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American Board of Missions to the Jews, Inc.

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

# THE CHOSEN PEOPLE

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

Ps. 121: 4.



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

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# American Board of Missions to the Jews, Inc.

Continuing the Williamsburg Mission to the Jews  
Founded in 1894 by Leopold Cohn, D. D. (1862-1937)

Headquarters: 27 Throop Avenue, 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.

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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.

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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.

German Edition. THE CHOSEN PEOPLE is now published each month in the German language. The German title is, "Zions Freund." Our Mr. Herbert Singer, who spent 27 years in Jewish Mission work in Hamburg, Germany, is the Editor. Sample copies, 10 cents each; subscription annually is 50 cents. We will appreciate your help in getting this paper in circulation.

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(I Cor. 14:8)

Branch Stations in important Jewish Centers in the United States. Branches and Missions in Poland, France, Austria, Palestine, etc. Gospel Meetings, Bible Classes, Industrial Classes for men, women and children. An extensive Ministry of Christ-love among the Jewish victims of Nazi persecutions, in Germany; also among the refugees in adjacent countries. Street Meetings, distribution of Bibles, New Testaments, Tracts, Visitation. Medical Relief and Assistance. Relief to Poor, gifts in cash, payment of rents, gifts of groceries, clothing and assistance in finding employment. Education of Jewish Christian Students. Itinerary Field Evangelism. **THE SHEPHERD OF ISRAEL**, Yiddish-English Gospel monthly reaching a world Jewry.

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TO THE JEWS, Inc.  
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Station A, Box 10

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JOSEPH HOFFMAN COHN  
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MISS ELLA T. MARSTON  
Associate Editor

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## Salutation

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

*Dearly beloved Friends:*

The Holy Spirit tells us in I Cor. 12, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

And in the 26th verse we are reminded, "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

We are impressed anew with these simple yet profound truths as we read the hundreds of letters that you have been rushing to us in this dark hour of Israel's world agony. "My heart bleeds as I read of what the Jews are going through." "I must lay my paper down, for the tears keep pouring out of my eyes, and can't stop." "We can only cry out, How long, oh Lord, how long?" These are samples of what the Lord's people are writing us these days, and they show how tender is the heart, and how responsive the conscience, of the one who has been truly baptized into the one Body, the Church of the Lord Jesus Christ. If only the Confessional churches of Germany had realized these verities five years ago, and defied Hitler when he ordered them to drive out their Jewish Christian members! If only they had told Hitler, "No! If one member suffer, all the members suffer with it!" Perhaps Martin Niemoller would not now be languishing his life away in a Nazi concentration camp. Who knows, but that such a bold defiance of Satan's cohorts might have resulted in a new welter of martyrs' blood. And the blood of the martyrs has ever been the seed of the Church. So what a revival might have come if only those churchmen had been faithful! It was a Scottish martyr who exclaimed, when led to the lighted fagots for his horrible death by burning, "Aye, and we shall light a fire tonight that shall kindle all Scotland!" And it did!

Your gifts have been generously poured out in this hour of need. And we thank God a thousand times that He has given us so loving a host of friends, who weep when we weep, and rejoice when we rejoice. Such a fellowship is from above—there is no other explanation.

We cabled immediate relief funds to Palestine, to Austria, and to Paris, France. Out of Germany we are now shut completely, our agents there either having been arrested, or having escaped to other lands. In Austria we can still function because our connections there are through Aryan affiliates.

In Paris is now to be found the vortex of the German Jewish suffering, so far as we are affected. The city swarms with new refugees that some way have smuggled their way across the frontiers. Our Mission is now well known there, and our workers write us heartrending reports of tragedy upon tragedy. In this issue, we print some of these reports, so you may see the picture for yourself. More money we will keep sending, but always trying to use the best judgment

God gives us. Most of these funds are given to Christian Jews, for they have first claim upon us—we are members of one body. But a good number of our contributors seem to have been led to state in their letters quite explicitly, "You must not restrict my gift to believing Jews only—give to all who come to you for help." So we do that too.

We are holding substantial sums of money on hand, so as to make possible a more even distribution month by month; and we also must have funds available if and when any workable plan of colonization is developed. So far, we cannot report more than that the whole subject is still under study and advisement. This is a case where we must make haste slowly. But be assured that your funds are being given the most careful and far-sighted administration.

As I write these lines a letter has come from our brother, Dr. Frank, with whom we have been carrying on negotiations concerning the Ecuador project. We will quote from his letter because we want you to get a look behind the scenes and understand better how intricate are the problems that must be solved even in what appears a simple matter of rooting up a few Jewish families and transplanting them.

"It is very sad and painful to read the numerous letters I get daily from suffering brethren in Germany. In many cases the Government has taken house and home, and their only hope is that we may be able to prepare their way into a foreign country. This, alas, is a very slow and difficult work; even though we have the land promised to us in Ecuador, it takes a great deal of time not only to select the people but to make the necessary arrangement for them prior to their immigration. Weeks pass too quickly, in the meantime the hope of those who are waiting is sinking; and yet one cannot send out a batch without sufficient preparation. An experienced Jewish Christian inspector of farms, and a medical man who knows Spanish fluently, are to go first, and after examining the place are to let us know how many families to send. But these two men, who are to do the pioneer work, are just now in the concentration camps, and although they have the permit they have not been released yet."

And so, dear friends, we need to be patient, and at the same time diligent. Just as fast as we can push any scheme for re-settlement, we will be in the front line, the Lord helping us.

RE-AFFIRMING GOD'S METHOD

And now a few words in season:—It is once more the first month of a new year, and once more we follow the tradition and custom that has grown up with us these many years, of calling the attention of our family of readers to God's method in world-wide missions. How many mistakes, and how many tragedies have come into the world only because of original failure to put first things first. From the very foundation of this work, 44 years ago, we felt led to establish it upon the one rock, as revealed in the Scriptures, "To the Jew first." And in those beginning days, what prejudice and opposition and even hatred, we had to face! But on we kept, knowing of a surety in our own souls, that we were doing God's work in God's way, "To the Jew first" and that God was bound, for His own honor's sake, to vindicate such a work and such a program.

The Lord Himself told us, "Salvation is of the Jews". John 4:22. It is true of course also, as Jonah found out in his leisure moments in the belly of the fish, that "Salvation is of the Lord." Jonah 2:9. It is pertinent to notice that Jonah was pretty well down in the mouth, and that only when he realized that salvation is of the Lord, did he come up smiling; for "the Lord spake unto the fish, and it vomited out Jonah upon the dry land." And then it was the same Jonah, a Jew, or to be more correct, a Hebrew, who went out to that great Gentile city of Nineveh, and preached the Gospel, and lo and behold,

FROM OUR BOOK ROOM

TRACTS FOR JEWS

We have them. They are brief, to the point, and attractively titled. They are written in a background of over forty years of experience in reaching the Jew with the Gospel. The subjects grip the Jew with curiosity. For the most part they are written by Jews for Jews, and with a God-given native understanding of the Jewish mind. They treat with the difficulties the Jew finds by way of the stumblingblock mentioned in 1st Cor. 1:23, such as the Trinity, the Virgin birth, the Atonement. Here is the list:

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AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc. 27 Throop Avenue, Brooklyn, N. Y.

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AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc. 27 Throop Avenue, Box 10, Station A, Brooklyn, N. Y.

Dear Friends:

I enclose \$..... as my free will offering for the Lord's work among His scattered, yet beloved, people, Israel. I prefer that the gift be used especially for

Name .....

Address .....

1-39

If you can not personally use this Blank will you not ask the Lord to guide you in passing it on to some friend?

soul" (Gen. 2:7). Hence the word soul (nefesh) is used to express the whole man, but is never so applied to any of the inferior animals.

The spirit (in Hebrew ruach) is the important part of man which controls, guides, and instructs the soul, the thoughts, the desires, the likes and dislikes. This spirit was placed in man by God (Gen. 6:3; Job 32:8). In Job 32:8, the Hebrew word for inspiration is the breath, exactly the same word as in Gen. 2:7. This would indicate that the spirit was imparted to man at the same time under the same process. If this spirit is grieved, he leaves and other spirits take his place. Hence, the warning in 1 Jn. 4:1, "try the spirits." From these and many other similar Scriptures the ancients concluded that man consists of body, soul, and spirit. The Lord Jesus taught it indirectly and later on He delivered it to us very plainly through His messenger Paul (1 Th. 5:23; Heb. 4:12).

*Answer 2.* Of course you know that the epistle of James starts out by stating very definitely that it is written "to the twelve tribes which are of the Dispersion" (R. V.). To the Jew, God has always been healer and physician. The Jew has always believed that all our healing comes from God, and that we are to use every means at our disposal, which God has given to us, and that we are to ask God to bless that medium or instrumentality. This thought has been carried over into the realm of the Church. We have been reliably informed that our very dear friend, Dr. Howard A. Kelly, of Baltimore, one of the greatest living surgeons, and one of the most devout and saintly men it has ever been our privilege to know, never goes into the operating room without first kneeling down and asking God to guide both his head and his hand. Jas. 5:14 says, "anointing him with oil in the name of the Lord." It is a well-established fact that in those days the physicians all used the method of anointing with oil as the great panacea for human ailments. So what the Holy Spirit is saying is simply, "Use all the means at your disposal, and then pray to God to bless those means." The prayer of faith we are assured will save the sick, but are we always sure that the Lord gives to His saints in every case the prayer of faith? It is

a pitiful piece of cruelty on the part of professing faith healers, to explain away any unanswered prayer as to healing by the heartless alibi, "You did not have faith enough." Certainly any desperately sick child of God who goes to almost unbelievable strain and effort to reach the so-called faith healer, cannot be accused of a lack of faith. We have known cases of desperately sick invalids traveling all night across the Imperial Valley to San Diego to attend a "healing" service, only to be driven back all the way home in a condition worse than when the poor invalid came.

*Answer 3.* You can't do it, because the facts are clearly stated in the Word itself. Nothing is gained by trying to wrest the Scriptures in an effort to establish a theory that the Lord Jesus Christ did not make, nor did not drink, fermented wine. The Jews freely called him a wine bibber. In Palestine the water even now is often polluted, unfit to drink, dangerous with typhoid germs. The making and drinking of wine was as general in those days as might be here in America the drinking of soda water. There are many things that the Lord Jesus Christ did which we ourselves do not do today, because He came to fulfill the Old Testament law to the letter.

The real issue at stake is that the child of God who has been genuinely born again will follow on in the doctrines of Christ as revealed in the Scriptures, and will gradually absorb a standard of ethical and moral conduct that will meet the test of all situations. The standard laid down in 1st Cor. 8:13 is, "If meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend." Thus, the appeal of the Word to the child of God is that he shall not be a stumbling block in the way of a fellow brother. Here in America the people have gotten into the terrible habit of drinking strong liquor, much of it just outright poison. If therefore my taking even a sip of wine is going to cause my fellow brother to go off into a drunk, then I must not take that sip of wine. In this very real sense, I am my brother's keeper.

Nineveh repented and was saved! And so, salvation came from the Lord and salvation also came from the Jew, Jonah. All of which means, what if God has declared that only through a redeemed Israel shall come salvation to the world? Dare any human being join issue with God, or question His wisdom or His purpose? Is it not the question of Paul in Romans 9:20, "Who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" If God has once and for all declared that only as Israel is blessed, so can the rest of the world be blessed, why quarrel with God? Why not rather co-work with Him? The whole program is reduced to the one contingency, that the sooner the Jew is brought to Christ, the sooner a whole world will be converted, for that Jew, reborn, will be as Paul tells us in Romans 11, "Life from the dead."

#### THE PRIVILEGE IMPERATIVE

*"To the Jew first."* Was there ever a time in the world's history when this precious privilege was more imperative than in this present hour? With Israel in the cauldron of demon hate, with the world being driven by Satan himself, to exterminate, if that were possible, the people whom God has called His very own, can any true child of God evade the implications and the necessities of a ministry in such an hour as this, "To the Jew first"? Ought we not, while He still tarries, reach out in a labor of love to this sorely harassed and distressed people, who know not which way to turn? "To the Jew first" indeed has a potent meaning on this Saturday night of world history.

*"To the Jew first."* What agony of soul and body might have been averted in Germany, for instance, if the Church of Christ had faithfully preached and practiced this doctrine for the last two hundred or three hundred years! It is only as the child of God is properly steeped in Bible knowledge concerning the Jew, that he learns to know how dear to the heart of God is the seed of Abraham. And once a child of God understands this, and retains also the fear of God in his heart, he cannot dare bring himself to raise a finger or to wag a tongue against Israel, "beloved for the fathers' sakes". But here is the tragedy, that Jew-hate invariably links itself up, or terminates with, hatred for God and hatred for God's Word. This is exactly what we have witnessed across the water in these last few years. The first step of Satan was to build up an Anti-Semitic party in Germany; the next step was to develop throughout Germany the demon hate for the Jew; and now finally the serpent has revealed his fangs; for the true objective of Satan is not so much to destroy the Jew, as it is to destroy God's Word. He finds the Jew an obstacle in his plan, and so the first thing to do is to get the Jew out of the way. Then comes the real blow and that is directed at the Word itself. For see what has been the latest happening in Germany:—under the new laws, promulgated only two or three weeks ago, the word Jehovah must be stricken out of all Bibles, the name of every Hebrew prophet must be eliminated, and if any pastor disobeys these orders, and dares to mention the name of Jehovah in the church, or the name of a Hebrew prophet, the church will be burned as were the synagogues during those days of nightmare early in November, when Germany became almost a shambles for Jewish blood and Jew hate. So, dear reader, if you treasure for yourself the Word of God, and if it has any precious value to your soul, then by all means remember to put the Jew in your missionary perspective exactly where God has put him, "first".

#### FATALISM IS FATAL

*"To the Jew first."* The sure word of Prophecy tells us that in spite of all that we will be able to do in our effort to stem the tide of Jew hate, the devil will succeed just the same, but only to the extent of a stirring of Jew hate to the point of bringing on the time of Jacob's trouble, such a time of torture and agony as Israel has never known before. But it will not do for us to hide behind such an alibi by saying, "Well it has been so prophesied, and the Jew is getting what is coming to him." The rather arresting truth must be brought home to every child of God who in such an hour as this blunders his way into

this sort of philosophy, that God will never hold guiltless one human being who will dare to raise a hand of affliction or persecution against the Jew. There is coming a day of reckoning, a time of accounting, a time when God's fury shall come into His face, and He will avenge the wrongs done toward His own covenant people. That is why we shudder when we think of what men like Hitler will have to face in the day of assize. The prophecy contained in Matthew 25:31-46 is of special application now. It will be to men like Hitler that the Lord will soon say, "I was a stranger, and you took me not in, naked and ye clothed me not, sick and in prison, and ye visited me not. . . . Verily I say unto you, inasmuch as ye did it not to one of the least of these (my brethren) ye did it not to me. And these shall go away into everlasting punishment." If we are in the early rumblings of the swiftly onrushing hour of Jacob's trouble, and if the time is close at hand when God will judge the nations for their treatment of the Jews, then again by all things that are sacred and precious and life-giving, we owe it to God and to ourselves, and to our future welfare, to go with the Gospel "To the Jew first."

"To the Jew first." What blessed memories stir the hearts of all of us as we think back and remember that to Israel "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. . . and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." Romans 9:4, 5. If ever you and I get to heaven and sing the glory song of the redeemed in that celestial chorus that shall continue its arias into an endless eternity, it will be because a Holy God took upon and in Himself the body and the flesh and the blood of a Jew, and tabernacled with us here on this earth, and then went to Calvary and there poured out with measureless abandon, the most precious blood that ever coursed through the veins of a human body. If ever we understand the consoling doctrines, profounder than all the brains of the world's philosophers put together, of the vicarious atonement, the just for the unjust, of sins forgiven, of eternal peace made with God, of daily protection and guidance by the Holy Spirit, of the sureness of our Lord's coming to take us up to be with Him in the air, if ever we grasp the fullest meanings of these divine realities, it will be because a Jew, Saul by name, one day met his Lord face to face, and heard the heartbreaking accusation, "Saul, Saul, why persecutest thou me?" Having heard that, that Jew became Paul, the greatest missionary the world ever saw; and that Paul gloried in the fact that he had been called out to give the Gospel to the Gentiles. Let us remember that it was this Paul who sewed tents that he might make his living so that he could preach the Gospel to the Gentiles without charge to them. In short, ordinary gratitude dictates now in the hour of Israel's agony, that the child of God shall go with a Gospel ministry of love and sympathy, "To the Jew first." It will not do to hide behind the shameful propaganda of the present hour which tries to tell us that Judaism is synonymous with Communism. This is about as Satanic a falsehood as ever came from human lips. Certainly there are Jews who are Communists; and there are Jews who are Republicans, and Jews who are Democrats, and Jews who are believers in the Lord Jesus Christ. Paul parries this question when he puts forth the challenge in reply to the accusation that all the Jews did not accept the Lord Jesus Christ, "What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid." Romans 3:3. The present day propaganda that Judaism is Communism, is one of those last desperate thrusts of the devil to turn away the mind and eyes of the child of God from the one commission and privilege that has been given to the Church in these days, to maintain a ministry of the Gospel, "To the Jew first."

#### BEFORE THE SHIP SINKS

"To the Jew first." Brethren, we are in the last days; from uncounted millions of weary hearts throughout this world there goes up the daily cry "Even so, come Lord Jesus!" And suppose He should come before you finish reading these very lines, do you know anything that would please Him more than for you to be able to say to Him, "I have loved thy people, I have yearned for them as thou didst yearn over them when thou wast here upon the earth. I have prayed for them, I have given of my substance that they might know

#### QUESTIONS AND ANSWERS

Question. *Do you think the greatest Pyramid of Egypt contains the information as to the great events recorded in the Bible? I have just read a little booklet written by..... He says that according to the measurements of the different passage-ways in the Pyramid we are just about or altogether at the end of the Gentile times. I would like you to explain the meaning of the Pyramid through THE CHOSEN PEOPLE as you understand it.—T. K.*

Answer. Why should God depend upon a pile of stones built by idol worshipping Egyptians as the vehicle through which to give the world a revelation of Himself or of his purpose? Have we not His own inspired Word, and is that not sufficient for any child of God? It is pitiful to see how many people are so easily misled by morbid presentations of fantastic fables. We have spent sometime in studying a good deal of this Pyramid literature, and must say frankly that it is filled with nonsense and with misleading intimations. If you will look up any reputable encyclopedia you will find that the measurements of the Great Pyramid as given by men of scientific reputation, are considerably different from those which are presented in the literature which we have examined. If we accustom ourselves to running hither and thither, having itching ears, and always seeking some new thing under the sun, are we not in danger of the curse pronounced in Rev. 22:18, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book"? Beware of these new fashioned "discoveries" and stick to the Word of God, then you cannot be mistaken.

\* \* \* \*

Question 1. *Where do we go from here?*

Question 2. *After the millennium when Satan reigns, will any one accept Christ and be saved? Will they be conscious of their life here?—Miss B. A. B.*

Answer 1. Does not Daniel 12:2 answer your question? "And many of them that sleep in the dust of the earth shall wake, some to everlasting life and some to shame and everlasting contempt." Also see 1st Thess. 4:15-18.

Answer 2. At the end of the thousand years of Millennium reign, Satan is let loose but only for a short season. Satan does not reign, but meets his ultimate doom, by being cast into the lake of fire and brimstone. See Rev. 20:10.

\* \* \* \*

Question 1. *Is it the spirit or the soul that gives life to the body? Please give as simple a definition of both as you can. At death do both go to God together? (In case of believer.)*

Question 2. *In James 5:14, 15 it reads as if it were the "elders" who should have the healing faith and do anointing. Did they anoint the whole body? If a minister has faith and the person prayed for does not recover what would be the reason? The Pentecostals here say that the one prayed for must have faith too, and if they are not healed, it is because they have not faith enough or have some unconfessed sin. Should this be carried on in the Church now?*

Question 3. *A man in my Sunday School Class insisted, when studying John 2:10, that the ruler of the feast said that the "good wine" was the kind that made people intoxicated because after they had drunk a good deal of it they did not know the difference between good and bad wine; and the ruler saved the "good wine" until the poor was used up. How may I meet this argument that Jesus made strong drink?—Mrs. A. L. M.*

Answer 1. The original for soul is the Hebrew word NEFESH. This word has different significations, equally appropriate. It is used for creeping creatures, animals, and man (Gen. 1:20-30; 2:7). It is further used for mind, love, thought, and desire (Gen. 23:8; 1 Sam. 18:1). It is also taken for the body apart from the soul, dead or alive (Num. 6:6; Psa. 16:10; 7:5). Again, it is taken for the whole person, body, soul, and spirit (Gen. 12:5; 14:21).

The word soul (nefesh) is synecdochical, like a figure where a part of a thing is used for the whole. While the word soul (nefesh) is used for animal and man alike, the soul of man looms up high and shines gloriously above that of the animal by reason of the fact that God breathed into his nostrils and "man became a living

### "Out of the Mouth of Babes"

Our friends will remember the sudden and tragic homecoming of our dear Brother Juroe, on the Lord's Day morning of Oct. 2, 1938. The widow and three little boys, five, seven and nine years of age, were left to face life's struggles. They are James, Theodore and David. When the writer was in Des Moines last fall, he arranged to have Mrs. Juroe continue at least temporarily, a work of visitation and Bible teaching among the Jewish women of Des Moines. Theodore and David undertook at once to find little odd jobs in the neighborhood so as to earn something toward the family budget. For several years past, Mr. Juroe had also been teaching the boys to play the cornet, and the two older boys were already appearing in Christian gatherings with cornet solos and duets, with inspiration and blessing accompanying their performances.

In November David wrote to us ordering a supply of Palestine pressed flower cards which he said he would try to sell from house to house. Shortly after Christmas we received a letter from him and a letter from his younger brother Theodore. Both letters are so revealing of the child mind and tender sympathies even in the midst of their own great loss, that we would feel guilty if we did not share them with you. So here they are:—

Dear Mr. Cohn:

I appreciate your sending those

Christmas cards. I sold them pretty quick because every lady thought that they were so pretty. I read in the Chosen People that you were sending the poor Christian Jews from Germany to Equador, so I thought that I would send \$1.00 to help a little to take them to Equador. Theodore and I played our trumpets at the First Federated Church at the Christian Endeavor. We can play just about all the hymns in our books. Not so very long ago, I got a magazine route, and so I am making a little money. We are all fine, James can blow on the trumpets too. In Iowa it has been warm for a long time, during these winter months, so it looks like there will be no snow for Christmas. We all hope you have success with the Jews sending them to Equador to live. We also are praying for your work, and for the Jewish people all over the world. We also hope that you and your wife have a very, very happy Christmas.

Yours very truly,

DAVID JUROE.

Dear Mr. Cohn:

I like those Christmas cards you sended David. Mother sold some of the Christmas cards for David. I am pretty good in Hebrew school. The next time you come to Des Moines David and I will play a trumpet. David play a trumpet and I play a cornet. I am very, very sorry for the Jews over in the other countrys suffering.

Yours truly,

THEODORE JUROE.

### SUMMARY OF CONTRIBUTIONS FROM NOVEMBER 1st to NOVEMBER 30th, 1938

Covering Receipt Numbers A 24931 to A 26098; B 23114 to B 24483

General Fund .....	\$9,129.05
For Relief to the Poor .....	594.81
For Literature Fund (Bibles and Tracts) .....	100.38
"The Chosen People" (Subscriptions) .....	399.42
For "The Shepherd of Israel" .....	169.25
Dispensary Income Account .....	63.50
For Work Among the Children .....	20.00
For Hewes Street Account .....	55.00
For Student's Education Fund .....	41.50
For Philadelphia Branch .....	263.84
For Pittsburgh Branch .....	487.10
For Columbus Branch .....	117.56
For Los Angeles Branch .....	62.50
For Buffalo Branch .....	203.97
For Work Overseas, including Relief Funds .....	3,695.20
Resettlement Fund .....	250.50

Total for All Purposes ..... \$15,653.58

about salvation through Thy precious blood." In other words, if there is in your heart a genuine love for the Lord Jesus Christ, your Saviour, then it follows as surely as night follows day, that there must also be a love for those whom He called "My brethren;" and such a love makes itself manifest by a strict adherence to the command that He gave, "To the Jew first."

### BEHOLD, I STAND AND KNOCK

And so once more, as we have done for many years past in the month of January, we say to our beloved friends, the treasury of the Lord is now open to receive in this, the first month of a new year, the earnest of your determination to carry on God's work in God's way, "To the Jew first." It has come to be an ingrown custom with our precious Chosen People family, to set aside faithfully, conscientiously and literally, the first offerings of the New Year, to be used for the Lord's Gospel, "To the Jew first." Certainly this year presents the need and the opportunity in a way that transcends in importance any year since the Lord put us on this field 44 years ago. What is in store for us in 1939, no man living dare foretell, or can foresee. An array of symptoms the world over, if set down on these pages now, line by line, would make us all feel rather weird and eerie; for such a procession of fact after fact would form a cavalcade of such heart shaking proportions that we would understand with a clearer comprehension the meaning of the solemn words of our Lord, "It is near, even at the doors."

We are closing December as the largest December in our history, financially, and we give God thanks, and take courage. Shall we have the month of January just a bit better than December, so that we shall allocate our funds and then undertake a program across the water of genuine and far reaching relief to those who sit in the shadows of great sorrow and grief? All of this, in addition to carrying on the regular Gospel programs of our stations both here in the homeland and in our foreign centers.

We cannot close without expressing the earnest wish and prayer for each of our friends for the Lord's grace to be made manifest to you during this new year. It is a year that holds many possibilities. May we be found faithful, and may we be filled with the sense of His own presence, being always conscious, even though our souls be tried as it were by fire, that the eternal God is our refuge and that underneath us and around us are the Everlasting Arms. It was Moses the man of God who blessed Benjamin in Deut. 33:12, with these gracious words:—

"The beloved of Jehovah shall dwell in safety by Him;  
He covereth him all the day long,  
And he dwelleth between His shoulders.  
Yea, He loveth the people;  
All His saints are in Thy hand:  
And they sat down at Thy feet;  
Every one shall receive of Thy words."

May this be your experience in the midst of a world filled with confusion and fear, and revolution against God.

Ever faithfully yours in His service,

JOSEPH HOFFMAN COHN.

P. S. As I lay down my pen, I become acutely conscious of that which has been a sort of undercurrent in my innermost mind this entire day, and that is the memory that exactly one year ago this very day the Lord took to Himself my dear father, after more than forty years of spending and being spent in His work, until every fibre and sinew became exhausted, and the tired body was more than ready to hear the "Welcome home" from on high. In today's mail also have come a number of letters from precious friends, telling me that they too remember, and are holding me up in prayer at this time, for all of which it is hard to find words to express sufficient gratitude.

## INCIDENTS IN THE WORK

## Bread Upon the Waters

Gratitude is a rare virtue. Ten lepers were cleansed, but only one came back to say thank you to the Lord Jesus Christ. And so it is also in our daily experience with human nature. Our Mission is helping people continually, but only few remember to come back and say thank you.

Imagine therefore the delight that came to our workers when the following letter was received by them:—

*To Miss Sussdorff, Miss Rose, and Mr. Englander:*

Not long ago the Mission helped us when we were in need. Therefore, it is my desire and wish to repay, in a small way. Enclosed is ten dollars which we wish to contribute toward the Mission's annual Thanksgiving Day fund. We want to help to bring to others the joy and peace which we experienced when we came to the Mission on Thanksgiving Day. Please accept the contribution in memory of all that I have come to learn of finer learning and of new friendships which I myself have formed through Beth Sar Shalom.

The letter was signed by a dear Jewish mother and her son. Miss Sussdorff learned later that this ten dollars represented the sacrificial setting aside of pennies and nickles over a period of several months, and when it is remembered that the family even now has not sufficient food in the house to properly feed themselves, such a gift as this assumes the sacred proportions of what that poor widow gave when she put in all that she had, all her living. And so we thank God and take courage; and we pass this exhilarating experience to our friends, that you too may share the heart-warming that came to all of us when we saw such a letter as this.

## Persecutions in Kishineff

Our brother, Rev. Leon Awerbuch, who spent nearly twenty years in building up the Jewish Christian community of Kishineff in Bessarabia, is now in London. Through him we have been sending funds to help the desperately situated Christian Jews in Kishineff. This is the Jewish Christian community which was established over fifty years ago by that great sainted Jewish Christian Joseph Rabinowitz, who passed away in 1899. The seed which he sowed so many years ago, is still bearing fruit and the vigorous Jewish Christian community continues the bold and intensive Gospel testimony, with new members frequently being added to the church.

In a recent letter, Mr. Awerbuch tells of the acute sufferings and persecutions which the faithful brethren are undergoing in Kishineff. Here are a few sentences from his letter:—

We thank you for your letter, and also for the check. I will forward the money to Kishineff as soon as possible, after the crisis of war is settled, and the brethren also will write to you. We have learned from their latest letters that there are great persecutions for the believers. The authorities ask for such formalities and conditions to have religious meetings, that it is hard to fulfill. Several preachers have been put into prisons for having prayer meetings, which now are illegal. We do not know what may happen with our community at Kishineff. It is impossible to stand all the new regulations. In spite of all the difficulties the brethren are very brave, and grow spiritually, thank God. We both send you our hearty greetings, also to your family and fellow workers.

This only adds one more privilege for including these poor dear brethren in our prayer list. We have no idea over here what agonies these Jewish Christians are going through; but we can pray for them, and we also can give of our substance, as God may have enabled us, so that from time to

terrible condition of refugee Jews, but it shows to what desperate straits France has to go when world war impends. But here is the letter itself, which we have thought best to reproduce as nearly as possible the way it is written; in this way you will get a better look into the mind of Pastor Vincent as he writes out of his heart's sorrow:—

This letter to give you news from the Mission, which are good. During the summer time, the activities have not ceased. Our Friday evening meeting was well attended. During the leave of M. Frankl (September), I conducted alone the meetings. On July 24th, I baptized four Jews, three of whom were to leave for America: Mr. and Mrs. Spielmann and their son and another one, a Belgian, who returned to Antwerp.

On October 16th, four more were baptized: Mrs. Weiler, Mr. Petrokovski, whom you have met during your stay in Paris, and two more, whom you may not know so well, although they have come for some time already to our meetings, Mr. Negby and Mrs. Pakula. All of those give us great joy, and we trust in the sincerity of their conversion. Several other have asked to be baptized, but we will wait for some time yet before we agree to baptize them. Since October, M. Frankl has started a Bible Class on Monday afternoon for those who have been baptized and those who want to become Christians, in order to give them a thorough knowledge of the New Testament. The class is well attended by ten to twelve.

Last Sunday, we had a Jewish gathering in the afternoon, with a little lunch served at four o'clock. We had about 70 guests. We had the service of the tables done by two new converts, and we had a fine, and friendly Christian gathering.

As for the work of the help to the refugees themselves, the situation is growing worse than it was. You know that we have received many refugees from Austria since the Anschluss. Then we received several refugees from Zcheco-Slovakia (Jews from the Sudeten country). Now, on account of the decision of the French Government, it is practically impossible that we receive in France new

refugees, except those who cross the borders unnoticed, and these are not many. But the situation in France of the refugees already here for some time is also getting worse. For many years the police has shut their eyes on them, but now on account of the imminence of war, at the end of September, and the foolishness of some foreigners in France at that time, the Police has become more severe.

The refugees who have regular papers (identity cards) are not troubled, but those who have not are some times threatened with expulsion and sometimes thrown into jail.

None of the refugees have a right to work in a shop or a factory, and it makes it pretty hard for them to live. In addition, to that, the Police, thinking there are too many refugees in Paris, tries its best to send them in the country. But there, it is still more difficult for the poor people to find to do anything to live on. We had several refugees from Austria who used to come to our meetings and who were sent out of Paris; their situation is very bad. They keep on writing to us of their difficulties and we send them a little help. I specially think of three young Austrian Jews who came last August, Mr. and Mrs. Uberreich and the brother of Mrs. whom we had just the time to appreciate, and who were sent by the police at 20 Km from Paris, and are in an almost desperate situation. What can they do in a little village of a few thousand inhabitants? The misery of the people makes it pretty hard to keep within the limits of material help we try to fix to ourselves. Mr. and Mrs. Frankl are working together and their close cooperation does not hinder the work, but renders it more efficient. I always have a great joy in the work with them, and with all the co-workers, Mlle. Salomon who helps me so much in my office work, and Mme. Taquet, who is in charge of the vestuary for the poor.

We now have the telephone in the office.

After the very painful days we have lived in September, here in Paris, so near the war, we feel that we must use the time of grace God gives us still to the full, bringing souls to the Lord and trying to "heal the wounds of His people."

May God help us in His work among His children.

him regularly with rent. He lives in misery. He is a journalist, and writes very good articles on Palestine, and the political and economic situation there. He is a teacher in Hebrew. We wonder if you could take some of those articles for America? Mr. N. speaks perfect English.

Rabbi F., Daughter & Son: You know them, and remember the visit in their room. Since that time, H. (Rabbi F's son) arrived in Paris, after terrible time in Austria. He takes care of his old father, and so ill sister, he is a fine personality, too. The situation of the family is the same. They can live not too terribly, thanks to the extra \$10 you send every month, and thanks to another extra gift too. E. is slowly more and more ill, but perhaps she will live more than we think. She has a deep and impressive faith, and her illness is a great experience for her soul. She helps us when we see her. Last week I saw her with my mother, and she said to us, "I know that my illness is a blessing, it is for me the way in which I found God, and during the time I am alone, day by day, it is my privilege to pray for those who suffer in the world, and for those I love."

Dr. J. L-K: a man of 50 years old, lives alone in Paris. His wife died in Germany after several months in prison there. Some years ago, when Dr. L-K left Germany, because of the regime and the persecution, he went in Spain with 2 of his sons, to go to war there. The 2 sons died, and Dr. L-K had dreadful wounds, and since that time he is blind, and partially paralyzed. He has no money, and lives in great distress, receiving some little relief from time to time. When he has no more money at all, he stays in bed, because then he is not so hungry. This man, chemist by profession, well known in Germany, had money, family and friends there, but he said to my husband, "I did not believe in God"; now, he is in France alone and ill, coming regularly on Friday evenings, and we see the deep development of his spiritual life. "It was necessary to be in the darkness (blind) to understand and see the "light" the real one" Dr. L-K said to Andre the other day.

In the suffering of the refugees, we also see often the wonder, and the grace of God, and that is the most important experience in our work life.

Andre has, besides the Friday Evangelization Meeting, (where more and more refugees are coming, nearly 60 to 70 now) a Bible class every Monday night, where 20 people are coming. The spiritual side of the Mission is certainly developing more and more, and it is a great blessing. Andre will write more about that, and also the Baptism (we had 8 Baptisms since last July.)

We had again a big meal, on October 30, for the refugees; 80 of them came. And the new "Baptized" helped to arrange the room, and served the cocoa, etc. We have beside cocoa; bread, jam, cheese, bananas, etc. After the meal, everybody sang Canticles and Andre spoke.

For Christmas, we shall have also, after the religious meeting, a big meal for more than 100 people. We also want to visit the week before Christmas some families in their homes, and bring food and clothes. Last year we did so for 30 families (55 persons), and this coming Christmas, we intend to visit 50 families (100 persons) and give them those parcels, if we have enough money for that purpose. So, you see how much we need your help, and everything you can give.

Pastor Vincent, Andre and I, have meetings together from time to time to discuss all the things about the work. It is so helpful to have Pastor Vincent with us. He gives so much of his life and thought to the Mission, in spite of all the other work he has to do, and his advice and inspiration are a permanent comfort for us.

I should like to say also how very fine is the interest of the Church itself in the Mission; many members do something for it, and are always ready to help in a way or another.

How are you yourself, my dear Mr. Cohn? Well, I hope, but I feel, very sad about the Jewish world situation. We have to pray God daily for His relief and grace.

Believe me yours very sincerely in His service,

GERMAINE FRANKEL-MELON.

#### When War Threatens Paris

Another letter from Paris gives a little different angle of the refugee situation. This letter is from our beloved honorary director, Pastor Henri Vincent, and it portrays not only the

time we can bring to these destitute of Christ's little ones, a bit of help and cheer in His name.

#### "WOHIN SOLL ICH GEHEN?"

(Where Shall I Go?)

Our friends will remember the report two months ago of the Jewish Christian doctor in Italy. He had escaped from Germany several years ago, and we have been helping him to get settled in Milan and to build up some little medical practice. With him he brought his aged mother and a sister, for whom he is responsible as to support.

Slowly, he was sinking his roots into Italian soil, and, with a little help from us from time to time, he thought he was on the road to making a living. Suddenly came the new decree by Mussolini, and now he has to leave Italy together with his sister and mother. We wrote him a letter, as was reported last month, and sent him a little help; we also gave him assurance that so long as the Lord enabled us to have a little money, we would not desert him. We also told him how our hearts ached for him and for other Christian Jews in similar misfortunes, and that we were especially praying for him, that somehow the Lord would find a way out of his terrible problems. His reply to us gives a vivid picture of the situation of the Italian Jew today, so we feel our readers would like to see the letter. It is so hard for us in America who live lives of comparative shelter and comfort, to put ourselves in the place of such a Jew and experience the heart anguish that must be his when he faces the age old problem of the Jew, "Wohin soll Ich gehen?" (Where shall I go?) Here is the letter itself, together with a little note from the aged mother:—

*Most honored dear Mr. Hoffman Cohn,*

Many thanks for your helping me so generously by your kind gift which I received today without any difficulty at the City Bank of Milan and which relieved me from a great care about the rent of the coming quarter. But my most heartfelt thanks for your kind letter of September 14th, which came to me like a gift of Heaven, an answer to our earnest prayers for the help of God.

Even if the question of our whereabouts is not easy, as every country where I applied for access has shut its doors for emigrants, yet the thought that you pray for us and will help us in our need is a step onward on our sad way.

At the first getting known of the law about the Jews, I tried everything in my power to find the possibility of another refuge. But the countries where I asked for admittance don't admit any emigrants. First of all I tried Cyprus as the nearest, but Pastor F. wrote me that no physician was admitted, and the English Consul here said that no one was permitted to live there for longer than half a year. Peru and Nicaragua don't open their countries; Uruguay and Ecuador offer no possibilities for getting on; and the answers from Argentina, Chile, Santo Domingo go to the enquiries departments of the Milanese Consuls and will still take one to two months. I wrote also to the French ambassador at Rome, if there be a possibility of getting admittance into Morocco. About Haiti they promised me an answer for the 10th of this month. At any case I try everything to quit Europe, as the last events show us how anti-semitism spreads on the old Continent in a dismal, unlooked-for manner. As soon as I get any precise answer to my enquiries and see a way to tread, I shall, of course, tell you about it and answer your kind questions. In the meantime I live in the firm trust that the Lord who led us unto this day will also lead us in future the right way. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." (2 Corinthians 4:8).

Another difficulty is the fact that in almost all countries one is obliged to show or to deposit a certain sum for each person, the size of which differs

in the different countries. To Pastor F. I wrote in answer to a letter he sent me some time ago from London, and in which he told me that he intended to quit Germany forever, to settle in Scotland. Therefore, I don't know whether he is still in Germany. I am sad, to think how my country loses so many of its best men. And now, dear Mr. Cohn, once again take my sincerest thanks for your faithful remembering of us in your prayers in this time of need. You can't imagine what gladness and confidence this thought gives to us. In the hope that I may some time be able to give you positive news about the success of one or the other of our plans and thus to enable you to give us your kindly offered help, I remain

With best regards,

Yours joined in the Lord,  
E. M.

There was also enclosed a note from this dear brother's mother, which we quote:—

*Most honored Sir,*

You can't imagine how glad we were when your kind letter arrived telling us that, above all your other kindness, you enclose us in your prayers. May our Heavenly Father bless you for this. Especially in times like the present one is happy to know that our Christian brethren feel with us and join in prayer.

With best regards,

Yours gratefully,  
Mrs. E. M.

#### Behind the Scenes in Paris

It is a City of Refuge. France is still one republic struggling against the brutal and persistent onrush of dictatorships. And France still has an open heart for the Jews. So Paris has become the vortex of the whirlpool of the vast Jewish refugee exodus from all parts of Europe. Here life is lived in the raw, and here strong men come to grips with fierce realities. If you would know what gives the Christian

workers nightmares, and agony of soul you need only go to visit for one day our work in Paris. The reports coming to us from our workers there are nothing short of heartbreaking. The latest news letters have come today, and we pass them on to you, mostly as they have been written. The first one is from our faithful Quaker girl, who, you remember, was married last July to the one who had been a missionary with her in our work there, Mr. Andre Frankel. Her family name, Melon is so saturated with religious history, going back clear to the Huguenots, that she has combined the marriage name with the maiden name, and she uses the combination as follows Mme. Germaine Frankel-Melon. In a personal letter she tells us much of what is going on now among the poor struggling refugee Jews, and she tells how the workers there are using every resource that God has given them, to cope with the situation that seems almost overwhelming. We will quote from her letter now and we know our friends will prefer to have us leave the English as she wrote it, because there is a quaint charm about it which we would not want to lose. There are also a few personal allusions which we think our readers will understand as recalling some of Mr. Cohn's own contacts in Paris:—

I am sorry not to have given you this report earlier, but we had very busy and difficult time in the work those last weeks because of all the terrible events in the world.

We are constantly in thoughts with you, through those events, and more particularly about the Jewish problem and all which happened to the Jews in their distressing situation both in Germany and here. And I am afraid the future will be more and more terrible.

In our work here, we see nearly every week: First, new refugees who come from Germany and Austria (most of them by illegal way, as the frontiers are nearly always closed for them). When they arrive in France, most of them do not receive permis-

sion to stay. Second, refugees, or foreigners, people (from Hungary, Poland, etc., with or without nationality) who are in France for a long time, but have no more permission to stay because of the more and more severe law in France (expulsions in great deal). Third, the refugees who did not leave France when they received expulsion (because, where to go?..), and had punishment with 6 months in prison. They have after that, 8 days or so to leave France. If they do not leave, they have then 2 years in prison. And then? Fourth, the refugees who have, or will have papers in order, and permission to stay in France, but live in great misery. (One more difficulty is the new "Decrets lois" of November 14—400 Frs for each "Carte d'Identite" instead of 260 Frs). Some of them can find work if we give them money to begin something, and pay their "Carte d'Identite". The others could never earn regularly, because of chronic illness, or too many children, or do not find work. Fifth, the refugees who have papers and can earn more or less their living, and do not ask for financial help, but come regularly to my husband's Evangelization Meeting.

For the First, we have both to keep them alive, and do the necessary steps in the Police & Ministeres to try (how difficult it is) to obtain for them permission to stay in France. Their misery is beyond description.

For the Second, we urge them to leave France, if they are not political refugees, and if they can return to their country without persecution. For Hungary, Poland, etc., it is so. But sometimes those people are "apatrides" and then, no country accepts them. In one case or another, we keep some of them on hand for some weeks.

For the Third, it is our despair. It is simply no solution for most of them, because the permission to stay in France, after all, and after enormous efforts, is so rare!

For the Fourth, (A) we try not only to keep them alive, but help them in building a new life, and find private work. It would be very necessary to give them "initial sum"—fonds de roulement, from time to time for that purpose, but the trouble is that we have now so many new refugees for whom to give first relief, food tickets,

etc., and so, constructive work can't be arranged as it would be necessary to do so. For the Fourth, (B) regular money is urgently needed to pay their rent and give food, at least from time to time.

I want now, to give you some examples of special cases:—

B family: father, mother, (still young) and 3 children 5, 2 years old, and 5 months) refugees from Germany, with papers in order. The father is tailor, has the necessary material, but never finds enough work. The mother has to keep the children, so can't work. They live in 2 small and terrible rooms, dark, cold, miserable, without fresh air. We help them in paying rent. They are simple but very nice people. Mme. B. is coming very often to my husband's Friday meeting.

Suzanne B.: (You know the father)—family of 4 adults became French some time ago. The mother is ill (mental troubles), the father began private commercial work, thanks to 3000 Frs you gave him last July. One of the girls, Suzanne, 17 years old, is beginning today a "Steno-dactylo" course, in view to find later on a position in that profession. We are paying this course (1000 Frs,—200 Frs per month during 5 months.)

S. family: I already wrote you about them in my old letter (March 15), and since that time their situation is not yet arranged, alas! You know Mme. S. and her child (2 years old). The father has been in prison for 6 months, because of lack of papers, and is free now for one month. As he is "apatride" and can't leave France, but he will have in any case to leave Paris. If the family can stay in province, it would save them if we give "initial sum" to begin a work, some money for the first months, pay the fares expenses, etc. That is to say 4000 or 5000 Frs. Could we ask you to send extra money for this case? It would be so helpful. We know the family for a long time. Mme. S. is a splendid woman. My mother and I have her at home every day as "femme de menage", and we have great confidence in her.

Mr. N.: single man, a Christian Jewish, (who was baptized last month, here) a very remarkable man. We help