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American Board of Missions to the Jews, Inc.

27 THROOP AVENUE

Station A, Box 10

BROOKLYN, N. Y.

Vol. XLVI

NOVEMBER, 1940

No. 2

THE CHOSEN PEOPLE

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

Ps. 121:4.



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

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medium of information concerning Israel, and the Work of the

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Continuing the Williamsburg Mission to the Jews

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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.

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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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"The Chosen People Question Box." The accumulated knowledge of Bible questions, of 40 years editing of THE CHOSEN PEOPLE by the late Ex-rabbi Leopold Cohn and his son, Joseph Hoffman Cohn. Throws the light of Jewish Christian scholarship on Old Testament problems. Every Bible student will find this book a helpful addition to his library. Originally produced to sell for \$2.00 a copy, the price has now been reduced to \$1.00 in response to hundreds of pleadings.

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Branch Stations in important Jewish Centers in the United States. Branches and Missionaries in Belgium, 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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AMERICAN BOARD OF MISSIONS
TO THE JEWS, Inc.
27 Throop Avenue, Brooklyn, N. Y.
Station A, Box 10

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JOSEPH HOFFMAN COHN
Editor
MISS ELLA T. MARSTON
Associate Editor

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NOVEMBER, 1940

No. 2

Salutation

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

Dearly beloved friends:

Such a heartening response to our October reports, and how can we ever thank you enough! All we can do is to continue redeeming the time; working in season and out of season, to try at least in small measure to live up to the unprecedented privileges and opportunities that are ours in these difficult days. This one thing we know, that these are the days when Israel must have the most kindhearted ministry of Gospel preaching and Christ-like tenderness that ever she has had in all of her long dark days of world dispersion. The following pages will cheer your hearts, I think fully as much as the October issue, and you will again give thanks to God for what He is doing for us and through us. But now we have been led to devote these lines of our monthly letter to a little discussion of some prophetic considerations of the moment. Our friends have begged us, please write something more on prophecy, the times in which we live, the meaning of the world madness, the nearness of our Lord's return, how long must the Church of God suffer. Especially many of our friends have been burdened with the renewed agitation that has been rising over the country as a result of recent propaganda to the effect that these present days are in fact the Tribulation, and that the Church will go through to the very end and that only at the conclusion of the Tribulation will the Lord appear in glory for His Church. It is to this particular problem that we wish to give ourselves just now.

It has taken a missionary friend from far off India to remind us of certain basic Scripture truths that the Post-tribulation-rapturist seems to ignore completely, or if he does not ignore them, he seems not to know of their existence. It all comes down to the willingness to obey the divine injunction of 2 Tim. 2:15, "Rightly dividing the word of truth." The Bible can be made a sorry mess if we fail of this warning.

The Scriptures divide the peoples of the world into three distinct classifications. The allocations are as designated in 1st Cor. 10:32, the Jew, the Gentile, the Church of God. Most of the errors that have crept in among Pre-millennarians, A-millennarians, Post-millennarians, Pre-tribulation rapturists and Post-tribulation rapturists, have sprung from a deliberate or ignorant disregard of these fundamental divisions of the races of men.

TWO ELECTIONS

From the world of nations God in His dealings throughout the history of mankind has declared two outcallings, or elections, or ecclesias. First is Israel, His ancient people, the Jews. It must not be forgotten that while we speak of the Church of Christ as the elect, or election, Israel is also called the election, or the elect. See such passages as Isa. 65:9, 22; Isa. 45:4, "Israel mine elect"; Romans 11:28, "as touching the election." But then God also has a second election, a second revelation of His purposes in this world. And this second election

has to do with a people called the Church. For confirmation of this second election see such passages as 1st Peter 1:2; 1st Thess. 1:4; 1st Peter 5:13.

We must be careful therefore to realize that there are these two elections, and we must also learn to differentiate the characteristic features of each, for they are both separate and distinct. The first election is one that has to do exclusively with a race, the Jews. That election is not voluntary; the Jew is not able to say, "I will of my own free will become a Jew." He was born that way, and he could not help himself. To this election God made earthly, materialistic promises, having to do with Palestine, and with earthly dominion. But the election that has to do with the Church is based on an entirely different consideration; it is not racial, but it is for "Whosoever will," and is composed of "a great multitude, which no man could number, of all nations, and kindreds and peoples and tongues." But the basis of all this is a deliberate free-agent choosing on the part of the individual, Jew or Gentile, who says of his own free will, "I will respond to the Gospel call of whosoever will, and I will become a member of this election." This election has its promises and its horizons anchored in the heavenlies. To it has been promised not earthly possessions but heavenly glory. Now these truths are fundamental and must be grasped before the child of God can proceed to understand what is going on in the world today.

TWO MOBILIZATIONS

Again we distinguish two functions of God's dispensational program, this time the projection is into the future. There is to be an assembling together again, first of the Jews, and in separate manner, secondly, of the Church. To the Jews God has promised that as He did scatter Israel, so He will gather them; and this gathering is to be back to the land of Palestine, the land that He swore by His oath that He would give to Abraham and his seed for a possession forever. He promises to gather them from the four corners of the earth, from the uttermost reaches of their captivity. One cannot read the promises that God has given in this connection without being profoundly impressed with His determination to carry through His program of deliverance for Israel. See Jer. 31:8, 10; Isa. 11:12; Deut. 30:4; Hosea 1:11, Ezekiel 39:28. What a thrilling and soul-stirring mobilization that will be when the hosts of Israel shall be gathered together once more in Palestine, with one ruler, one flag, one God, one testimony. That will all be here upon the earth, and through this mobilized army of born-again Jews, the residue world of Gentiles will be brought to the knowledge of God, and there will be world peace such as this old earth of ours has never known.

There is also the other mobilization, corresponding as a parallel and equal off-set to the Jewish mobilization; it has to do with the assembling of the Church, composed of the saints, not to Palestine, not to any place upon this earth, but to a glory prepared for us in the heavenlies where we are to be fellow-heirs with Him through all eternity. This is the wonderful consummation promised to us in 1st Thess. 4:16, 17, "We . . . shall be caught up . . . in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." This mobilization or gathering is emphasized again in 2nd Thess. 2:1, "We beseech you brethren by the coming of our Lord Jesus Christ, and by our gathering together unto Him," in which assertion you see that the coming of the Lord Jesus Christ is immediately connected with "our gathering together unto him." Again we have such a passage as Matt. 3:12, "He will . . . gather his wheat into the garner." Again this has to do with the gathering of the Church election. And so, to sum up:—one mobilization is Jewish, on the earth, in Palestine, centered under the rule of the Throne of David; the other mobilization is the gathering together from all parts of the world, of the Ecclesia, made up of the elect, of both Jew and Gentile, from all nations. This gathering is not upon this earth, not in Palestine, not under a material throne, but this gathering is taken up in the air to be with the Lord forever.

FROM OUR BOOK ROOM

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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:

By REV. LEOPOLD COHN, D. D.

To Both the Houses of Israel, Yiddish-English parallel05
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3. Don't Go to Jerusalem, By J. H. Cohn, English only02
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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

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1140

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

down and scattered those poor deluded evil doers, and gave them confusion of tongues. The Scripture record is, "Therefore is the name of it called Babel (confusion), because the Lord did there confound the language of all the earth." Gen. 11:9. Ever since then, the word Babylon has had the connotation of confusion or of mixing of things together which cannot be combined. Thus it is that the word Babylon represents the epitome of harlotry, idolatry, and every other manifestation of revolting paganism. So it is that the term is found in Scripture to apply, for instance, to the Romish harlot which sitteth upon the seven hills and insolently makes her boast of filthiness and corruption to all the world. In this sense Babylon can be said to apply to the outward shell of what goes on now for Christendom. This we may call ecclesiastical Babylon, finding its fullest expression in the Romish system, with the Pope at the head. Then there is also political Babylon, such as the world will witness with the coming into power of that great monster, the Anti-Christ. It is this political Babylon that will be destroyed with the coming of our Lord Jesus Christ on the Mount of Olives, as described in Zech. 14. We are of the opinion that the reference in Rev. 14:8 has to do with the Romish system, called in Rev. 17:1, "The great whore". This Romish religious system is to be destroyed by the political system of Babylon, through means of the Anti-Christ, so that with the Romish harlot removed from the earth, the whole world will then be free to worship the Beast,

as they will have no allegiance demanded of them by the Papacy.

* * *

Question. *Can you give me the meaning of Daniel 9:26, "And after three score and two weeks, Messiah shall be cut off."*—J. R. O.

Answer. This passage presents one of the most unimpeachable pieces of evidence in all Scripture for the authenticity of the Word of God and its sure fulfillment. Here is given the vista of the years that were to unfold up to the coming of the Christ in Jerusalem. We must go back to the 25th verse and there read that from the time of the giving out of the decree to "restore and to build Jerusalem" unto the coming of the Messiah the Prince, shall be a total of 69 weeks or 483 years. Cyrus gave a decree allowing the Jews to return to Jerusalem; Artaxerxes gave a similar decree in the 7th year of his reign, but neither of these commandments says a word about rebuilding the city Jerusalem. The first definite instruction to rebuild the city is found in Nehemiah 2. There we read that in the month of Nisan, in the 20th year of his reign, King Artaxerxes gave the word to rebuild the city of Jerusalem. From that time therefore there were 483 years to the date of the crucifixion of the Lord Jesus Christ at Calvary. This is what is prophesied in the expression, "The Messiah shall be cut off."

Then follows a hiatus of unstated duration, which is the present age of the church. When this age is finished, there will begin the fulfillment of the 70th week referred to in verse 27.

SUMMARY OF CONTRIBUTIONS FROM SEPTEMBER 1st TO SEPTEMBER 30th, 1940

Covering Receipt Numbers A 50774 to A 51808; B 50093 to B 51376

General Fund	\$8,636.45
For Relief to the Poor	44.50
For Literature Fund (Bibles and Tracts)	36.50
"The Chosen People" (Subscriptions)	327.11
For "The Shepherd of Israel"	76.00
Dispensary Income Account	42.70
For Work Among the Children	8.00
For Hewes Street Account	25.00
For Students' Education Fund50
For Philadelphia Branch	132.79
For Pittsburgh Branch	158.42
For Columbus Branch	49.70
For Los Angeles Branch	493.14
For Buffalo Branch	33.35
For Seattle Branch	86.55
For Washington, D. C. Branch	113.00
For Work Overseas, including Relief Funds	2,303.62
Transmittance Funds	116.42

Total for All Purposes.....\$12,683.75

TWO EPIPHANIES, OR APPEARANCES

And now again we must distinguish between the various phases of our Lord's return to earth. Naturally, if our predications are to have logical sequences, we now must expect two distinct and separate operations of our Lord's final demonstrations to these twin elections. The promises are undeniable that He must come to deliver Israel. It is that deliverance which is emphasized in Romans 11:26, "So all Israel shall be delivered." This has nothing to do with salvation in the Church, nothing to do with the Holy Spirit's moving upon the hearts of the unbelievers; this takes place after the Church has been taken out, and the work that our Lord will do then will be done, not as a result of a deliberate exercising of the free-agent will of the Jewish nation, but as a fulfillment of His divine promise that Israel shall be established once more in the land. The promise of Rev. 1:7 is "He cometh with clouds; and every eye shall see him and they also which pierced him." Thus, the evidence is clear that He comes at that time visibly that the Jews shall see Him and shall then accept Him as Messiah. He comes visibly at that time that He might fight against those nations that have gathered to do battle with Israel and to destroy the Jews from off the face of the earth. See Zechariah 14:3, 4. He comes at that time visibly to rearrange the old tribal system of Israel, twelve tribes, twelve thrones, a Jewish kingdom with King David ruling as in former days. See Matt. 19:28, and Isa. 1:26. All of these things, please notice, are visible, material, tangible and palpable.

But there is another coming, or epiphany. This other coming, which takes place before the Epiphany to Israel on the Mount of Olives, we sometimes call the Parousia, or the Rapture. It is more proper to speak of this as our going up to meet Him, and not His coming down to reveal Himself to us. See John 14:3; 1st Thess. 4:16, 17; Philippians 3:20, 21.

Now it does seem that any logical mind should be able to grasp that these two comings cannot be simultaneous, and they cannot be identical. The two functions are so vastly different, and on such different levels; one deals with Israel only, and her restoration to Palestine, and material prosperity. The other deals with a people whose destiny is heaven, who will be taken away from this earth, who will meet the Lord in the air, and be with Him wherever He is, forever. The order of these events is, according to Scripture, that the Church must be taken out first. 1 Peter 4:17 tells us that judgment must begin at the house of God. The Church is that sheet that was let down in the vision which Peter saw; it came down from heaven, it was filled with creatures of all kinds, showing that the Church is made up of all peoples, and then it was taken up again and back into heaven. Is it not true likewise that no human being becomes a child of God unless he is actually born out of heaven? Is not this the new birth that our Lord spoke to Nicodemus? The wind bloweth where it listeth, but we know not whence it cometh and whither it goeth. And so it is with every one that is born of the Spirit. No one, in the world of sinners, knows from where we come, and no one in the world of sinners, knows whither we go. And so how can God go on with His further judgments upon the world unless and until His first work of gathering out from all peoples and races, those that shall fill that sheet which was let down, shall have been fully completed and the sheet taken back into heaven?

Now we are prepared to examine the storm center of the present controversy, Matt. 24:31, "They (His angels) shall gather together his elect from the four winds, from one end of heaven to the other." Here is the stumbling stone, the corner stone which has been a stumbling block to certain brethren who have fallen into the post-tribulation rapture interpretation. If you study Matthew 24 carefully you will find that there is not a line in the chapter that has any teaching for the Church, or that concerns Church truth in any way. We have shown that Israel is called God's elect, just as the Church is called God's elect. And so the verse, "Shall gather together his elect" refers to the Jewish elect and not to the Church. Here in this chapter are mentioned Jerusalem, the temple, Judea, everything Jewish. The people are in flight, in Judea. Certainly the Church will not be isolated in Judea! Also in the chapter are

mentioned other Jewish appurtenances. In the 20th verse the Sabbath Day is mentioned. This is not Church truth. It is distinctly Jewish, for the Church has no Sabbath. The temple will be again blasphemed, and Israel will be in frightful persecution. This is the great tribulation spoken of by Jeremiah and the other prophets.

TWO EXPECTATIONS

Incidentally may we also mention two other expectations; a compensating set-up of a further two columns. Dr. Lewis Sperry Chafer has most strikingly called our attention to this finely balanced structure. First, if we may reverse the historical order for a moment, the Church is told to expect in the world and from the world only persecution and suffering. "In the world ye shall have tribulation," is the sure fore-warning that our Lord gave us as members of His Church.

And in the other column as the offset balance, the Jews, the other section of God's elect, are to expect in the world hatred, blood-shed, persecution, untold agony and misery of soul and spirit and body. It is the old truth that the world moves in direct defiance of God's declared purposes and wishes. "I have loved Jacob and hated Esau," says God; but the world says, "No, we hate Jacob and we love Esau."

So, beloved friends, may this be of some little help in this hour of controversy and confusion. It is only as we recognize distinctly Jewish truth in the Word of God that these things are made clear to us. We have found in most cases that those who teach such vagaries as A-millennialism, Post-millennialism, and Post-tribulation rapture, have no place in their doctrinal convictions for Israel, for her restoration to God's favor, for the keeping of God's promises, solemnly given under oath by Him, for the consummation of an eternal God's eternal purposes. This indeed is a tragedy because aside from a restored Israel there can never be a restored world, and these brethren are basically and hopelessly misled.

"TO THE WORK"

And now just a closing few words concerning the work itself. The pages to follow are ears of corn, bursting for the harvest, and they give you accounts of some of the Mission's activities. Thanksgiving is here, and again we feel constrained to omit the large thanksgiving reunion dinners we used to have in the days of my dear father. At that time the Mission children came flocking to us from afar, and a great reunion was held. But somehow we still cannot bring ourselves to renewing those dinners. Instead we shall again be somewhat over-generous, with the poorest ones of our believing Jewish families, and especially so with the refugee families. These have indeed had their cup of suffering filled to overflowing, and we shall do something special to give them a taste of what it means to be in America on Thanksgiving day. Perhaps for them we shall have a dinner, and if so you may be sure they will go away not only filled with material things, but praising God and thanking Him that even in the midst of all the agonies that they have gone through, He in His great mercy has brought them here to a desired haven.

So, pray with us, continue your fellowship with us, and we for our part shall be busy about the Master's work as we are indeed at the moment, rebuilding, renovating, and stretching out our lines for the new tasks the Lord has put before us. We have truly come unto the kingdom for such a time as this! To you our hearts of love go out; may your own thanksgiving table be crowned with the blessings of His provision, and may we all when we gather about our family boards, give thanks to Him that we are still in the land of the free, we still can call our homes our own, we still have clothes to wear and food to eat; and most important of all, we still can gather together to worship God according to the dictates of our conscience and to praise His name and to hear His Word of truth expounded, and to live in the daily joys of true salvation through His only begotten Son, our Lord Jesus Christ.

Ever faithfully yours in His service,

JOSEPH HOFFMAN COHN.

QUESTIONS AND ANSWERS

Question. *Perhaps you will notice that I have omitted the title Reverend before your name. Will you please explain Psalm 111:9. Some men feel that this title applies not to man but to God. Please receive this charitably. I only desire an explanation.*—MRS. E. W. D.

Answer. (This question was sent to our brother, Rev. H. B. Centz in Philadelphia, and, as the problem involved is of universal interest, we asked him to make a full reply, which we are glad to print at this time.) I shall attempt to answer your question in the spirit in which you offered it. In modern language the meaning of words is established very largely by their usage, and so in the society of our day the title "Reverend" has been adopted as a distinctive designation of persons belonging to the ministerial order. With reference to the quotation from Psalm 111:9, let me say that much of the difficulty would disappear if the original Hebrew text were taken into consideration rather than the commonly used translations of it. The word *reverend* in the text quoted should be translated, "terrible", or, "awe-inspiring". It is identically the same word Jacob used when he said of the place which he later called Bethel that it was a "terrible" or a "dreadful" place. See Genesis 28:17. I have every respect for the feelings of my brethren who believe in abstaining from the use of religious titles. Yet, if such a practice were to be carried to its ultimate logical conclusion, what should we do with the command of the Saviour concerning the use of the name "father" found in Matthew 23:9, "And call no man your *father* upon the earth: for one is your Father which is in heaven." And further, if we adhered with any degree of strictness to this rule, would we not be compelled to discard the title "Bishop", and even the title "Pastor", which is so often used as a supposedly more Biblical substitute for "Reverend"? Both "Bishop" and "Pastor" are titles which the New Testament ascribes to the Saviour, as in 1 Peter 2:25, "You... have now returned to the *Pastor* and *Bishop* of your souls." It is my considered opinion that there is a legitimate use for the various religious titles, provided we carry them in humility as designations of the offices to which God has in His grace called us. If any man desires to arrogate unto himself the glory which belongs alone to God, no amount of voluntary humility will serve to cover his guilt.

Question 1. *Would you please explain Isaiah 65:20.*

Question 2. *Please explain Rev. 14:8. Does Babylon represent Christendom?*—MRS. R. S.

Answer 1. This chapter gives us a picture of millennial glory upon the earth. It will be the reign of a redeemed Israel over the world in the day when all peoples shall know the Lord. That reign will cover 1,000 years. The throne of David will be re-established in Jerusalem, Satan will be chained for the 1,000 year period, and all nations will go up to Jerusalem to worship. See Zech. 14:16-21. During that millennial reign upon the earth the ante-diluvian longevity will be restored, so that, as our verse tells us, a person who dies at 100 years of age will be considered an infant, and death will come only as a punishment for sin. Satan being bound, the most powerful incentive and temptation for sinning will be removed, but there will still be the human heart to deal with, and we know that the human heart is capable of transgression even without the help of Satan. See Matt. 15:19. This millennial reign upon the earth must not be confused with the destiny of the church of Christ, which has to do with the heavenlies; for the promise is that we shall be with Him, and with Him we shall reign forever. We know that He is with God the Father, and that He is preparing heavenly dwelling places for us. The millennial reign of 1,000 years is to be here upon the earth, and is limited in duration to the 1,000 years. The destiny of the church is with her Lord, and is to be forever and ever. The millennial reign upon this earth is to begin immediately following the judgment of the nations described in Matt. 25, when the Son of Man comes to the Mount of Olives, there to deliver or to rescue the Jewish remnant who will be in the most terrible straits of all history. With the deliverance of this remnant from the hands of Israel's destroyers (see Romans 11:26), judgment is meted out upon the wicked nations, Satan is bound, the throne of David is established, with possibly David himself, resurrected, reigning upon the throne as a sort of vice-regent, acting for the Lord Jesus Christ, peace will be established upon the earth, and the law of God will go forth from Jerusalem in refreshing streams to all the world.

Answer 2. Babylon has its origin in the time of the building of the Tower of Babel. It was then that God came

to seek accommodation there. — *The American Hebrew*.

* * *

It is hard to recognize the voice of France in some pronouncements of that unhappy country's new regime. The latest decree, which confiscates the property of those Frenchmen who fled before the invader, "unless they can show some good reason," rings with a particularly Teutonic accent.

It is decidedly disingenuous to ask Baron De Rothschild to give a reason for not wishing to fall into the clutches of those who for nearly a decade have visited nameless torture on all Jews who have had the misfortune to fall across their path. It is almost equally futile to ask the question of patriotic writers like Andre Geraud ("Pertinax"), Genevieve Tabouis, Emile Bure and Henri De Kerillis. They merely wanted to go where patriotic thoughts can still be expressed. Any Frenchman ought to understand that. — *Editorial in the New York Sun*.

* * *

The full tale of what is happening in the occupied area cannot be told. There is scarcely a single village in which at least some Jews have not been put to death. Sometimes it was a case of individual executions, sometimes of wholesale slaughter. A number of the massacres occurred immediately upon the entry of the Nazis. Others took place later, often in connection with the mass expulsions. In many instances, the martyrs suffered their fate after having been tortured.

One of the commonest forms of Nazi brutality was to keep Jews standing for hours, half-naked in the bitter cold, and then to compel them to sing and finally to dig their own graves. Sometimes, they were all shot together in a batch. At other times, the executions took place singly, each of the victims having first to bury his predecessor. In many cities, the toll of the dead ran into thousands, and in some cases almost all the Jewish male population was shot.

The expulsions form a chapter by themselves. Thousands of Jews were driven out of homes which had been occupied by their families for centuries. Often their houses were destroyed, but even in cases where they were not, it was impossible to retrieve possessions. If a man managed to collect a few valuables or a bit of cash, they were invariably seized by the Nazi guards.

All the expulsions took place in the height of winter, when the frost lay thick upon the ground. People were obliged to stumble along on foot, for although the use of conveyances was nominally permitted, in practice nobody had any. In some cases, however, a different method was used. People were packed into unheated cattle-cars and shifted around the countryside for weeks on end, until they were finally set down in some remote and forgotten spot. Exit from the cars was rigorously forbidden, even for the fulfillment of natural needs. In consequence, many deaths ensued. Little children were frozen to death. Even today, people who have lived through these events are not yet sufficiently recovered to give a coherent account of this most tragic chapter in Jewish, and indeed in human, history. — *Abraham Weiss, in Contemporary Jewish Record, on "In Nazi Warsaw"*.

* * *

Never before has Jewish knowledge of geography been put to such a test as at present. Thousands of refugees on far-away shores are seeking, maps in hand, to find their way to Palestine through a maze of war zones, enemy-occupied lands, and closed frontiers. The situation has become even more complicated than in 1919-1920. Then young men actually walked to Palestine through Iran, Iraq and Syria, the Black Sea was crossed by many a *halutz* (pioneer) in small fishing smacks while others came all the way round India, from Shanghai to Port Said, and thence to Palestine. At present only one direct route is left partially open from Europe to Palestine and it leads through Turkey and Syria. But this can be used only by travellers from Eastern Europe. As to communication with the few parts of Western Europe still open, and with America, the long trek round the Cape is almost the only practical way. From England one can sail to Bombay, thence to Basra, the port on the Persian Gulf, thence to Baghdad and overland to Palestine, via Syria or Transjordan. A quicker way is to disembark in South Africa and fly to Egypt over the whole of the African Continent. The Red Sea being closed to traffic, for the time being, neither Suez nor the still untried Aqaba come into consideration. But Basra seems likely to become a back entrance to Palestine, now that the front door is temporarily closed. — *The Palestine Review*.

INCIDENTS IN THE WORK

"It Was Just Like a Marriage"

With faces beaming, six of our Jewish refugees went down into the baptismal waters and thus made public confession of their faith in their newly found Saviour, the Lord Jesus Christ. It was on the Lord's Day morning of October 6th, and some of these desolated children of the house of Israel had been looking forward a long time to this event, as a mountain peak in life's experiences. They had been robbed and despoiled of everything which makes for life's material comforts; their life savings had been brutally taken from them, their homes had been destroyed, their very existence had been outlawed; in some cases families were separated for months at a time. But all these things now they counted as dross in the light of their new found possession, everlasting peace and joy through the Lord Jesus Christ.

And so God gives the silver lining to the black cloud. It is He alone who can bring life out of death. Out from the dark clouds of Nazi hate for Israel, God has shined forth and brought light and true happiness into the hearts of many of the children of Israel who in their desperate hour of bewilderment have scoured heaven and earth to find a solution to their overwhelming sorrows. From the deadness of Jewish despoilation God has brought forth life, that life which our Lord came to give to those who will take it, in such an abundance that it is far above human thought to compass it. It is always as God has done in ages gone by; from a dead Egypt He brings a nation of Israel to life; out of the deadness of a Babylonian pomp and paganism He brings a living Daniel. Out of a decadent Judaism there springs the one Giver of life to all the world. It is the old truth given by our Lord, "Except a corn of wheat die, it abideth alone." John 12:24.

Thus it is that out of the blackness of Israel's suffering and out of the deadness of Israel's blasted hopes, we are beginning to reap a harvest of Jewish souls into whose hearts the love of the Lord Jesus Christ has shined and to whom the Giver of all life has new imparted that life which comes only after the corn of wheat has died. Indeed, this is the chief end of our world wide labors, that through our ministry we may be used as a searchlight seeking out here and there those who not only will be helped by us in things material but will receive that far greater gift, the Bread of heaven, which if once they shall eat they shall never hunger again.

So on this Lord's Day morning we had six ready for this act of obedience to the command of the Lord Jesus Christ. The first four composed a family, made up of the father, the mother, a girl of 13 and a boy of 10. Into their life had come many sad experiences. Happily established as practicing physicians, both husband and wife, they lived peacefully in the beautiful city of Vienna. One day there was a knock on the door and there stood the Nazis who had come to take away the father to a Concentration Camp. He had committed no crime excepting the one of having been born a Jew, and now torture was to be meted out to him for that. The little girl, only 11, who loved her father dearly, began to protest vigorously against this cruelty; but the response was only that she was beaten and her father lashed before her very eyes, and then taken away to the savage brutality of a Nazi Concentration Camp. All of this to the poor girl spelled only one word CHRISTIANITY — and in her heart there seared such a hatred for this thing called Christianity that the very mention of the name made her blood boil. A year passed, and at long last the father was released and sent back to Vienna. Then the family escaped to England. And there they

came into contact with our good brother Peter Smoljar, with whom we have been privileged to fellowship many times in the carrying on of refugee relief work, both in Great Britain and previously on the European Continent. With Mr. Smoljar was also associated that godly woman known throughout America for her devotion to the Lord's work, Mrs. A. C. Dixon. Among those good friends the family found shelter and at least temporary care and indeed it was here that the mother and father made first confession of their faith in the Lord Jesus Christ.

FIFTH COLUMN SCARE

But soon their joy was to be shattered once more:—this time Great Britain was thrown into hysteria by the Fifth Column scare, and in her desperation she arrested all aliens of whatever sort and from whatever country they came. No harm was done to these aliens; on the contrary they were treated with kindness and courtesy. But once more little Eva saw the soldiers come and take her father away, and this time her terror knew no bounds. "And this is English Christianity!" Her little mind did not understand the difference between the British Detention Camp and the Nazi Concentration Camp. Mrs. Dixon exercised every influence at her command and finally when the first hysteria of the Fifth Column scare had died down, she succeeded in getting the Home Office to release the father. In the meantime she had purchased tickets and had secured visas and passports so that the entire family could migrate to America. To Liverpool the mother then was sent with the two children, with the assurance that the father would be leaving on the train the same day from his Detention Camp and would report in Liverpool at the boat dock and they would all embark at

one time for America, the land of their last hopes. In Liverpool the mother with the two children got on board the refugee ship, but no father was there. The Captain assured her that before the ship sailed sometimes in the hours of the morning the father would surely appear. And so to sleep they went. But only to wake up and find that the father had not arrived. He had reached Liverpool too late.

Some ten days later our telephone bell rang and someone from the office of the Scripture Gift Mission in New York City informed us that a mother and her two children were there, having just arrived on one of the refugee steamers from Great Britain and that they had letters of introduction from Peter Smoljar and from Mrs. Dixon, and they had nowhere to sleep and nowhere to go. What could we do to help? We said, "Send them over here immediately and we will care for them." It was this experience that caused us to open the Home for Refugees which we reported to you about last month. The two children were pretty well shattered and we took them at once out to Stony Brook, L. I., and placed them in charge of dear Brother and Sister Holmgren, at whose Camp Hanael we had had all of our Mission children only two weeks before. With these devoted and consecrated servants of God we left the children, and each morning and night they told them of the wonderful love of the Lord Jesus Christ, and read the Word of God to them and prayed with them. Some friends also at the Stony Brook Assembly grounds had heard of the children and went over and likewise talked with them. So these experiences went a long way toward breaking down the feeling of terror that these children had for what they thought was Christianity. The little girl had revolted violently against her mother and father because they had confessed the Lord Jesus Christ and as she thought, they had turned "traitors" to the stock of Abraham from which they had sprung. But now they began to see that there is a vast difference between so-called and real Christianity, and that any Jew who confessed faith in the Lord Jesus Christ was not a traitor, but on the contrary became a true Jew.

JEWISH NOTES

Great strides were made during the last fortnight in extending Air Raid precautions in this country. Many hundreds of shelters in private dwellings as well as public shelters (although not sufficiently numerous) have been built in the towns and larger settlements. Thus, Hederā alone boasts of some 400 shelters. The blackout is maintained nightly everywhere. Punishments for blackout offenders are being imposed, and the public is warned that soon imprisonment terms will no longer be redeemable by fines. No evacuation measures have been taken. A few elderly people from Haifa and Tel Aviv have moved to Jerusalem and to rural districts. Rents in Jerusalem have jumped. The immediate concern is to remove the children from more exposed areas. It is estimated that some 20,000 children could be absorbed in rural settlements, but so far little has been done and considerable criticism is voiced of this inactivity. There is a slight emigration of subjects to such safe countries as the United States. Palestine is preparing to meet whatever awaits it without much fuss or nervousness.—*The Palestine Review*.

Since the outbreak of the present war, the Communist Party has carried on a special campaign to win adherents among Jews. Its success is rather questionable in view of its hitherto ineffective efforts, and particularly in view of the fact that it is incongruous for a movement advocating a dictatorship that persecutes Judaism and Zionism and is, in addition, tainted with a Hitler partnership, to gain support among Jews. As a matter of fact, many Party members and fellow travelers left after the Soviet-German pact was signed on August 23, 1939. Earl Browder, the general secretary of the Party, admitted as much when he said in April 1940, (*Freiheit*, New York Communist daily, May 2, 1940): "We have suffered losses in

the latest period in our leadership in the Jewish field," and he stressed the fact that "the necessity of a big push forward in the Jewish field (is) of such immediate importance that we make it a general Party problem today."—*Alexander S. Kohanski, in the Contemporary Jewish Record*.

A new calamity has befallen the Jews in Luxembourg. Following the recent order forbidding Jews to live in houses owned by non-Jews the Nazi Gauleiter has now ordered all Jews to vacate even the houses owned by Jews, in order to make room for the German families from the Ruhr district, who are seeking safety in the Grand Duchy from the R. A. F. raids. Fortunately, only about 350 Jews remain in Luxembourg and they were all able to find shelter in the local synagogue. The economic position of those Jews is appalling. All their property and valuables have been confiscated and nearly all of them have become virtual paupers.—*The American Hebrew*.

The Cracow Jewish communal leaders have taken the courageous step in refusing to bow to the order of the Nazi authorities to assist them in arranging for the "voluntary" exile of 25,000 Jews from the city, in order to make room for large numbers of German families from the areas of the Third Reich frequently visited by the R. A. F. The Jewish leaders risked the displeasure and revenge of the Nazi authorities and informed them that they could not assist them in the execution of an order which meant ruin for 25,000 Jews. Thereupon the Nazi authorities announced that unless the Jews in question themselves departed from the city they would be taken by force to some unknown destination. This threat was sufficient to induce large numbers of Jews to leave the city for neighboring places. The roads leading from Cracow are now filled with Jews trekking to small towns

hearts with gratitude and joy. Friends want to send us little items for house furnishing, dishes, carpets, curtains. Go right ahead and we can use all that you send, just as effectively as the money that you send. We are now preparing to remodel the house at 141 Hewes Street and soon we will be able to house refugee Jewish victims, and help them to a fresh start in life in any way that we can. Pray also for this new undertaking; these refugees need our pity and sympathy far more than you can realize. It is almost impossible for us who enjoy the freedom and the shelter of American comforts to put ourselves in their places and realize that their homes are broken, sometimes their families shattered and scattered, sometimes their physical strength gone, sometimes their mental viewpoint near or passing the breaking point. All of these we must nurture, encourage, and sometimes deal with as tenderly as one would with children. For we continually keep asking ourselves how would we behave and how would we act if we had been through all this nightmare and torture? We are allowing something over \$3,000 to put this house of refuge in order and to equip it.

Reconstruction program. The corner property is now to undergo as was announced last month, complete reconstruction. The architect's plans already have been made and approved by the Building Department and we wait now only competitive bids from contractors. The building will be a center which will be a place of comfort and rest and a sort of second home for our refugees. They now wander the streets with nowhere to go, no jobs to be had, no friends to visit, no social circles where they can sit down and chat with a friend, no place where they can settle down to read a book for awhile, or play a game. The building will be a sort of center, and will be open until ten o'clock every night. The reconstruction program also provides for an all day Reading Room, also an up-to-date Book Room with new equipment for taking care of the many orders which come to us from our friends for tracts for Jews, leaflets for Christians, books, supplies, service of all kinds. In the Lord's good will we ought to have these things ready before Christmas, and if we do our friends will have a wonderful surprise when they come over to

visit us and see how the Lord has blessed the work. This also needs your earnest prayers that the Lord will greatly bless this new outreaching for a service of Christ love to those whom fortune has dealt so bitter a blow, and to whom we can bring the quieting comforts of Christian ministry and the Gospel message.

Do You Want To Sign An Affidavit?

We are besieged from Europe with pitiful letters asking that we provide Affidavits of Support so as to enable destitute Jewish refugees to come to America.

An Affidavit of Support is a form which any one in America can sign and in which the signer agrees to be responsible for the support of the family for whom he is signing the Affidavit. The law requires now that every Jewish refugee family seeking entrance to America from any European point must present to the American Consul in that district an Affidavit of Support signed by someone in America guaranteeing that the family will not become dependent upon the United States Government.

If you feel that you would like to help us by agreeing to sign some of these affidavits won't you please drop us a postal card and we will list your name, and then when a specially worthy family makes application to us for an Affidavit we will call upon you to execute the form. We will also give you our Mission guarantee that any such families that will come over because of your affidavit will be cared for by the Mission and that you will be protected by us against any possible claims. It must be also stated that this Affidavit of Support that you are required to sign contains also a questionnaire which must be answered in every detail. This questionnaire has to do with your own economic status, what kind of a position you hold, how much your income is, what property you have, what obligations you are under. These questions are listed not because of any one's curiosity, but to enable the Government to determine whether you are competent to underwrite the guarantee of support.

"CALL UP EVERY TWO HOURS"

In the meantime we got busy settling the mother; she was in great anxiety over her husband. All she knew was that he was somewhere in Liverpool and she had an abiding faith that he would be on the next steamer sailing out of Liverpool to New York. So every day we would telephone the Cunard Line to ask when the next steamer was due in New York. Owing to war conditions, they would tell us nothing, but would only say, "Call us up every two hours, and when the ship is reaching quarantine, we will tell you." And so every two hours we did just that, for nearly a week, and then one afternoon the stirring words were heard over the telephone, "The ship Samaria is in quarantine and will dock tomorrow morning at eight o'clock." The next morning bright and early the mother was on the dock, and with eager eyes she scanned the decks to see if her husband was on board. And sure enough, she suddenly sighted him, and a few hours later, with her husband she came into the Mission office, smiling broadly and with tears flowing down her face. The husband himself was indeed a sorry sight; he looked as though he had been squeezed through a knot hole, and indeed so serious had been his harrowing experiences in the last two years that we began to fear for his sanity. But soon things began to change. We arranged that they should take special evening courses in New York in a review of medical science, so that they might be able to take New York State examinations next spring which, if they should pass them, will enable them to open a practice here in America, and become once more self-supporting.

Vacation time ended and we brought the children back from Stony Brook, bronzed and happy, and placed them in school. Then they began to settle down to living a normal life as a family united in the Lord Jesus Christ, for in the meantime the boy and girl both had come to know Him and to love Him and to trust Him for their salvation.

This was the mother who after baptism tried to express her joy by saying, "It was just like a marriage." As we asked her in the baptism the question, "Dost thou believe on the Lord

Jesus Christ"? she was overcome with emotion and the tears flooded her eyes so that she could with great difficulty answer, Yes. Our whole audience was spell bound and thrilled to the very heart at the sight of this family taking the final step that would separate them from Judaism with its blindness and hopelessness. They now were burning every bridge behind them.

"I DID NOT KNOW ABOUT THE NEW BIRTH"

The next candidate was a young girl, Lotte Furth by name, who had come to us by way of Vienna. In Vienna she had first come into touch with our missionary, Mr. Emanuel Lichtenstein, and had learned from him what true Christian ministry can mean. But she had not attended very long and only knew superficially of something she understood as being Christianity, although she had made profession of the acceptance of Christianity at that time. From Vienna however she had escaped to Great Britain, while her mother and father had escaped southward to Italy. In Great Britain she had the great blessing of coming into contact with true children of God at Birkenhead. It was there that she spent over a year of her time, learning English and coming to know more fully of the deeper things of the Gospel. Finally her mother and father reached America from Italy and she likewise reached America from Great Britain and here in New York City they were united once more. The mother and father were quite shocked to know that she had accepted the Lord Jesus Christ, but were reconciled to the situation when they realized that she had found true joy and everlasting peace. To us this girl came; she is about twenty years of age, and in her hour of need we responded, as we have been privileged to do in other cases. We asked her whether she were a believer in the Lord Jesus Christ, and she told us that she first had heard the Gospel in Vienna and made just a nominal profession of faith. "But," she added with a heavenly smile that seemed to illumine her countenance, "I knew nothing of the new birth until I reached England, and now I know that I have been born again." As she went down to the baptismal waters on this beau-

tiful Lord's Day morning, again there shone such a light from her face, and such joy, that it would take an artist who understands of the nuances of the emotions, to depict that joy. We arranged to send her to school because she gave every evidence that the Lord had called her definitely to work in His vineyard, and so she has begun her course of training at the Pennsylvania Bible Institute in Philadelphia, from where we receive letters fairly bubbling with peace and joy. Her father is a very sick man now, and is suffering with what the doctors think is an incurable and fatal malady. She needs our prayers as do also the mother and father who as yet have not come out in an open confession of faith, but with whom we are dealing faithfully and patiently. If any child of God who reads these lines should feel a desire to support in whole or in part this devoted Jewish Christian girl, Lotte Furth, at the Bible School, we shall be glad to allocate your funds for that one purpose.

"I AM SAVED A LONG TIME AGO"

The last one of these six to confess the Lord Jesus Christ openly in this way on this Lord's Day morning was a young man who likewise had first learned of the Gospel of salvation in London through his contact with our brother, Peter Smoljar. When we asked him a day or two before the baptism, "Albert, why do you want to be baptized? Do you think baptism will save you?" There was a ring of triumph in his voice and a knowing smile on his face as he replied, "No indeed, I am saved a long time ago, but now I want to obey Him and confess Him before all men."

Our Mission Hall was crowded, and the presence of the Holy Spirit was manifest to all of us. After the baptisms we celebrated the Lord's Supper, gathering together about His table and honoring His name. The solemn hush reminded one of what the days must have been in the times of the early apostles. Following the breaking of bread we opened the meeting for testimonies, and just as fast as time would allow our believers popped up in their seats in all parts of the room and told of their joy in the Lord Jesus Christ, and their great happiness in being present at such a service as this. And then, as did the disciples of old, we sang a hymn and went out. It was

a day that will long be remembered by everyone who was present.

Storm and Stress in Palestine

With Palestine we are still in contact, but by far stretches. You will remember the tragic drama of the ship containing 1300 refugees which smuggled into Haifa last Spring. The original number had been 1600 when they started out from Rumania, but decimations by death through typhoid, starvation, old-age, etc., had reduced the total to 1300 when they finally reached Haifa after tossing about in the Mediterranean waters for some four months.

Our correspondents in Haifa, through whom we effect the distribution of relief funds in that territory, cabled us of the frightful condition of these refugees, among whom there were a number of Christian Jews. We cabled immediately \$500, and reported the matter in "The Chosen People" in May. Generous responses from our friends enabled us to cable a second \$500 the latter part of June. Only today, (we are writing this on October 10th) have come acknowledgments from Haifa, by mail, and the letters are dated June 11th and June 20th! Which means that it took nearly four months for these letters to reach us from Palestine. So you see what an upside down world we are living in at the moment. The only way we can effect quick transfers of money or information to Palestine is now by cable, and not by mail. Even Airmail does not operate any more.

These letters were written before Italy entered the war against Great Britain; since then Haifa has been bombarded and torpedoed and we have no word either by cable or otherwise as to what may be the condition of our connections there. We can only pray that somehow the Lord in His great mercy will keep the dear faithful workers under the shadow of His protecting wing. There is no hope outside of Him, and these workers know that full well. We dare not cable further funds to Palestine until we receive definite word that these workers are still alive, and are carrying on the work of relief and Gospel preaching. But here are a few sentences from one of the letters, which give a picture of what is going on over

there, although necessarily the picture is somewhat beclouded, for obvious reasons. We suppose the letter reveals more because of what it does not say rather than because of what it does say:—

"I cannot express unto you my overwhelming gratitude for this fresh token of your gracious mindfulness, which relieves me of a real anxiety for the needs of our unfortunate brethren. The war has now come to our very shores and we are fully aware of the dangers drawing nearer day by day. Yet we trust in our Lord and keep on with our zealous efforts for the spiritual and material uplift of the lost sheep of the house of Israel. Conditions are becoming more difficult owing to the closing of the Mediterranean Sea—no mail from abroad has reached us for many weeks. We must face the possibility of being cut off entirely for the time being, yet we shall not be cut off from God's strong arm, Who is keeping us under the shadow of His wing.

May be that I shall have to start a distribution of meals as already now I am busy to provide food to our needy friends, helps for rent, and various other items of relief—the number of workless dependents is growing daily, but truly the Lord has so far shown His providence and you have again been His instrument to bring us encouragement and support. When I received your transfer the words of Jacob came into my mind:—I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto thy servant. Genesis 32:10, and it is my fervent prayer that you and your generous supporters may in turn experience God's richest blessings for all your loving help for the suffering over here and at many other centres."

Notes On Forward Movement

The American Translation of the New Testament in Yiddish. Acclaimed by many of our friends as one of the most far reaching and statesmenlike undertakings, the announcement in October of our plans for this epoch making production, met with immediate re-

sponse. Some spoke in glowing terms of an intimate acquaintance with Dr. Henry Einspruch, the translator, and congratulated us on the fact that with him to do the work we have every guarantee of a most beautiful gem by way of a New Testament production in the Yiddish language. Already friends have sent gifts for the expenses of this translation, and Dr. Einspruch is working faithfully and intensively on the job, with every hope that within the next three or four months the work will be completed. It will be renowned as the first translation ever made in America of the New Testament into the Yiddish language. Since there are no more New Testaments in this country in the Yiddish language, excepting an isolated few here and there, and even those in some cases having been printed from some photographic plates, and also being of the old Polish style of Yiddish, and therefore practically of no value for any real appeal to the educated Yiddish speaking Jew, this new translation will enable us to reach thousands of Jews with a Yiddish which they will respect and which they will understand. This American translation of the Yiddish New Testament will rank in importance with that other outstanding and historic translation by Schereschewsky of the Mandarin Bible, which enabled the Church of Christ at that time to reach a population of Chinese numbering 250,000,000 and so our new translation will give us access not only to the educated Yiddish speaking Jews of America, but just as soon as the war stops, we can ship these New Testaments into the European countries where you may be sure the Jews will seize them eagerly and read them with a new interest and a new zeal. We have already appropriated \$5,000 for this work and it may need \$5,000 more before the job is fully finished. The translating and the type setting are the gift to us of the Lewis J. and Harriet S. Lederer Yiddish New Testament Foundation, and Dr. Henry Einspruch of the Lutheran Jewish Mission Society of Baltimore. What we pay for is the actual printing, binding, paper, etc. Pray much over this new venture, and especially that God will give us a new reach into the heart of Israel because of this new approach.

The Home for Refugees. Again the response has been such as to fill our