are all doing our utmost to give to each friend who prays for this work and who supports it, the fullest possible return for prayer and support. This is all, and we do it because we realize that the time is all too short, and much remains to be done.

#### THE LAMB OF GOD

And now we are again approaching the solemn season that reminds us of the path our Saviour trod when He "being in the form of God . . . . made himself of no reputation, and . . . . humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8). Thus was fulfilled in Him all the foreshadowings of the Old Testament types, foreshadowings which found their epitome in the concentrated exclamation of John the Baptist, who cried out, "Behold the Lamb of God, which taketh away the sin of the world." He indeed was that precious Lamb of God, without spot and without blemish, who alone could be the atonement for our sins.

We have previously shown in these pages how perfectly the Lord Jesus Christ fulfilled the Passover type of the Lamb. So we will now devote ourselves to the sad events of the last Passover Supper.

The Romish celebration of Palm Sunday is based upon pure fabrication. There is no such thing in the New Testament records. It was on Monday, the 10th of Nisan, when the Jews were selecting the lambs for the coming Passover, that Christ presented Himself, entering the city by way of the Sheep Gate. It was on the following Friday early in the morning that He was led in by the very same Sheep Gate, in direct fulfillment of Isaiah 53:7, "He is brought as a lamb to the slaughter." It was on this Monday that our Lord made what is now known as the triumphal entry into Jerusalem. Here, then, it was that He offered Himself to the Jewish nation in a twofold capacity: first, He still would be their Messiah and their King, if they would have Him; secondly, because in His divine foreknowledge He knew that there would be utter and irrevocable rejection, He also appeared in the role of the Lamb, without spot and without blemish. It was on this account that the lamb was selected on the 10th day of Nisan, four days before the Passover sacrifice, that there would be given ample time for each family to examine the lamb minutely to see if there could be found any blemish, and if such a blemish should be found, then the lamb was to be rejected and another one taken in its place. So it was that the Lord Jesus Christ offered Himself as the Lamb slain from the foundation of the world, once and for all, to make atonement for the whole nation, and for the whole world. Thus it was also that He could challenge the nation, "Which of you convinceth me of sin?" (John 8:46). So every Jew walking the streets of Jerusalem during those pregnant and awesome days of our Lord's humiliation and suffering, had abundant opportunity to find fault, to discover blemishes, and then expose them to the world. The final judgment, however, had to come strangely enough from the pagan lips of Pilate, "I find no fault in this man" (Luke 23:4). The record, therefore, became complete, the case was closed, and our Lord went to the Cross, the perfect Lamb—no spot, no blemish, no fault.

Now it was Thursday toward sunset, which was the 13th day of Nisan. Our Lord told His disciples, on the first day of the feast of the unleavened bread, "Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples" (Matt. 26:18). In the Gospel of John we read that it was "before the feast of the passover" (John 13:1). Both statements are correct, and need only a knowledge of Hebrew law and Hebrew customs to explain and to harmonize.

#### "AND ALSO TO THE GENTILE"

While we are a Gospel Mission to the Jews, the Lord uses our testimony as a means of grace to "the Gentiles also." The early Jewish disciples rejoiced when they heard that God had given the Holy Ghost to the Gentiles, "even as he did unto us." And so we too are always so happy when we learn that the Lord has been using our testimony to bring blessing and help to our Gentile friends. Such was the case not long ago when our Mr. Wago was filling an engagement in a church in Indiana. After he had returned to Columbus, Ohio, he received a beautiful letter from the pastor, from which we quote a few paragraphs:—

"I have wanted to write you of the fine results of your four day preaching mission here. Our ten Jewish families are more friendly and approachable than ever before. My wife and I have been invited to visit in the G— home. We are praying for the Lord's leading and guidance in the course of the visit.

"It would be unfair to you if I did not tell you of the wonderful way in which the Lord used your sermons to touch people. One woman was received into our church this morning who was converted to Christ during your Sunday morning sermon. She had been away from the Lord an entire year, stubbornly resisting His will until that Sunday morning sermon she was awakened anew to her responsibility to Him. She went home, opened her Bible,

prayed and wept for half an hour, and found her Saviour. She had been almost a nervous wreck, and your message came at a crucial time. She was a Gentile, and, I feel, will be a very substantial Christian. Our entire Church was stimulated and quickened into new spiritual life. The stories still keep pouring in one by one of the changes in this and that person's life in our congregation.

"I have come to see the tremendous enrichment which the Jew brings to enlighten the entire Bible."

So, we praise the Lord for this additional privilege, and we know our friends will likewise give thanks to Him.

#### DISPENSATIONALISM

A booklet of 50 pages, from the pen of Dr. Lewis Sperry Chafer, bearing the above title, has just come. It is rare for us to recommend books, or to review them, as we have no room. But, since referring several months ago to a new doctrinal philosophy known as Amillennialism, we have had so many inquiries that we feel we owe it to our readers to mention this book. Whatever Dr. Chafer writes is worth reading, for to him God has given a rare insight into Scripture and its right divisions. In this new book, the presentation is so scholarly, so comprehensive, and so gracious in its treatment of opponents, that we recommend it unhesitatingly. The price is 25c. per copy. Order from Dallas Theological Seminary, 3909 Swiss Avenue, Dallas, Texas.

#### SUMMARY OF CONTRIBUTIONS FROM JAN. 1st to JAN. 31st, 1937

Covering Receipt Numbers A 5283 to A 6447; B 3097 to B 4269 Inclusive

General Fund .....	\$12,280.31
For Relief to the Poor.....	160.80
For Literature Fund (Bibles and Tracts).....	490.45
"The Chosen People" (Subscriptions) .....	473.39
For "The Shepherd of Israel" .....	197.09
Dispensary Income Account .....	74.50
For Work Among the Children .....	55.50
For Hewes Street Account .....	53.50
For Students' Education Fund .....	129.50
For Philadelphia Branch .....	131.35
For Pittsburgh Branch .....	352.88
For Columbus Branch .....	242.70
For Los Angeles Branch .....	26.50
For Work Overseas, including Relief Funds.....	1,423.23
Transmission Fund .....	1.00
Resettlement Fund .....	743.25

Total for All Purposes.....\$16,835.95



### THE SAINTS ARE PASSING OVER

**Thomas M. Chalmers.** This faithful servant of God was called home, at the ripe age of 78 years, on January 29th. For nearly thirty years this brother, although not of Jewish origin, was a devout lover of Israel, and spent his time in evangelistic work among the Jews. When the Protocol falsehoods were being industriously circulated in America two or three years ago, Mr. Chalmers was so outraged at the Satanic falsity of these shameful attacks that he took up the cudgels against that propaganda, and did valiant service in exposing the palpable impossibilities and absurdities of those fabrications. Our sympathies are extended to the family that remains. They will have always the memory of a faithful soldier of the Lord Jesus Christ to comfort them.

**Sir Leon Levison.** This Jewish Christian brother passed away suddenly at his home in Edinburgh, Scotland. He was president of the International Hebrew Christian Alliance, with headquarters in London. Born of Palestinian parentage in Safed, in the north of Palestine, not far from the Syrian border, he grew up amid orthodox Jewry. He was brought to the Lord Jesus Christ through the faithful testimony of some missionaries stationed not far from his home. After his conversion there followed a life filled with untiring labors for the Lord Jesus Christ. He helped in conducting the Jewish Mission in Glasgow, Scotland, then moved to Edinburgh. During the world war his activities in behalf of the Red Cross culminated in his being knighted by the King of England. He did much to keep together the isolated embers of Jewish Christian fires throughout Central Europe. Only 55 years of age, he died literally in the harness, and from sheer overwork.

**J. Gresham Machen.** This lovable and humble scholar and statesman was called home after only two or three days of illness with pneumonia. He had gone out on a preaching mission to the Northwest and there contracted a cold which developed fatally. It is a mystery why the Lord should have allowed this faithful servant to leave this earth when it seemed so important for him to remain. God had given him wonderful courage which enabled him to stand like Luther of old, defying the powers that be, and crying out with all his soul, "Here I stand, God help me, I can do none other." To us his letters were always full of Christian love and encouragement. We regretted that he did not see the importance of taking a decided stand with regard to the Lord's near return; but in the great expanse of the love which God has given us through the Lord Jesus Christ, we have learned to bear one with another in our infirmities, and to wait patiently for that day when the shadows shall flee away, and we shall know as we are known.

**A. Z. Conrad.** Full of years, and with a life time of militant service for the Lord Jesus Christ to his record, Dr. Conrad passed away in Boston after a prolonged illness. He was pastor of the Park Street Church and from that pulpit his voice shook all of New England, for Park Street Church became the synonym for a stalwart and vigorous orthodoxy in the midst of an ever weakening and debilitated congregationalism, whose ranks were being continually diluted with Unitarian milk and water. Dr. Conrad was a friend of ours, and on many occasions arranged for us to present Jewish mission work from the pulpit of Park Street Church. He also served on our advisory council.

Gone from us are these noble souls, and we look about anxiously for others to step up from the ranks and take their places. The front line of leadership seems to be fast thinning out. Who shall arise to fill the gaps?

The Feast of the Passover was fixed by the Paschal new moon. In those days there were no almanacs, and therefore no generally accepted calendar printed in advance giving the days of the waxing and waning of the moon. The Sanhedrin, by law, had to be guided by the testimony of at least two witnesses, who would state under oath that they had seen the birth of the new moon from such and such a mountain, at such and such an hour, of such and such a day, etc. By this testimony, the Sanhedrin fixed the Feast of the Passover. But before these witnesses came down from the mountain of observation to report to the Sanhedrin in Jerusalem, they kindled bonfires on the top of the mountain. Then other communities all up and down the land of Judea likewise passed on these signals by lighting corresponding bonfires from mountain top to mountain top. Thus all Judea was notified that the witnesses had observed the coming of the new moon. Every Jew, therefore, knew that he could count from the time of those bonfire signals a period of ten days, and that on the 10th day he was to select the Lamb, and then there were four more days to the actual time of sacrifice.

### STRICT OBEDIENCE

There were, however, many devout Jews who were so faithful in their desire to serve God and to obey His commandments, that they often leaned backwards, so to speak, and went to unusual extremes to make sure that they did not transgress one jot or one tittle of the law. Among these were the Pharisees, and men like Simeon, "just and devout, waiting for the consolation of Israel." These devout men were fearful lest the witnesses might have made a mistake by one day, and thus caused the Passover to begin a day over time. It was, therefore, the practice, which was legally permitted, that such Jews could properly celebrate the opening night of the Passover one day ahead of time, that is, one day ahead of the time officially declared by the Sanhedrin as the judicial body. But while the Jew was thus allowed to have the Passover Supper one night before, he was not allowed to sacrifice the Passover lamb until the actual time fixed upon by the Sanhedrin. This practice was all the more justified in the minds of the more devout Jews because it often happened that the witnesses themselves disagreed. Dr. Alfred Edersheim is not clear on this point, but he admits that Bishop Haneberg was an advocate of this explanation. There is also ground in some of the Talmudic writings to substantiate what we are saying.

Thus it was that our Lord quite properly could sit down to the celebration of the Passover Supper on Thursday night, after sunset. Luke 22 is very clear that this was the Passover Supper, and not a substitute, for in v. 15 the record reads, "With desire I have desired to eat this passover with you before I suffer." Verse 14 clinches the evidence, for the correct translation reads, "And when the hour came, He reclined, and the apostles with him." See also Matt. 26:20. Reclining is the usual method, even to the present day, of partaking of the Passover Supper, not sitting erect.

So it came about that God used the wrath of man to praise Him. That is, the errors of the human witnesses, their disagreements, and their uncertainties, were the very things that made it correct for the Lord Jesus Christ to celebrate, according to legal form, the Passover Supper on Thursday night. It was not possible for the disciples and our Lord to sacrifice the lamb on Thursday night, because the Sanhedrin had officially declared that the Passover was to begin with sunset on Friday evening, and that the Paschal lamb would be sacrificed Friday afternoon at three o'clock, which was officially "between the evenings." So, since the members of the Sanhedrin were controlled by the Sadducees, and since the Sadducees likewise in that day had full control of the temple and its ministry, no Jew could have access to the temple for the purpose of slaying the Passover lamb until the time actually set by the Sanhedrin. Therefore, when our Lord partook of the Passover Supper, there was no lamb; and how wonderfully divine was this plan, for was He not Himself the Lamb of God? And what use was there of any other lamb, when this Lamb was present, who was slain from the foundation of the world?

Consequently, it came to pass that on the next day, Friday afternoon, at three o'clock, while the priest was offering up the Passover lamb in the temple, we read the awe-inspiring record,

"And about the ninth hour (three o'clock, literally "between the evenings") Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Jesus, when he had cried again with a loud voice, yielded up the ghost." Matt. 27:46, 50.

There remains the necessity of harmonizing the matter of the actual time which our Lord's body spent in the tomb. Many are in confusion about this because they try to squeeze into the Word of God what is not there. Nowhere in the Word does it appear that the expression, three days and three nights, ever meant exactly 72 hours. Nowhere in the Word is it stated that the Lord would be in the grave exactly 72 hours. Nowhere is it stated that Jonah was in the belly of the fish exactly 72 hours. This is the crucial point on which confusing interpretations are built. Lack of space prevents our entering into a lengthy explanation with regard to this difficulty, but friends who are interested may write to us for our tract entitled, "Three Days and Three Nights," which contains a full explanation. The tract is free.

#### WHAT MANNER OF PERSONS

But to us into whose hearts the Sun of Righteousness has shined and illuminated with the brightness of His glory, to us who have been purchased by His precious blood, shed on Calvary, the contemplation of these solemn truths must serve only as a call to holy living. A letter from one of our faithful friends which came in today's mail, contains the heart-touching appeal, "Oh, that He might come this very next Passover!" And, truly enough, there is a fast-gathering darkness about us, and our only hope is that He may come soon.

To that end Peter is moved by the Holy Spirit to say to us, "what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God" (2 Peter 3:11)? And through Paul, that profoundest of all Hebrews, the Holy Spirit says to us, as He seeks to guide our Christian walk, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (1 Cor. 5:7). You remember that under the Mosaic law governing the Passover and the feast of unleavened bread, the moment that the Jew had slain the Passover lamb, and had partaken of it, he was to put away leaven from his household. So, having partaken of the great Passover Lamb, having eaten His body, and having drunk His blood, we too must now put away the leaven of the world, and as set before us in v. 8 of the same chapter,

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Dear child of God, we are in the midst of a world of confusion and multiplied wickedness; many of us are in great distress, distress of mind, distress of body, even distress of soul; for the enemy of our souls would eagerly snatch us away from Him, if only he could. Many of our people are suffering from conditions wholly beyond their control; floods have come, and devastation and disease accompany the waters; and some have seen their worldly possessions suddenly take wings and fly away. Others, again have become the victims of drought and dust storms, which have destroyed the soil of their farm lands. Others are suffering from economic disturbances, caused by the many strikes that seem now to be the fashion. In other of our homes, there has been much sickness. Epidemics have spread throughout the land, and taken away human beings by the scores and hundreds.

a wonder happened. The Lord sent down a spirit of contrition, a spirit of repentance. Among the many prayers there went up to the Lord also the cry of two more young Jewish souls who for the first time prayed for forgiveness. Our joy turned into a "sorrow" and yet what a joy was that sorrow. We must have been on our knees for over an hour. And while one of these souls, Rachel by name, prayed for the first time, her friend Tsipora fainted. So fervent were the prayers of all present that with the exception of the two or three friends who took out the fainting girl into another room, everybody else remained on their knees praying. And again we were lifted up high above earth by the powerful prayer of our inquirer Mr. Tenebaum, praying for the Spirit's work in his heart, and in the heart of his wife, who was also present.

#### GERMAN FRIENDS PRESENT

At the tea party were also present two German believing couples; the deacon of the church who is appointed to be on our committee, together with his wife, and also the German Menuonite brother in whose church Mr. and Mrs. Szarfsztajn first heard the Gospel; the wife of the Menuonite brother was with him. These German friends have for the first time in their lives experienced such a tea party they said. In these days of race antagonism, their sympathy and appreciation was very encouraging to our young converts and inquirers. Praise God! The Lord has also among the German people His 7000 who do not bow to Baal.

The season of prayer had to be brought to a close, for the time of the evening service came near. What an encouragement it was to find the church hall filled with worshippers and visitors when we came there. How we praise God for causing a season of revival in our church.

#### OLD TIME REVIVAL POWER

And this revival spirit is beginning to possess also our hearts. When we received your letter last week, and your kind material help we were so greatly touched that our usual thanksgiving turned into a season of humbling ourselves before God, our spirits were broken by the kindness of our God to us, and we rededicated ourselves to the Lord to live and labor for Him as never before. And as I recall now the season of prayer last Thursday in which partook Mr. Schiff, Claroczka and I, and think of the season of prayer which came about so unexpectedly at the Sunday tea party, I am inclined to think that the new conversions, are an outcome of the Thursday workers' prayer meeting.

I have long dreamed and prayed that the Lord may send us the joy of seeing Jews converted in a real old fashioned way where the issue of human sin and Christ's salvation becomes personal, real, and dynamic. And, praised be the Lord, at last we see it so.

The Lord began a work of reviving us and then bringing about an awakening (hitorrut) among our Jewish inquirers, and we pray that our congregation at Targowa 82 may be touched by the flame, and be set on fire.

We are praying and endeavoring now to help our young converts to find out God's will for them as to what the Lord wishes them to do about their future. I will appreciate your prayers about it.

Kindly pray also for our new five converts who took an open stand for Christ, whose names are: Fela Rajchman, Tsypora Kawinska, Mendel Rzetelny, Joseph Grynberg, and Rachel Jablonowicz. And methinks that we may consider also our Mr. Samuel Tenenbaum as one definitely turned to the Lord—we heard him pray publicly now three times.

"The Lord hath done great things for us, whereof we are glad."



nounced for Sunday. The Lord tried the faith of the candidates. Early in the morning we saw the frost covering the earth. Will it not be too cold for the baptism in the River Vistula? Why, Mr. Hofman is not so strong! And what about dear Mrs. Szarfsztajn? She is waiting from day to day for an addition to the family.

#### A BOLD VENTURE

Poor Mrs. Szarfsztajn! How was her faith tried by our believers! She was dissuaded from the baptism first by the board of deacons at the preliminary examination, then by the church at the final examination, then again by the different friends on Sunday morning at 7 a. m. when we gathered at the church for prayer. But when we came to the river then one of the Hebrew Christian missionaries solemnly declared that we are taking upon ourselves the risk for a criminal case. He strongly demanded of the sister not to dare to be baptised. My dear wife got also a bit influenced and got to dissuade the sister. For a moment the dear woman seemed to be on the parting of the way, and then in a most decisive manner she declared that she is going to carry out the will of God no matter what may be the consequences.

The first to be baptised was Mr. Hofman. The associate pastor who administered the baptism said that he recalls not when he had such a lightness of performance as in this case, the young man simply baptised himself by himself, as the brother put it. The second to be baptised was Mr. Szarfsztajn, and the moment he was raised from the water and made his first step towards the shore he shouted out Halelujah. The third was Mrs. Szarfsztajn; she too had to stand silent for the few minutes while the usual questions and formula for baptism was asked and pronounced; and

in the same usual manner she was baptised as the former candidates. She was immediately accompanied and encircled by the sisters there among the bushes. Surely, the dear poor woman never in all her life had so many maids and hand-maidens wait upon her. Shouts of praises to the Lord went up from all, and fine was the reecho in the morning amidst God's nature.

The sun shone by now at its best, and warmed up the bodies of the baptised converts, and the hearts of the attending believers. And while some helped those who had been baptised, the rest gathered in a circle at the elevated shore and sang praises to the One Who drew us out of the miry clay, put our feet upon the rock, and put a new song into our lips. Brother Schiff gave a message in Yiddish, and was interpreted into Polish by Mr. Samuel Tenenbaum. Again we sang, and again we prayed. And when we thought that all was over then there broke forth out of the inward man of Mr. Tenenbaum a most beautiful and powerful prayer to God for what he saw and heard and felt, asking the Lord to hasten the day when he himself shall fully follow the Lord.

We had our usual morning service in the church, where as usual I was asked to preach, my theme being in John 17:18.

#### A WONDER HAPPENED

At three o'clock was a tea prepared for the Hebrew Christian members of our church (already 13 now) and our inquirers. We sang praises to God and had informal chatting. The guests were next requested to say in turn a brief word of their spiritual experiences. When the turn reached our young inquirer Mr. M. Rzetelny, instead of speaking he rose and began to pray; and prayed in a most pathetic way for the forgiveness of his sins. Upon Mrs. Gitlin's suggestion, we joined him on our knees. And then

We have not forgotten to pray for our friends upon whom these trials have come. It is a blessed fellowship and ministry, that we can hold up these dear friends before the Throne of Grace, asking that the Lord will in His great mercy bring comfort and strength to these who sorrow and are afflicted.

What shall we say to all of this, except that our only hope must lie in Him, who is the Author, and simply must be the Finisher of our faith? To His disciples He said one day, "Will ye also go away?" And you remember the answer, "To whom shall we go? thou (alone) hast the words of eternal life." What a wonderday it will be when we shall find ourselves safe and happy with Him forever, and we shall join the innumerable celestial choir that shall sing the chorus of the greatest song ever written, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:12). Then it will be that our trials here below and our labors and our anxieties will all fade away into the abyss of everlasting oblivion.

#### WE GO FORWARD

Just a word as to the work in general: You have indeed encouraged us with prayer and gift, and we are advancing on every front to make known the name of the Lord Jesus Christ. The call of our unfortunate Jewish brethren in Central Europe is heartbreaking. We will not be heedless of this call, and we are doing everything now that is within our power under the Lord's enabling, to put forth a hand of help. The Daltrop family concerning whom we have written in The Chosen People a number of times, actually sailed from Hamburg on January 28th, going to Antwerp, and from Antwerp they took steamer for Montivideo in Uruguay, South America. We have one letter from them written in Antwerp, and they do their best to express in English the depth of feeling in their hearts for the deliverance you have enabled us to bring to them. Other help we will give, and indeed are now giving, although we cannot print the details at the present time. It will be necessary for me to visit again the fields in Central Europe shortly, so as to consult with our brethren who are in such distress. A new spectre has arisen, this time in Poland. The Jews there face complete disaster. Oh, that Israel might know that her salvation is only in the Lord! May He hasten the day.

Ever gratefully yours in His service,

JOSEPH HOFFMAN COHN.

P. S. Too late perhaps to invite you again to the Bible Conference Day on March 16th when we expect Pastor Alexander Sauerwein, of Flushing, L. I., for the afternoon meeting, and Dr. Ironside for the evening service, the Lord bringing him home from England safely and on time. Put down however, Tuesday, April 20th as our final Conference until next fall. We hope to have Mr. E. Schuyler English as guest speaker, both afternoon and evening. And pray for us.

**MRS. BESSIE K. CONOVER**

It is with special sorrow that we report the homegoing of Mrs. Bessie K. Conover, who in a peculiar way was connected with the early history of this Mission. Blessed with a happy home and a husband who loved to place in the hands of his life partner generous sums of money, with the words "You can give this to any cause of the Lord's work that is dearest to you," her greatest pleasure was to support not only the work of this Mission, but other laborers in the Lord's vineyard.

Over twenty years ago the writer of these lines was invited through Mr. and Mrs. Conover, to speak in New Brunswick, N. J. I had hardly gotten settled at the hotel before there was a knock on the door, and two stalwart young Jews stood before me. They were coffee colored, and spoke with a foreign accent. They proved to be brothers, and they explained to me that they were Sephardic Jews who had come to America from Constantinople. They had found employment in the very hotel where I was registered, and somehow Mrs. Conover had contacted them with the Gospel message. From her they had received New Testaments in the Hebrew. They knew nothing of Yiddish, they knew only Hebrew, Arabic and a rather broken English. As they talked, they told me of what love this Christian woman had shown them for the sake of the Lord Jesus Christ. They had seen in the newspapers that I was to speak in New Brunswick, but both were on duty that night and could not attend the meeting; so they had come to see me in the afternoon. Before they left they both knelt down and confessed what I felt was true and genuine faith in the Lord Jesus Christ.

This gave me my first insight into the remarkable life of a remarkable woman, and I lived to learn many more facts concerning this devoted child of God. When the family moved to

Plainfield, N. J. Mrs. Conover set aside large spaces in the house, which were literally stacked with hundreds



MRS. BESSIE K. CONOVER

and thousands of pieces of Gospel literature. These were sent out literally over the world. Never did a Jewish pedlar ring her door bell without being invited in; then would follow an hour, sometimes two hours, of earnest conversation, and the Jew would go out again, many times tears in his eyes, for he had found something that day that he never knew existed in the world.

And so it was when the business affairs of her husband took her to South America. Among our prized possessions are her letters from Buenos Aires. The supreme motive of her life was to reach the Jews with the Gospel.

When the crash of 1929 shattered the family fortunes, she said to me one day as I was visiting with her, "The only ache in my heart is that I have not the money to give as I used to have, for the Lord's work." For herself, privation meant nothing, all that mattered was the Lord's work.

To the husband, an honored member of our Board of Directors, we extend the sympathy of our hearts, for we know how irreparable has been his loss. To the daughters we add to our heart's sympathy a word of congratulation that it was their privilege to have had such a noble mother, and such a Christian home. Heaven is richer, and we are poorer, because this saintly soul has taken flight to the blessed home above.

**INCIDENTS IN THE WORK****We Continue Mr. Gitlin's Reports**

I wrote to you last in October and told you of the baptism of three of our Jewish converts. The Lord has graciously since then added to our joy by the conversion of two Jewish souls during the evangelistic week in our church, by the baptism of three other Jewish converts on Sunday, and by the conversion of three more Jewish souls on the same Sunday afternoon. Praises be unto our wonder working God. I could not contain the joy within me, and was led this time to share with you our joy by cabling to you the news, which cable I hope you received yesterday or today.

brew Christian bring the message. I counted 35 Jews present at the service. During the other services there was also quite a sprinkling of Jews. On Sunday evening, the last great day of the feast, the message was given by a young Ukrainian preacher, Rev. Andrew Myczko, a former student of our Radosc Bible Courses. The Lord blessed His message, and still more his appeal for open renouncing of allegiance to the world and for an open receptance of Christ. Nine precious souls replied, and among these were two young Jewish girls, and also our Ukrainian servant girl whom you saw at our table when you visited us. The two Jewish girls have had the seed sown into their hearts elsewhere, but



Front row:—Mrs. Gitlin, Mr. Gitlin, Mr. Schiff.  
Back row:—Six newly baptized converts.

**A WEEK OF MEETINGS**

Now allow me to describe to you these our three joys. First, about the conversion of the two Jewish souls. Upon joining the Evangelical Christian Church I proposed to the pastor a number of ways and means to bring about more spirituality and efficiency in the church. The pastor kindly called the board of deacons and I gave them my propositions. The brethren unanimously acted on them. One of these suggestions was the arranging of an evangelistic week. There was a different speaker for each evening. On Saturday evening we had a He-

were offended, and one of them was like a sheep who wandered off the fold, while the other one fell away. Recently they began visiting our meetings and home, and were drawn back to the Lord. On Sunday the spirit of God spoke to their hearts, and they came forward and accepted the Lord. There was real old time contrition of spirit and crying over sin. Since then the girls show evidences of a change wrought in them.

Now about the baptism of the three other candidates. The church examined them and they stood the test, thank God; and the baptism was an-