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American Board of Missions to the Jews, Inc.

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Station A, Box 10

BROOKLYN, N. Y.

THE CHOSEN PEOPLE

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

Ps. 121:4.



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

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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 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.

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"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.

the United States as such will play any important part either as Anti-christ or in the Armageddon war. It takes a great deal of fanciful interpretation to bring out such theories. Zech. 14:2, "I will gather all nations" might legitimately be interpreted as possibly including the United States.

Answer 3. Isa. 65:20 tells us "the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." In this connection Zechariah says (14:16,17) that the nations shall come up to Jerusalem year after year to worship God, and that those nations that will not come up to worship God in Jerusalem shall be punished by the withholding of rain, and by plagues, etc. The devil alone is not responsible for every delinquency of the human race; the Lord Jesus Christ told us in Matt. 15:19, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Answer 4. We understand by comparing Scripture with Scripture, that the rebuke has to do with such women who lack proper modesty, who are bold and self-assertive, and behave in a manner unbecoming a truly gentle lady. Under God's economy, He has placed man at the head of the family, and will hold man responsible for his stewardship of this trust. Therefore it is unseemly for a woman to usurp that place of leadership; Eph. 5:23 tells us that the husband is the head of the wife, even as Christ is the head of the Church. This is however a different matter from the Christian woman teaching in the Sunday School. Paul speaks in Phillipians 4:3 concerning "those women who labored with me in the Gospel." Certainly Paul cannot contradict himself, and so we see that there is a place for women in the Lord's service, but it is not a place of self-assertive or blatant leadership.

* * * *

Question 1. *Matt. 13:44. "the treasure hid in the field." Is the treasure the Church or the Jews?*

Question 2. *Matt. 1:17. How many years is counted for a generation in Scripture?*

Question 3. *Matt. 22:11. Who does the man without a wedding garment represent? Is the scene an earthly or a heavenly one?*

Question 4. *Luke 15:11. Please explain who the two sons represent.*

—S. H. M. S.

Answer 1. The field is the world, the treasure is Israel. Because of this treasure, the Israel whom God has loved with an everlasting love, the Lord Jesus Christ came down to earth and purchased by His own blood the entire field, that is the whole world, so that in purchasing the field he might thereby get the treasure. It is hard for our finite minds to understand just how great is that treasure, Israel, and how precious it is in God's sight. But with the eye and ear of faith we can understand just a little, when we read such passages as Exod. 19:5, "Ye shall be a peculiar treasure unto me above all people, for all the earth is mine." Then again we read in Psa. 135:4, "For the Lord hath chosen Israel for his peculiar treasure." At the present time this treasure is still hid among the nations of the world, but in God's eternal purposes the treasure will finally be brought to the feet of the Lord Jesus Christ; it will be polished, the roughness rubbed away, and then it is that the blessed Word tells us, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:3. It is only, as the child of God understands the preciousness of Israel's relation to the Lord Jesus Christ, that he too becomes filled with a like love for the restoration and conversion of Israel.

Answer 2. Approximately 36 years.

Answer 3. We understand the man without the wedding garment to represent the man who makes a profession of being a Christian but who has never been really born again. The scene is evidently here on the earth, and not in heaven; therefore the reference could not be to the redeemed church that is caught up to be with Him, but it must mean the Kingdom as it exists here upon the earth, in the organization known as Christendom, in which the tares and the wheat grow together until the harvest.

Answer 4. We take it that since both sons were children of the father, both would represent born again Christians. The prodigal son even while he was living riotously, was still his father's son, and when he finally came back to the father's house, he was given a reception that revealed even more fully the everlasting love of the father.

THE CHOSEN PEOPLE

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JOSEPH HOFFMAN COHN
Editor
MISS ELLA T. MARSTON
Associate Editor

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APRIL, 1937

No. 7

Salutation

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

Dearly Beloved Friends:

Such a budget of news we have for you each month, that this little paper simply cannot contain all we would love to tell you. So we can only hope and pray that our Lord may give you the wisdom and the patience to "read between the lines," as it were. And you may always be sure that as He gives us enabling power, we are devoting every ounce of energy and talent and brain power to the one task He has committed to our hands—the making known of His Salvation through His only begotten Son, our Lord Jesus Christ, to an Israel hard pressed and in sore distress, in this Saturday night of the world's madness. We have enlarged our ministry to our beloved Jewish brethren in Germany, as you will see by the report telling of the engagement of Rev. Otto Samuel as itinerant evangelist and pastor among the poor Christian Jews who have been so mercilessly dispossessed, not only of their civil rights, but of their spiritual privileges as well. For they have been driven like cattle out of the Christian Churches of Germany. And now they have organized into the Paulus Bund, some 80,000 members so far. They thus comfort themselves, and keep fellowship together in the name of the Lord Jesus, Whom they truly love. To them we seek to offer a ministry of comfort and sympathy; and we believe we can do it through our brother Samuel. You will, I know, pray for him.

A number of friends were kind enough to write letters of commendation with regard to our discussion last month of the Passover observance by the Lord Jesus Christ, and they begged that we continue on to the day of Pentecost.

THE SEVEN WEEKS

Seven sevens had to be counted from the day that the priest waved the single sheaf of grain before the Lord (Leviticus 23:15-16). Our Lord had ascended that same morning (Resurrection Sunday) unto the Father and thus fulfilled in Himself the type of the single wave-sheaf (John 20:17). He thus became the first fruits of them that slept (1 Cor. 15:20).

But now seven weeks had passed, and it was Pentecost, which in the Greek means fiftieth day. And a new thing was now to happen; the feast-type of Leviticus 23:17-21 was about to be fulfilled. The Church was to be born. Two wave-loaves, containing leaven, were to be offered—the only sacrifice in which leaven was permitted. Two loaves, to represent the two warring elements which were now to be reconciled "unto God in one body by the cross" (Ephesians 2:16). The middle wall of partition was to be broken down between Jew and Gentile, and He would "make in Himself of twain one new man, so making peace." And "baken with leaven," to show that even in the church of Christ, we who have been born again, still have to war against the carnal nature; there is no such thing as eradication, or sinless perfection—the leaven is in the loaf.

And so they were "all with one accord in one place." And suddenly the great miracle took place. The Holy Spirit came down in cloven tongues like

as of fire. Men spoke in other tongues (not unknown tongues) and Jews from all parts of the world, and of all languages, heard and believed.

WORLD-WIDE DISSEMINATION

Three times a year all the males of Israel were required by Mosaic law to appear in Jerusalem. Pentecost was one of those times. And so the whole nation was in Jerusalem in representative capacity on this Wonder Day. And of the 3,000 Jews who confessed the Lord that day many soon went, each his own way, to their own countries and languages; and in so doing, each Jew carried with him the miracle news of what he had seen in Jerusalem, and of his own rebirth. And it was thus that the Gospel got its fire-brand start. "And the Lord added to the Church daily such as were being saved." Acts. 2:47. Neander, the church historian, writes that in the first century of the Christian era, nearly one million Jews confessed faith in the Lord Jesus Christ.

Can we expect a repetition of Pentecost? No, no more than we can expect another crucifixion. Nor any more than we can expect another resurrection and an "I ascend unto my Father" (John 20:17). The type has been fulfilled, completely, minutely, and in finality. When, therefore, a well meaning child of God asks, "Have you had your Pentecost?" that brother or sister simply has not understood the true purpose and function of that which took place 1900 years ago.

We can be the beneficiaries of these finished works of the Lord Jesus Christ and of the Holy Spirit. Because He became the Passover Lamb, we can trust to His shed blood for our redemption—a finished work. Because He ascended to His Father and to our Father, we are the recipients of Justification, and we are made "accepted in the beloved" (Eph. 1:6). And because the Holy Spirit was poured out in such abounding grace on the fiftieth day after the resurrection, the Church, His precious body, was born, and we are the beneficiaries of that Church and of that Holy Spirit. In the Church, we are members of His body, and we commune with Him and with each other; in the Holy Spirit, we benefit by His comfort, His leading into all truth, His convicting power over the hearts of unbelieving Jews and Gentiles alike. The Holy Spirit was given once for all; He cannot be given again, but we can all partake of Him freely. "Come to the feast, all is ready!" The Spirit waits eagerly to minister in grace to all needy hearts. Let us avail ourselves of the plentiful supply, grace sufficient for every need of every child of God. One outpouring, 1900 years ago; uncounted infillings and refillings, ever since.

So, may this season of Pentecost bring to all of us refreshing experiences of His mercy and grace.

Ever faithfully yours in Him,

JOSEPH HOFFMAN COHN.

P. S. The date for our closing Bible Conference here, for the season, has been changed to Tuesday, April 27th, from 4 p. m. to 9 p. m. Rev. Donald McKay, Pastor of the First Baptist Church of Flushing, L. I., is to speak in the afternoon on "The Lamb of God and the Lion of Judah." At the evening service we are to be honored with the presence of Dr. George W. Arms, Pastor of the Bedford Presbyterian Church, of Brooklyn, and he will speak on "The Jew's Greatest Need—God's Greatest Act." Come if and when you can. The Lord is giving us blessed fellowship at these informal gatherings.

QUESTIONS AND ANSWERS

Question. *Please explain John 6:48-60. It is the discourse upon Jesus being the bread of life. The Roman Catholic Church bases its doctrine of the Eucharist being the actual body and blood of Jesus, upon these verses.—A FRIEND.*

Answer. I am well aware that the Romish Church perverts the blessed verses of John 6:48 to 60 so as to support the unscriptural doctrines of the Eucharist.

To look at the question negatively first, is it not enough to show the absurdity of the Romish claims by simple process of demanding that they be consistently literal in other figurative language of the Lord Jesus Christ? For instance, the Lord spoke of His followers as Sheep—"my sheep know my voice." Will the Catholic Church therefore claim that we are all sheep, with wool and walking on four legs? The Lord also spoke of Himself as the vine and of us as the branches; again will the Catholic Church agree that we shall all be fibre and wood? The Lord said to us that we are the salt of the earth; will the Catholic Church take this literally? The Lord called certain of the Pharisees "ye generation of vipers." Were they literally vipers? Or were they human beings with characteristics of the serpent?

Now to get at the question from the positive angle:—The Lord Jesus Christ stood before the disciples in the form of a human being, flesh, blood and bones. He said to them, "I am the living bread . . . if any man eat of this bread, he shall live forever." Now the disciples knew well enough that it was not His meaning that they should eat His body, and the simple and satisfying evidence of this fact is that they did not then and there take hold of Him and devour Him. If they had believed this a literal teaching, they would have had no choice but to eat His flesh and blood at that very hour. But this they did not do, and this of itself forms the finest evidence that they understood exactly what He was talking about, which was in the spiritual application. This application can be put into terms of our understanding by saying that the connection between Christ and ourselves must be of the closest kind possible, so close that the assimilation of the food we eat is not too strong a figure to express it. The food we eat becomes our blood and flesh, it becomes our life, our very self. It does so by our eating it,

not by our talking about it, not by our looking at it and admiring its nutritive qualities, but only by eating it. If we go to the first chapter of John we find that the Holy Spirit tells us "The Word was God." This gives us a clue to the fuller meaning. The Lord Jesus Christ was the Incarnate Word; He said of Himself, "I am that bread of life." John 6:48. He gave Himself, His blood and His body, that we might have eternal life. Through the written Word we learn of these supernatural truths, and by reading and studying and assimilating the truths revealed in the written Word, until they are a part of us, we will by faith be eating His flesh and His body. By faith we appropriate Him.

* * * *

Question 1. *Ezek. 40:6, etc. Will Ezekiel's temple be built on site of Solomon's temple during this century and before millenium begins?*

Question 2. *Rev. 13:5, Dan. 12:12. Is there basis for prediction made by some that Anti-Christ is to be a future President of U. S. forty-two months, being overthrown just prior to the three-quarter turn in this century?*

Question 3. *As the beast and the false prophet (i. e. the two beasts of Rev. 13) shall be destroyed prior to the millenium (Rev. 19:20) and Satan be bound and shut up till millenium ends (Rev. 20:2) will all men of that era live and die sinless?*

Question 4. *1st Tim. 2:12. Does it forbid women to teach in Sunday School or is it to be understood as forbidding their occupying places of authority over men in the church or teaching in a mixed assembly of men and women?—A. A.*

Answer 1. Daniel 9:27 shows that Anti-christ will confirm a covenant with many Jews. From this we infer that he will build for them a temple on the site of the former temple which is now occupied by the Mosque of Omar. No other power than Anti-christ will wrest that holy place from the hand of the present owner. The word of God tells us that while the Church is on earth Anti-christ cannot be revealed. 2 Thess. 2:6-8. As Ezekiel's temple will be built after that of the Anti-christ, therefore it will not be built before the Church is caught up.

Answer 2. No. We see nothing in the Word of God to justify the teaching that

the Lord's people will not be misled by such propaganda. There are a great many other ways in which we could better use our money than to help to feed Communists. This of course is not to say that we approve the Rebel cause, for these Rebels represent Fascism which is simply Communism under a different name. It matters not under what flag they march, whether it be the Red flag of Russia, the Swastika of Germany, or the Black Shirts of Italy, they are all of the same stripe. We have in each the iron of the dictator mixing with the miry clay of the mad mob.

* * * *

Here is something new by way of logical sequence of Jew-hate. The New York Times of March 22nd reports some startling developments in Germany's program of Jewish extermination. This time it comes from Julius Streicher's Der Stuermer, in which appears a fourteen page article, trying to prove that Christianity is really Anti-semitism. The New York Times quotes from the article, "Christ not only was no Jew, but was an Anti-Semite. He was against the Jews. He was the greatest opponent of the Jews in all history. The Christian religion He founded was and is fundamentally an Anti-Jewish movement and religion. It was one of the greatest Anti-Semite movements of all time."

The article goes on to make the most amazing and blatant assertions.

If anything were needed to reveal the true character of Nazi teachings, this article is sufficient. We are told, for instance, that the common people of Palestine were not Jews, that the Apostles were not Jews; one gracious concession the article makes however, —Judas was a Jew! Christ sacrificed Himself, the article tells us, "with a spirit that no Jew could possibly show." We are told further that Christ "did not want to combat the Romans, He wanted to see them awakened and led against the Jews, their criminal faith in the Messiah, and their plans for a world revolution."

The comparison is then drawn as between the Lord Jesus Christ and Hitler, and we are informed that Hitler likewise appeared at a crucial moment to prevent another Jewish attempt to seize world mastery through revolution!

Truly, whom the gods would destroy they first make mad. We have been happy to note that right-minded German Christians are revolting against these shocking blasphemies. Streicher does not by any means represent the warm heart of the German Christian. Nor does Der Stuermer reflect the sober mind of the true child of God of German origin. Here in America, Mr. Heffelfinger, the President of one of the most important German Societies, the Steuben League, has definitely refused to allow that Society to be connected in any way with the Nazi organizations.

SUMMARY OF CONTRIBUTIONS FEBRUARY 1 to FEBRUARY 28, 1937

Covering Receipt Numbers A6448 to A7220; B4270 to B5074 Inclusive

General Fund	\$6,719.05
For Relief to the Poor	94.95
For Literature Fund (Bibles and Tracts)	215.08
"The Chosen People" (Subscriptions)	308.80
For "The Shepherd of Israel"	191.10
Dispensary Income Account	75.00
For Work Among the Children	40.00
For Hewes Street Account	53.50
For Students' Education Fund	47.00
For Philadelphia Branch	88.50
For Pittsburgh Branch	254.52
For Columbus Branch	346.38
For Los Angeles Branch	43.00
For Work Overseas, including Relief Funds	635.87
Resettlement Fund	239.00
Total for All Purposes	\$9,351.75

THE GOSPEL IN HOSEA

Summary of an address given at our Pittsburgh Branch Anniversary Meeting, by Rev. Wm. A. McRoberts, D. D., Pastor, West End Presbyterian Church, Pittsburgh, Pa., and prepared by him for The Chosen People.

Jeroboam was undoubtedly a wicked king; but he was a strong minded man and Israel prospered, materially, under his reign. It was a time of luxury and vice, items which often, though not always, go with wealth. Spiritually the people had sunk to a low level. One reason for this decline of spirituality was the fact that Israel had not obeyed the command to drive out the inhabitants of the land.

The background of this book is the tragic story of a young preacher who married a girl by the name of Gomer. If there are items in this book that repel our finer senses let us remember that it was a time of free love, though in this particular item that age was not so very different from ours. A perusal of the newspapers will confirm that statement. At the very beginning of this book we discover a broken heart and a broken home. Gomer should have been a happy woman, the happiest in all the country side, but she exchanged this happiness for a murky swamp. Certainly Hosea gave much to Gomer in the way of love, and had a right to expect a great deal in return. But Gomer seemed to have little sympathy with the aims of her husband. Had she brought to her marriage sympathy and understanding things might have been altogether different. Perhaps early in their married life she began to complain about her restricted life, perhaps she began to long for the so-thought freedom of her old life. And in so many like cases Hosea perhaps thought that the coming of the baby would make things different and Gomer would be contented. But it made no change. She began to go out again at night. After a time Hosea begins to doubt the parentage of some of his children. One of them he names 'Unpitted,' another, 'No-kin-of-mine.' Then comes the actual separation. Gomer leaves home. This must have been a terrible blow to Hosea. Gomer gone back to the bright lights! Then one day the bright lights go out for her, she is at the end of her road and Hosea finds her in a slave market. To the everlasting credit of Hosea, he buys her and takes her back home.

IN THE SLAVE MARKET

This book of Hosea is a scathing denunciation of SIN. The trouble with our modern diagnosis of sin is that it is only thought of as an outward act when, as a matter of fact, sin is an inward thought long before it is an outward act. How keen was the diagnosis of Jesus when He talked about sin. One easily recalls that sentence of His: "Hath already committed sin in his heart." There is Gomer in the slave market. But sin will take any person there. Sin binds hearts and minds and souls with chains that are not always visible. The sin of Gomer was the sin of rejecting her husband; the sin of Israel was the sin of rejecting God; the sin of the church is the sin of rejecting the guidance of God for every day life; the sin of the world is the sin of rejecting Jesus Christ as Savior.

There are three or four items out of this book to which I call your attention. They lie on the very surface of the book and are not hard to discover.

1. The hurt in the heart of God. I do not know why God ever made choice of the people of Israel. But then I do not understand why God made choice of me either. Predestination may account for it, but predestination is also a mystery! This hurt in the heart of God may be discovered in three major laments of God as they run through this book of Hosea. Let us recall a few of the passages.

MEN LOVED DARKNESS

The first lament is this: "My people are destroyed for lack of knowledge." They might have had the knowledge, but they refused to accept it. They were as foolish as the car driver who, on a dark night, turns off his lights as he goes over a strange road. One of the most terrible of all sins is the sin against light. Hosea saw sin at its deepest and worst because it was just that. One

has a sympathy for a person who stumbles and falls into a ditch at night. But they laugh at the same incident when it occurs in daylight. The people of Israel were the only ones who had a knowledge of the true God. On them had been lavished a boundless and wonderful love; they, on their part, were spending it in lewdness so that Hosea is forced to the terrible comparison of Israel and a woman of the streets. 'Twere better never to have known love than to wound it so deeply. Jesus came to be the Light of the world and men put that light out, or attempted to do so at Calvary. And people go stumbling on today in a darkness of their own making.

A SILLY DOVE

Now hear God's second lament: "Ephraim is like a silly dove." They imagined they would get something better from Egypt and Assyria, thought the ways of the heathen were better than the ways of God. Moses had a better understanding of things. Of him it is written: "He esteemed the reproach of Christ better than the riches of Egypt." Any dove is senseless and foolish when it ventures into the realm of hawks and vultures. In China I have watched pigeons trying nobly to protect their young from hawks, even to the extent of pursuing them in the air. But there was only one ending, the hawk was the victor. But these people of old were not the only ones who might be termed silly. There are some people in every congregation who do the same thing. The slogan of some young people in recent years has been 'Take a chance once.' And the results were just as disastrous.

The third lament is this: "Ephraim is joined to his idols, let him alone." The word 'joined' is significant. Closer and closer did they come to idol worship that at last no word but this one fits the case. 'Joined to his idols.' It would seem that no amount of wooing, be it ever so gentle, will bring Israel back—until judgement comes. I think one of the most pathetic sentences in all the Bible, in fact in any literature, is found in this very connection: "I will go and return to My place until they acknowledge their offence and seek My face." Here is God's grief over them. That hurt in the heart of Hosea is as nothing compared to the hurt in the heart of God over His wayward children. It was because Hosea loved Gomer that he took it so hard. Had that not been the case he might have forgotten her. It was love that took him to the slave market to buy her back; it was love that made it so hard for God; it was love that sent the Son of God to the cross and held him there in all the suffering and shame.

2. The warnings of God. I quote only three of them, but they are enough.

A. "Sow to the wind and reap the whirlwind." Who counts on a whirlwind? Whoever sits down and counts the cost of sinning? Near our home one day a woman was cleaning with gasoline. A baby upset the container, there was an explosion and a fire and life went out for that little baby, the pet of the neighborhood. Regret over that? Yes, but that woman was taking a terrible risk in what she was doing. Had she only thought that such a thing might happen. God's warning to these people of old was this—just as sure as they sowed, so would they reap. These warnings of God have been strung all along the highway of life. In our country today there is little excuse for anyone driving a car to get lost. Everywhere we find sign posts. One day on a one way street in Pittsburgh a woman was warned that she was going the wrong way. She only laughed as she jammed up the traffic; to her it seemed a good joke, until a policeman came!

B. "I will be a destroying moth." What is left of a garment when a moth is through with it?

C. "I will be as a destroying lion." What is left of a man when a lion is through with him? These are all startling illustrations but God uses them to bring the people to their senses.

3. The plea of God. I have used the words 'plea' and 'plead' with a good deal of reluctance. God, the Almighty pleading with people! It seems so out of place, so impossible. But we know from Scripture that it is a fact. That

JEWISH NOTES

POPULATION OF PALESTINE

	Total	Jewish	Percentage of Jews in total population
1919 ----	590,000	55,000	9 per cent
1922 ----	757,000	84,000	11 per cent
1931 ----	1,036,000	175,000	17 per cent
1936 ----	1,340,000	400,000	30 per cent
	*	*	*

There is much agitation over a movement in Washington to enact some new libel laws. Some of the Jews have become so embittered because of the false and cruel anti-semitic propaganda which is being carried on that they have been urging federal laws to protect them from these abuses. The present laws concerning criminal libel are left to the various states, and there is no uniformity of protection. In general, however, it is a criminal offense to publish a libel against a living individual; and if such a libel is published, the injured person has the right to go to court both in criminal and in civil action. But, there is no law that will protect a race from libel. If some one attacks the Scotch people as a race, and publishes falsehoods about them, there is no remedy at law. But, if the same person publishes an attack on one Sandy McTavish, then Mr. McTavish can go to court and have the criminal punished.

In Great Britain and Canada there are laws against race-libel. Only a few months ago several leading fascists in Great Britain were arrested and found guilty of libelling the Jews as a race; they were fined substantial sums of money and were also sent to jail for from three to six months.

Now this is what a few Jews are trying to accomplish in Washington, to have a law passed which will enable them to bring before the bar of justice any one who may be engaged in the exploiting of Jew-hate through the printed page, over the radio, and by public addresses.

While we sympathize with our aggrieved Jewish compatriots, we think they are mistaken in undertaking this move. We think in the long run, free speech is to be preferred, in the long run deliberate and vicious falsehoods convict and de-

feat themselves; and finally, we think that they would be in far better hands if they would allow the Lord to be their defender, and really turn to Him through the Lord Jesus Christ as their only hope both in this world and in the world to come.

* * * *

Discovery of gold gems and vessels hidden by the Prince of Megiddo fourteen centuries before the birth of Christ when invaders threatened his stronghold was announced today by the Oriental Institute of the University of Chicago after the receipt of a cablegram by Dr. John A. Wilson, director of the Institute, from Gordon Loud, director of the Institute's Megiddo expedition.

Megiddo, or Armageddon, lies at the strategic crossroads between Asia Minor and Egypt. From time immemorial through the World War it has been the site of furious battles. Three layers of Megiddo, the city overlooking the battlefield, now have been uncovered.

The cablegram told of the finding of Egyptian cosmetic jars, jewelry and a splendid fluted bowl in the shape of seashell. Although the level of the treasure belongs to the period between 1500 and 1350 B. C. the style of many of the pieces suggests they were made in Egypt a few centuries earlier and had been handed down from generation to generation in the family of a Prince of Palestine.—*N. Y. Times*.

* * * *

It is strange to note appeals being made to Christian churches in America for the support of the Spanish Loyalists. There is a group which calls itself the North American Committee to aid Spanish Democracy, and the chairman of that committee is none other than that well known Modernist, Bishop Francis J. McConnell of the Methodist Episcopal Church. This is the same Bishop who has been so active in the work of the American Civil Liberties Union, an organization which runs speedily to the relief of Communists and other violators of our American laws, and sees to it that such people are given the benefit of the best legal protection that money can buy. It is of course known that the thing called Spanish Democracy is Communistic, and is being supported by God-hating Russia. We hope that

wonderful result which the Lord may seal to us as fruit of the Spirit. Whether the Lord shall grant me a short or long life, I pray God to make me fit to give my all to this huge task, which has sprung up from this new situation.

* * * *

Since the above account was written, we have received several additional letters from Mr. Samuel: one contains a brief report of his activities in our behalf. The English is rather quaint, and we think you would enjoy reading a few paragraphs:—

Dear Brother Cohn,

I suppose, that you have received my letter of February 9th, I thank you very much for the salary for the months of December and January. I have employed this money for the move from Horst-Emscher to Hamburg, which was very expensive. Now I will make the report of the labours of February. Excuse please, that I write the detailment in German for the first time. You will say me, if my report is detailed enough or too. The next time I will write also the detailment in English. Pastor F—— is in Switzerland and to another person I might not show this letter. Therefore you will excuse my mistakes.

I have made in February, 162 visits, but not all persons I have met with. I have also received many visits, and other cases were dispatched by letters. The expenses for this month are not great. Of any expenses I do not know, if I can allege them. I have made a "?" after them.

Into the houses I have had a good entrance, I could say the Word of the Lord and pray with people. Where we found a great need we have given food, money, coal, dresses etc. Outside of Hamburg I have not been; I shall go in April to Berlin, how I have written you.

For the salary for February, which was given me by Pastor F——, I thank you very much.

With Our Girls in Chicago

A FEW PARAGRAPHS FROM THE REPORT OF MISS ELLA SCHROEDER

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4.

As I look back over the past four weeks, and think of the blessings God has given us in our work, I feel satisfied that "we have done what we could," and that by faith we may overcome in this field which is so desperately in need of the Light of the World.

While Miss Mann and I had been praying much that our labors might bring forth "much fruit" we have felt the need of united prayer; and so, on one day of each week she and I meet together for several hours, bringing each one of our people to the Mercy-Seat individually. Since we have been doing this, there has been a great change, especially in the reception of the women to the Word of God and to His messengers. He has blessed us far more abundantly than we had expected. Children of doubt that we are, we seldom "expect" enough from God.

The thing which has thrilled me most this month is the following:— We called, for the first time, on Mrs. M., who proved to be a very pretty, sweet young woman with a ten-months-old baby. When she found that we wanted to talk to her about the Bible, she said, "Oh, I read the Bible now and then" and added proudly, "the Old and the New Testament too." Then she went on to explain that a Christian man for whom she had worked years ago, had, upon her leaving his employ, given her a Bible. When she returned with the Bible she said, "You may know the man who gave this to me." His name is Mr. Loveless, and I believe he is at the Moody Bible Institute now." And sure enough, inside the Book was the signature of Wendell P. Loveless! Certainly God does work in mysterious ways His wonders to perform. We firmly believe that the faithful witnessing of Brother Loveless, and of ourselves, is bearing fruit, and that our prayers for her salvation are being answered.

If I were to begin to write all of the Lord's blessings to us, I'm afraid I'd not finish in time to write next month's report.

even He, who created all things, who flung worlds into space, who spoke and it was done, who paints the flaming sunsets in a way that no artist can copy, who is holy and majestic and righteous—that such a One should plead with man. But He did it in the days of Noah; He did it through the Old Testament prophets; He did it at Calvary; He did it through the Holy Spirit at Pentecost; He has been doing it ever since.

Here is His first plea: "O Ephraim what shall I do unto thee?" There is pathos in that beyond words to describe. As though God would sit and meditate as to the best course to pursue in order to win them back. As far as we are concerned the answer came at the cross.

The second plea is this: "O Ephraim how can I give thee up?" Beyond the depths of sin is the depth of the love of God. No wonder it is written: "Many waters cannot quench love, neither can floods drown it: Love is stronger than death." Calvary is its revelation. But such love is only available when it is accepted. "I will withdraw Myself" said God, "until they return." When the people got tired of the moth and the lion and the desolation they said: "Come now, let us return." But what a going back! Like the prodigal son, in rags, poverty stricken, desolate.

The third plea is this: "Sow to yourselves in righteousness, reap according to kindness." "You have ploughed wickedness, you have reaped iniquity, now change to something better."

4. The promised restoration. Can we begin to imagine the joy in the heart of Hosea as he brought Gomer back home? Back to her babies, the past forgiven and forgotten. Is that not God's method? To forgive and then forget. You may recall a passage in a book written years ago. It seems that a man had been greatly wronged, beaten almost to death. An Elder of the church was at his bedside praying with him. Finally the Elder asked him to repeat with him the Lord's prayer. All went well until they came to the passage—'Forgive us our debts as we forgive our debtors.' The dying man refused to pray that sentence. After long persuasion he did pray the sentence but a few minutes later he turned to the Elder and said 'If I die I mean that, if I live I take it all back.' Akin to that is the statement of not a few people to the effect that they are willing to forgive, but not by God's method. Did He not say through Isaiah, "Come now, let us reason together, saith the Lord, though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool."

The promised restoration—I believe in it. As sure as God sits on His throne it shall come to pass. Three promises concerning it:

A. "I will allure her and bring her into the wilderness and speak comfortably unto her; and I will give her her vineyards from thence and the valley of Achor for a door of hope." It was where no hope could be expected that God would work. From the human standpoint the most hopeless thought is the restoration of Israel. I say from the human standpoint. But man's failure and hopelessness is always God's glorious opportunity.

B. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. AFTERWARD shall the children of Israel return and seek Jehovah their God and David their king, and shall come with fear unto Jehovah and to His goodness in the latter days." I believe that!

C. "I will be as dew unto Israel, he shall blossom as the lily and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive tree and his smell as Lebanon."

Thus in this book we have three laments, three pleas, three warnings, three promises. What is the ultimate result? "Then Ephraim shall say, 'What have I to do any more with idols?'"

INCIDENTS IN THE WORK

A New Worker for Germany

INTRODUCING REV. OTTO SAMUEL

In the Lord's good providence, we engaged last November a missionary to give us his full time for missionary and relief work in Germany. The brother is a Christian Jew, and has



REV. OTTO SAMUEL

been a Pastor in Germany. Owing to the present unfortunate conditions under the Nazi regime, he has been obliged to leave the pastorate. It was in the hour of his desperation, that the Lord turned this brother to us, to seek help. After a good deal of correspondence and inquiry, we called him as a member of our missionary family. His particular work will be a ministry to the destitute Jewish Christians in Germany. His field of labor will be practically all of Germany, for he will travel about from town to town, visiting the various homes of these poor Jewish Christians in a ministry of Gospel evangelism to the unsaved and to give comfort and cheer to the believers in distress. He will be working under the direct supervision of one of our trusted agents through whom we have been forwarding substantial sums of money this past year for relief work in Germany, so that we may have the assurance that whatever he does will be approved and reinforced

by other Jewish Christian brethren who are worthy of our fullest confidence. Through this brother, Rev. Otto Samuel, we will thus have a satisfactory outlet for the flow of our relief funds to these distressed families, and thus your gifts will be made that much more effective and wide-spread. Thus we are coming more and more to actual grips with the problem of relief.

We asked Mr. Samuel to give us the story of how he found the Lord, and this story is so interesting that we want to pass it on to our readers so that you will have a chance to know the brother personally and to see the kind of missionary you are supporting with your money and prayers. He is a true child of God, and we are so happy that the Lord has led him to our fellowship. Here is the story:

MR. SAMUEL'S LIFE STORY

I was born on March 10, 1887. My father was a merchant, and I was appointed for the same profession. After having attended the Jewish Grammar-school in Cologne on the Rhine, I went to High School, where I made good progress, and where I always was one of the best pupils. It was my greatest desire to study for a profession. I was especially interested in philosophy. But my dear father denied this desire in a well-meant intention. As a merchant I was very unhappy, though, after an apprenticeship of two years, I had obtained the position of a foreign forwarding clerk in a wholesale business. Later on I was traveling for the business of my father. Obeying an irresistible urge, I also studied philosophy, and became a contributor to several scientific magazines. My essays were accepted and I was asked to criticize books. A friend placed the means at my disposal to attend the University, but unfortunately, before I could have started, war broke out. In 1915, at the age of 28, I came to Namur, where I occupied the position of an interpreter. My father had just died; I had lost my mother already when I was a child. Before coming to Namur, I had had some weeks of preparation in Merzig on the Saar, and

there I found the Lord. Already during my philosophic studies I was occupied much with the Christian doctrine, had even read the New Testament, but the secret of the Cross had not been revealed to me. But even then I already showed great interest for such statements as had been made by the philosopher Hegel for instance, who explained that in Judaism only a dead, stiff, abstract unity of God is revealed, but that Christendom teaches the unity of God as a concrete one, a living and triune one. I understood this, and I was impressed by it. But at that time my understanding did not go any further.

I GO TO MILITARY HOSPITAL

Now, in Merzig, I was taken into the military hospital with high fever being very sick. I was put in the bed next to a comrade who was a Catholic and had become a believer, had found the Lord and become a child of God. As he told me later, he had prayed already for years to the Lord Jesus, that He would grant him a soul of the people of Israel. This petition was fulfilled in me. A conversation arose between us which lasted until late at night, and during the course of which my friend Leo Hoffmann gave his testimony. Finally he asked me to pray that, if Jesus of Nazareth should really be the Messiah, He would reveal Himself to me. When I was alone, I followed this advice in true simplicity. The Lord Jesus revealed Himself to me in His whole Majesty and Glory. Above all He also revealed Himself to me as the Savior of sinners. I fell on my knees before Him and confessed my sins, and He awarded me forgiveness. The arrogant philosopher who even then had been speculating on the unity of God, became very small. A new life began for me. I shall never forget the days of May which I spent in Namur. It was not only spring outdoors, but also in my heart, and I looked at the creation with other eyes. I had a burning desire for the Word of God. My friend loaned me His Bible until I could get one for myself. I read the Epistle to the Romans, the Gospels, the Revelation, the entire New Testament. Worlds opened before my mind. My life afterwards went through many "ups" and "downs," but I never lost the assurance of my faith, which I then

had received. I was allowed to stay with my friend during the whole war. We started a simple study of theology. I could tell of many kind guidances of the Lord during the wartime. Also during my grave illness I experienced His support in a real way. I know, if the Lord had not have helped me at that time, today I would lie in the grave.

I BECAME PASTOR

After the war I went to Berlin to Dr. Everhard Arnold, who then was the co-editor of the "Furrow" (Furche), in which paper many of my essays also appeared. Also one of my pamphlets "Discussion about the Faith," was printed in the Furche. I came to know Arnold during the war. He then saw to it that I would become his successor as a preacher in Halle-Saale. I stayed there for five years, was then a travelling evangelist for three years, and evangelized to and fro in the country, mainly in the districts of the Free Evangelical Community and the Baptists. The Lord blessed this work richly. A few times we had revivals. Then I was chosen by two congregations of one voice to be their preacher, namely by a Baptist Church of Berlin and by the Free Evangelical Church of Gelsenkirchen-Horst. I accepted the latter, where I now have been active over ten years. With great joy I proclaimed the Word of God and did missionary work among the children, young people and women. Under my ministry the church increased one-third in membership. I also was active as a writer. An essay about the "Psychology of the Faith" received a prize by the German Kant Society. Only a short time ago one of my essays about the "Proof of the Existence of God" was allowed to be printed by the Chr. Emperor Publication, Munich.

I WANT TO HELP BELIEVING JEWS

The peculiar situation of today makes it appear very desirable for me already for a long time, to resign my ministry here in my community and to look for a field of activity among my Hebrew Christian brethren and my Jewish brethren according to the flesh. In confidence I applied to brother Rev. D. F——, who, in a true brotherly way, took the pains to help me. This now has led to such a