

Winona Lake For 1943

Just this preliminary announcement, and more in our next issue. Notwithstanding gas rationings, tire shortages, and travel inconveniences, we feel the urgent necessity of carrying on at Winona Lake. Never before was the Jewish prophetic testimony needed so much as in this present hour of world convulsion. Never before did the Lord's people need strength and courage and faith as much as they need now. So, mark your calendars and make the Winona Conference on Prophecy and the Jews a "must" in your summer plans. The dates are from Sunday, July 25, through Saturday night, July 31. Then follows the great General Bible Conference of the Winona Lake Assembly for three weeks. Perhaps you can take in both. Among our speakers already scheduled are Drs. Lewis Sperry Chafer, David Otis Fuller, W. H. Rogers, L. Sale-Harrison, I. L. Yearby. Then there will be our own Dr. Chas. L. Fineberg, Dr. J. Hoffman Cohn, Wm. F. Atkinson, H. B. Centz, John C. Cohen, Daniel Fuchs, Emil Gruen, A. B. Machlin, Harry A. Marko, John Solomon, and Elias Zimmerman; all of these being Christian Jews. There will be others whose testimonies will be an inspiration and blessing to you. We hope to have full programs ready by the end of May, but this much we tell you now so you may be preparing for these great days of the feast.



"The Sure Word of Prophecy." This precious book is out at last. It is the gathering together of the addresses given at the great and historic New York Congress on Prophecy. Nothing quite like it has ever appeared before. It should be in the library of every pastor, it should be in every seminary, and every college, and every Bible school. Over three hundred pages packed solid with such meat of prophetic teaching as will give you feasts for many years to come. The latest pronouncements of America's most beloved Bible teachers, on subjects nearest and dearest to your heart. The price is \$1.75 per copy. For distribution in quantities, we make our contribution; you may have 50 copies for \$50.00, but only on condition that you will not resell them for any price above the cost to you. Send your orders and we are prepared to make prompt shipment.

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American Board of Missions to the Jews, Inc.

27 THROOP AVENUE

Station A, Box 10

BROOKLYN, N. Y.

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U.S.A.

THE CHOSEN PEOPLE

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

Ps. 121: 4.



JOSEPH HOFFMAN COHN, Editor
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"These all died in faith, not having received the prom-
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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.

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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

Dear beloved friends:—

Properly speaking, Isaiah 53 begins three verses back, with Isaiah 52:13, "Behold my servant shall deal prudently." Isaiah is a sort of composite of the whole Bible. It has in it 66 chapters, corresponding to the 66 books of the whole Bible. It is divided in two principal parts, the first contains 39 chapters, and corresponds to the 39 books of the Old Testament; the second contains 27 chapters, and corresponds to the 27 books of the New Testament. So intricate and so highly organized in design are these chapters and the arrangement of them, that they compare only to the mechanism of the finest watch; and if nothing else were available as evidence of the divine origin of the Word of God, these designs in the book of Isaiah should serve to convince the most carping of infidels.

To David Baron, Hebrew Christian scholar, we are indebted for some of the striking facts presented below. The second half, Chapters 40 to 66, is to the first half what Deuteronomy is to the Pentateuch; it is to the Old Testament canon what the Gospel of St. John is to the Synoptic Gospels. It begins where the New Testament begins, with the message of John the Baptist, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord!" Isaiah 40:3. And it ends as does the New Testament with a new heaven, a new earth, and righteousness reigning supreme over the world. Quoting Baron:

"The heart and climax of the whole prophecy is to be found in the brief section which forms its inmost centre (chaps. 52, 53, 54) which, instead of a prophecy uttered centuries in advance, reads like an historic summary of the Gospel narrative of the sufferings of the Christ and the glory that should follow.

Taking our position at this central point, we are almost overwhelmed with the evidence of design in the very structure of this prophecy, for on closer examination we find that each book is subdivided into three sections of three chapters each, nearly corresponding to the divisions in the Authorized Version. Thus the middle book is chapters 40-57. The Middle section of the middle book is chapters 52, 53, 54. And chapter 53 is the middle chapter of the middle section of the middle book—forming, as it were, the heart and centre of this wonderful Messianic poem, as well as the heart and centre of all Old Testament prophecy. The central verse of this central paragraph, which begins properly with chap. 52:13, is 'He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.' Isaiah 53:5."

And wonder of wonders, it is as though we have opened with the greatest of care and with the holding of our breath, petal after petal of a beautiful rose until we have reached the very heart of the flower itself! For here we find enshrined as it were with the most careful of wrappings and protection, the one fundamental truth of all scripture, the vicarious atonement of the Lord Jesus Christ, the revelation that He took our place on the cross and died in our stead. There is no escaping it, here it is, enshrined so deep into the heart of the book

that it would seem as though the crassest unbeliever or doubter could not but marvel and believe. It is the very warp and woof of the whole redemptive revelation of God. This is "the stumbling stone", "the rock of offense", against which poor Israel has been batting her head for two thousand years; to the Gentile mind, filled with the stupidities of heathen mythologies, it is only foolishness; but to those that are called, it is the wisdom of God, through which method He is reaching out for human souls in the present age.

THE RESURRECTION IN TYPE

But, we must step aside from this holy ground to consider something else in this passage that God gave us concerning His Son, our Lord Jesus Christ. For this is the month when we celebrate that greatest of all historic events, the Resurrection from the dead of the body of our Lord Jesus Christ, the one crowning victory that sealed for all time the unimpeachable verities of God's predictions. So let us go back to Isaiah 52:13 and read that once more:—

"Behold, my servant shall deal prudently, he shall be *exalted* and *extolled*, and be *very high*."

The Hebrew usage of the words above given in the English translation, is of striking significance. The words in sequence are "Rom", "V'Nisa", "V'Gavah M'od". The plain meaning is that He shall be raised, or lifted up, and then He shall be exalted, extolled or praised; and then finally He shall be raised very high. The Targum of Jonathan admits that the oldest school of Jewish interpreters always claimed that this passage referred only to the Messiah. One writer gives this paraphrase of this remarkable prophecy:—

"He shall be exalted above Abraham; He shall be lifted above Moses, and be higher than the ministering angels."

ECCE HOMO!

And so God begins this very heart of the middle three chapters of the middle section of nine chapters of the second half of Isaiah by announcing to the world with dramatic suddenness, "Behold my servant!" It is the *Ecce Homo* of Pilate's utterance seven hundred years later. God calls out to the world, "Behold my servant, behold the Man of my right hand, through whom I have determined to bring to the world redemption, forgiveness of sins, eternal life!"

Once more hurrying on to leave out so much of precious and soul stirring truth, we narrow our study to the point of the resurrection only; for it is this that we are dealing with now as we approach the time of the memorial of our Lord's rising from the dead. We go back to our phrase, "He shall be exalted, extolled, and he shall be very, exceedingly, high." The old rabbis, I suppose, said much more than they dreamed of when they made the remarkable comment on this verse; for see how true every word of their interpretation has proven to be:— The Lord Jesus Christ truly was greater than Abraham. "Abraham saw my day," He told the Jews in Jerusalem, "and was glad." To Him, as King of Melchizedek, Abraham paid tithes; and surely Abraham could not pay tithes except to one superior to him!

And think how much greater He is than Moses. For does not the writer of the Hebrews tell us, "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house"? Hebrews 3:3. And was it not Moses who gave to Israel the prediction of Deut. 18:15, "The Lord thy God will raise up a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken: . . . And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I shall require it of him." Deut. 18:19. And so He is greater than Moses, the mediator of a better covenant than the tablets of stone on Mount Sinai; He was truly lifted above Moses. And then finally, to quote once more the rabbinical comment, "He became higher than the angels." Again we read with awe and wonder the declaration of the Holy Spirits in Hebrews 1:5.—



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(I Cor. 14:8)

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"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

And now we come to the deepest and most profound of the fulfillments of this amazing prediction; the verse tells us, "*He shall be very high*," "M'od." And now will you turn to Philippians 2:9-11 and read:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

And so here we have the revelation in its fulness, and its fulfillment in such clear crystallized outline that even the fool cannot err. Here is the whole picture of the resurrection given to us in beautiful and startling embryo. First, we read, "He shall be exalted," or as the Hebrew word has it, "He shall be lifted up." Is not this to any honest mind a sure and clear statement of the fact that the Lord's body was to be raised up and taken out of the grave? Then we follow on and we read that "He shall be extolled, or praised, or worshipped." Need we do any more than to turn to such a passage as Matthew 28:17 for corroboration of what we are talking about:—

"And when they saw him they worshipped him."

Or read a few verses before that in Matthew 28:9:—

"And as they went to tell his disciples, behold Jesus met them, saying, All hail, and they came and held him by the feet and worshipped Him."

And so men worshipped Him, they extolled Him, they praised Him, they fell down at His feet to give Him adoration and worship. Do you need any stronger evidence of the fulfillment of this prophecy?

INTO THE HEAVENS

And now we come to the last of these descriptive phrases, "He shall be very high." Will you read the heart-gripping record of Acts 1:9-11:—

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"A cloud received Him out of their sight." And so our Lord went to be with the Father in heaven, to sit at his right hand, until He shall make His enemies His footstool. In other words, He has been lifted very high, exceedingly high. It is more than astonishing, it is heartbreaking, to realize that there are men occupying Christian pulpits who in the face of the overwhelming evidences, still dare to make the Word of God a lie; for they declare that they do not believe the divine record of our Lord's resurrection from the dead, of His glorification, of His presence right now with God the Father in the heavens. What dull minds there are in this world, what stupid minds, and what wilful contradictions of thought against God! The wisdom of the seminaries, the wisdom of the "scholarly" doctors of philosophy, seems only to heighten their folly and fill their minds with the fallacies of man's reasonings.

ISRAEL ALSO BLIND

And there is corresponding blindness on the part of our Jewish brethren. The very feasts and ceremonies that God gave to Israel contain in themselves

the ear marks and innate evidences of the whole of God's revelation, from the Garden of Eden clear through the last triumphant song of the Church redeemed in the Book of Revelation. Because we are dealing just now with the resurrection miracle, let us briefly turn to the Passover, the celebration which above all others epitomizes and adumbrates the life and work of our Lord as the great Paschal Lamb of Calvary. From my father's life story, A MODERN MISSIONARY TO AN ANCIENT PEOPLE, I quote an informative paragraph having to do with the Passover celebration of the Jews even to the present day:—

"Another help to her was that of a thought the Lord gave me at the time when for her sake I observed the ceremony on the first passover night after she reached Scotland. Among other sacred rites performed on the first night of the Passover feast are the following ones: Three cakes of unleavened bread are placed on the table, one above the other with a napkin between them so that each is separate from the other. The head of the family who is performing the ceremonies takes the middle cake and breaks it in halves, concealing one-half under the pillow of the lounge on which he reclines at that meal. Reclining is a symbol of the freedom the Jews gained at the time when God brought them out from the bondage of Egypt. At certain intervals, four cups of wine are served to those seated at the table and at the third cup, the father takes out the half cake from between the pillows, and divides it among the family. I used to perform that ceremony year after year without considering the real reason for doing so, but with the light of the teaching of the Lord Jesus Christ in my mind and heart, it suddenly dawned upon me what it all meant. The three cakes represent Father, Son and Holy Ghost; the middle one, the Son, broken in halves, indicates the body of the Son of God, broken for our sins. Concealing it under the pillow signifies the burial of the broken body, and bringing it forth again at the third cup of wine indicates strikingly the resurrection of the Lord Jesus Christ on the third day.

"When the Lord gave me that thought, I at once with great joy in my heart, explained it to my dear wife and children, showing them that this custom which is being performed by all the Jews over the world from time immemorial, has in it the memory of death and resurrection of the Lord Jesus, and at the same time conveys to us His teaching of a triune God. The early disciples of the Lord Jesus were Jews and they must have instituted this ceremony among their people so that Christ should never be forgotten among them.

"These thoughts startled my wife and she began to search the Scriptures and to talk to the Jews about the Lord Jesus, although she did not confess Him by baptism until two years later, but she could see the truth and she began to mention it in her letters to her brothers and sisters in Europe. They became more bitter and tried on one occasion to have the whole family extradited and brought back to Europe on some false charges."

It is still the custom, and you will witness it if you should be invited to a Jewish home when they celebrate the Passover Supper. This event is to the Jew sacred, and corresponds somewhat in sentiment to the Christmas celebration in the Christian home. But if you should be invited to the Jewish home for the Passover night, you will see that there are three cakes (Matzoth) or discs of unleavened bread; you will see the father take the middle one, break it in two and hide one half under the pillow of the lounge on which he is reclining. You will see him later take back that half cake of unleavened bread, and divide it among the family to eat. Then you may ask the father, Why do you do this? And he will look at you with stupefaction, because he does not know. Some rabbis have tried to explain it by saying that they represent Abraham, Isaac and Jacob. But the question arises, Why is poor Isaac broken and eaten? Every explanation that the rabbis have offered falls to pieces because it really does not explain. Of course it might be a shock if we would tell them that the only explanation of the three cakes is that they represent the Father, the Son and the Holy Spirit, the three persons of the Godhead; that the middle cake represents the Son, broken for us, and we symbolize by the eating of it that He has satisfied us, because we have eaten of Him, exactly as He told us to do in John 6:57.

FROM OUR BOOK ROOM

TRACTS FOR JEWS

We have them. They are brief, to the point, and attractively titled. They are written from 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 stumbling block 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 parallel	\$0.05
A Dialogue, Yiddish-English parallel .....	.05
What Is His Son's Name? Yiddish-English parallel .....	.05
The Voice of Him that Crieth, Yiddish-English parallel .....	.05
Cain and Abel, Yiddish-English parallel .....	.05

WHAT EVERY JEW SHOULD KNOW:

1. What is a Christian? By J. H. Cohn, English or Yiddish .....	.02
2. Was Abraham a Jew? By J. H. Cohn, English or Yiddish .....	.02
3. Don't Go to Jerusalem, By J. H. Cohn, English only .....	.02
4. Son, Remember, By J. H. Cohn, Yiddish or English .....	.02
5. How Many Times Have You Been Born? By Rev. Coulson Shep- herd, English or Yiddish ....	.02
6. A Modern Jew Looks at Jesus, By Rev. H. Einspruch, D.D. English only .....	.01
7. "Doctoring a Doctor", By J. H. Cohn, English only .....	.02
8. An Open Letter to a Rabbi, By Rev. L. Abramowitch, English only .....	.05
9. Thirty-three Prophecies Ful- filled in One Day, By Rev. Charles Bauer, English only..	.05
10. An Astonishing Yom Kippur Prayer, English only .....	.05
11. Do Christians Worship Three Gods? English or Yiddish....	.05
12. Let's Hang the Hamans! By J. H. Cohn.....	.05
13. The Meaning of the Jewish Holy Days, English only.....	.10
14. Behold, the Virgin, By Leopold Cohn, English only .....	.05
15. Daniel's Seventy Weeks — What Do They Mean?.....	.05

These tracts are available to friends of Israel at prices close to, or even below, printing costs. We would gladly, as the Lord would enable us, send unlimited supplies free of all charge, were it not that we wish to avoid waste in unwise distribution.

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

....., 19.....

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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.....

443

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

Out of the Mail Bag

As Others See Us

A word first for our dear brother, Dr. Cohn, to say that among the various missionary magazines that come to our home, there is one outstanding one for its spiritual tone, and that is THE CHOSEN PEOPLE.

As always, when the January issue arrived, every thing stopped until it had been read carefully cover to cover. And I am sure those of your readers everywhere who love the Lord and His people Israel realize the truth of your dear editor's statement that few indeed know the travail of soul that goes into the getting out of the monthly.

But some of us do, I think; for unless this were true, and much travail were not experienced by him, neither would the message do for the readers what it does. To those of us whom God has taught to put Israel FIRST, in praying, in giving; and in speaking to others concerning Christian work, putting our responsibility to Israel as a FIRST responsibility, to us, I repeat, this little paper comes as a messenger from God.

My own experience is this, always, and was particularly true with the January issue, that the Spirit of Prayer descended as a cloud completely enfolding me; and how God gives the light as to what to pray for! And for whom to pray most earnestly at that particular time!

While we think we are Gentiles ministering to the Jews we are confronted by the mighty fact that we are Gentiles STILL BEING MINISTERED TO BY THE JEWS. Praise God for Dr. Cohn, and farther back, for his dear father!

* * * *

I am sending once more a small sum for you to use as you think best in your work. I wanted to send it in time for Christmas but I am not as well even as usual, and was not able to attend to it.

I wish I could find words in which to tell you how much help and comfort I find in THE CHOSEN PEOPLE. I don't know what I

should do without it. I have failed much in the last year and find it harder all the time to get along alone, and the little magazine helps me to look for the soon coming of our dear Lord. I pray daily for His coming and that He will keep me ready. I think often of your dear father, and his kind letters to me. Your letters, too, are a comfort to me. It is very hard to be so old, sick, and all alone as I am, and these things are helps the dear heavenly Father sends me.

Whenever you pray will you please remember and pray for me—that God will strengthen my body and help me to trust Him more “What time I am afraid.” I cannot seem to keep from being very much frightened nights for fear of an air raid. Nights we have to black out are very lonely and full of fear. I wish THE CHOSEN PEOPLE might have a sermon by you each month on world conditions and the return of our Lord.

* * * *

I read THE CHOSEN PEOPLE with deep interest, only it wrenches my heart when I read of those so much worse off, who haven't even a country they can call their own, and I am so helpless to give them aid financially. All that I have to give now is my prayers and sometimes they seem so futile when people are crying for food and shelter. And yet — has He not provided for me. Oh that my faith may be strengthened so that I may help others to believe in His omnipotence!

Am passing my copies of THE CHOSEN PEOPLE on to others as I get them read. Thank you for sending them in faith.

Morning and night (and sometimes in between) I have a session on my knees with God. Surely He will answer my prayer and show me the Way!

May God bless you and your co-workers and hasten the day when His kingdom shall come on earth, as it is in heaven! Amen.

SEARCHING FOR THE EXPLANATION

But the puzzle still remains, and no Jew can explain it; how did this strange custom creep into Jewish life? And we think that we have the answer, although we have no historic evidence to substantiate our theory; it is only a theory, but it may have value because of the circumstantial evidence involved.

We do know that in the early days of the apostolic era, the Christian Jews were still considered by the unbelieving Jews as a part of the synagogue. There were several sects among the Jews in those days, but all were one when it came to the synagogue worship and to national recognition; there were for instance the Pharisees, the Saducees, the Hellenists, the Essenes, all of them with various shades of belief; but all were considered a part of the composite whole of Judaism. And so it was that the Christian Jew found his place in those early days, in the synagogue. Certainly we read that men like Paul, and Barnabas, and Peter, whenever they went about in their missionary journeys, invariably centered their messages and their activities in the synagogue; and we find over and over again that they reasoned with the Jews in the synagogue. It was not until possibly the third or fourth century, with the rise of the Romish papacy, and the consequent preponderance of Gentile influence, that the Jews as a nation became aware of hatred against them on the part of these Gentiles who had, by a hocus pocus pronouncement from Constantine, become “Christian” over night. Of course they had never been converted, but over them had been plastered the label “Christian”. The old Satanic hate for the Jews still persisted in these unregenerate Gentile hearts, and such hate was expressed freely and brutally, and under the aegis of the “Christian” church, which of course was nothing but Romish assumption. When the Jews as a nation saw these tragic happenings, and realized with a thud that this new “Christianity” meant nothing else than the destruction of the Jews, it was then that they declared a religious ostracization against all Jews who accepted Christianity. And so from that time on the accession of Jews into the Church of Christ began to dwindle, until it relapsed into final eclipse.

CHRISTIAN JEWS STILL KEPT THEIR FEASTS

But is it not fair to assume that those early Christian Jews kept many of the Old Testament celebrations, much as we in America might keep the Fourth of July, a National independence memorial. And so it was that the Passover was still kept in the homes of these Christian Jews, year after year. But now instead of keeping it as a reminder of the great Paschal Lamb that was to come and was to be slain on Calvary's hill, the Passover Supper became a memorial looking back not only to redemption in Egypt, but to that far more excellent redemption at Calvary. Was it not this that our Lord meant when (I Cor. 11) He told them on the occasion of the Last Supper, “This cup is the New Testament in my blood: this do ye, as oft as ye drink it in remembrance of me.” As oft as ye drink what? Certainly, none other than the Passover cup, for it was the Passover Supper. And so, the instruction is simple; whenever, hereafter, they are going to drink this Passover cup, they will no more look forward to the Messiah to come, but rather they will look backward to the Saviour already having come, and having accomplished that which His Father sent Him to do, that is to die on the Cross of Calvary. Just see how clearly this is enunciated when we read the account of the Transfiguration in Luke 9:28-35; Moses and Elias appeared and talked with the Lord Jesus Christ; and what did they talk about:—

“Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.” Luke 9:31.

And so the Christian Jew would continue his Passover celebration year after year, but it would be always in memory of that event of all events which took place outside the city of Jerusalem. Is it not a plausible thing to believe that it was these Jewish Christians who introduced the practice of taking three cakes of unleavened bread to represent the Father, Son and Holy Spirit, the Triune God? And is it not reasonable to believe that they went all the way

with this symbolism by having the middle of these unleavened cakes broken to represent the sacrifice of the Son of God, whose body was broken for them? This is what the Lord told them in I Corinthians 11, "Take, eat, this is my body which is broken for you: this do in remembrance of me."

And so perhaps the custom of these early Christian Jews spread through all Judaism in a sort of unconscious or subconscious contagion, and down the ages it has come to the present day, and no Jew can explain how this custom got there. Suffice it to say however, that many a Jew has been brought to a saving knowledge of our Lord Jesus Christ when this striking fact and symbol has been brought to his attention. This is the tragedy of the Jewish people today, that "to them were committed the oracles of God", but of all peoples they are the most ignorant of the contents of those oracles. It is the old story which Russell Conwell used to tell in his famous lecture, "Acres of Diamonds"; the poor farmer left his barren acres to search the world for a fortune, only to find after years of heartache and disappointments, that on his own rocky soil there was a diamond mine which proved later to be the most valuable possession in all the world, the world famous Kimberly mines. And so Israel has the acres of diamonds, the precious jewels, priceless jewels, hidden in the one Book which God has preserved for these well nigh four thousand years. In that Book there is life, there is deliverance, there is redemption for Israel. But alas, Israel does not know, and Israel goes hungry, gaunt and emaciated through the world, searching for deliverance, but finding none. Sooner than even the most rebellious of the Jewish rabbis can believe, Israel will return to her barren acres, and find the greatest discovery of all the universe; she will find the priceless possession that God gave to her in the Lord Jesus Christ. And what a wonderful day that will be not only for Israel but for the entire world! The world truly groaneth for redemption, and that redemption can only come through Israel. May God hasten the day, for our world is in desperate plight.

And so this is the message of the Resurrection, that we want to bring to you at this time. May it be used of God as the means of comfort, assurance and blessing to each one of us as His child.

THE LORD BLESSES YOUR MISSION

As you will see from the pages which follow, the work of the Lord entrusted to your hands and ours, continues with ever increasing manifestation of His blessing and guidance. Your regular and generous support, your faithful friendship, your patience with us in our failings, these things hold up our hands far more than you may ever realize; we count on them and we need them daily as we go about our tasks seeking only to honor Him Whose we are, to make Him known and loved in the hearts of His beloved people, Israel.

The new book, THE SURE WORD OF PROPHECY, has met with a remarkable demand, and uncounted blessings will follow wherever that book goes. At least we can be of this much service to the Church of Christ, His precious Body, in passing out this powerful witness in these closing hours of the world's Saturday night. The combined testimony of these world known Bible teachers, many of them beloved in the homes of thousands of the Lord's people — such a testimony is of incalculable value in these days. The testimony is united, there are no controversies, and yet through it all there is a diversity of thought and personality. May the Lord continue to bless the circulation of the book. We ask every reader of ours to give wings to this marvelous testimony; for surely it has been brought into the Kingdom for this crisis hour of world history.

Ever faithfully yours in behalf of Israel,

J. Hoffman Cohen

Jewish Notes

A manifesto signed by all the Swedish bishops was published in Sweden on 3rd December. The protest reads:

"It is with dread and horror that we have recently learnt how an un-Christian-like racial hatred, which like a death-bringing plague has scourged many lands on earth is now expressing itself in revolting deeds of terror close to us in our Scandinavian peninsula." The message adds: "People must undergo the heaviest suffering, not for any misdeeds they have committed—they have not legally been accused of any misdeeds—but solely because of their racial origin. It is our duty as Christians and human beings to do everything in our power to help these poor victims of this hatred. Even if we are not able to do much to assist these unhappy beings, we can and should keep them and their suffering in our hearts. We, the Bishops of the Swedish Church, call upon you, our Christian brethren in Sweden, in God's name to include these our tortured brothers of Israel's tribe in your prayers."

The Free Churches of Sweden have issued a statement identifying themselves with the action of the Bishops.

—International News Sheet

* * * *

Old persons, children, infants and cripples among the Jewish population of Poland are being shot, killed by various other methods or forced to undergo hardships that inevitably cause death as a means of carrying out an order by Heinrich Himmler, Nazi Gestapo chief, that half the remaining Polish Jews must be exterminated by the end of this year, according to a report issued today by the Polish Government in London.

The report, some details of which have been printed recently in Palestine newspapers, said the only Jews being spared in Poland were the able-bodied who could provide "slave labor" for the German war effort.

As an instance of the rapidity with which the Jewish population had been cut down, either by evacuation to Nazi war factories, deaths from disease or by liquidation, the Polish officials said only 40,000 October ration cards had been printed for the Jews in the Warsaw ghetto, where the population last

March was 433,000. This had been a reduction from 130,000 ration cards in September for the Warsaw Jews.

Declaring that the Nazi program to reduce the number of Jews in Poland by 50 per cent this year was a "first step toward complete liquidation," the report said:

"The most ruthless methods are being applied. The victims are either dragged out of their homes or simply seized in the streets.

"The Germans have mobilized a special battalion under the command of S. S. men and these are characterized by their utter ruthlessness and inhumanity. The victims when caught are driven to a square where old people and cripples are selected, taken to a cemetery and shot there.

"The remainder are loaded into goods trucks (freight cars) at a rate of 150 to a truck that normally holds forty. The floors of the trucks are covered with a thick layer of lime or chlorine sprinkled with water. The doors are sealed.

"Sometimes the train starts immediately on being loaded. Sometimes it remains on a siding for two days or even longer.

"The people are packed so tightly that those who die of suffocation remain in the crowd side by side with those still living and with those slowly dying from the fumes of the lime and chloride and from lack of air, water and food.

"Wherever the trains arrive half the people are dead. Those surviving are sent to special camps at Treblinka, Belzec and Sobibor (in Southeastern Poland). Once there the so-called settlers are mass-murdered.

"Only the young and relatively strong people are left alive for they provide valuable slave labor for the Germans. However, the percentage of these is extremely small, for out of a total of about 250,000 resettled, only about 4,000 have been sent to do auxiliary work on the battle fronts.

"Neither children nor babies are spared. Orphans from asylums and day nurseries are evacuated as well.

"Thus under the guise of resettlement in the east, the mass murder of the Jewish population is taking place."

the question by asking if there is any scripture which says that the Church will NOT go through the tribulation. But no intelligent person should put such a question. Scripture does not teach by negations. If it did we might ask if Scripture says that the Church will NOT go through purgatory? It does not. Will the Church then go through purgatory? This is neither truth nor reason. A much more sensible question is, Does Scripture say the Church WILL go through the tribulation? It does not. Who dare say it will? Paul in the earliest reference in his Epistles to the rapture says, "Ye turned to God from idols to serve the living and true God and to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come" (I Thess. 1:9,10). Our tribulationist friends reply to this that there is a difference between the wrath to come and the tribulation and that Christ delivers us from the wrath but not from the tribulation which will be over, and the saints, after passing through it, will be delivered before the vials of wrath are poured out. However, it can be shown that the tribulation and the wrath are concurrent and that exemption from one involves deliverance from the other. The tribulation will ensue when "the abomination of desolation is set up in the holy place." They will be slain who refuse to worship the image of the Beast (the Abomination), while it is said of the wrath, "and the first (angel) went and poured out his vial upon the earth and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them that worshipped his image." (Rev. 16:2) From these two references it is clear that both the Tribulation and the Wrath begin when the Abomination is set up in the Temple,

and both will continue during the last half of Daniel's 70th week, (three and a half years). The meaning is clear—the Church will be delivered from them both. It is futile to refer to Matthew 24 to cancel this. Why apply the "elect" mentioned there to the Church which was not in existence, and not to angels or Israel which were? There is much in the context to show that Israel is there referred to as the "elect", for the whole background of the prophecy is Jewish. We have the Temple and the Sabbath Day—all identified with Israel and not with the Church, the former being an earthly people with an earthly inheritance, and the latter being a heavenly people with a heavenly inheritance. The Judgments of the Tribulation are for Christ rejectors, Jew or Gentile. How can those who have kissed the Son be condemned with those who spat upon Him? It is unthinkable. In the Pre-Tribulation Rapture view there is room for the Judgment-Seat of Christ and the Marriage Supper of the Lamb. These proceedings will require much time and we may be sure that the Lord will not hurry through affairs of such solemnity and importance. It is impossible to conceive of any other time than the interval between the Rapture of the saints and their Appearing with Him in glory, when the matters that await judgment between the Lord and His people, and between saint and saint, could be disposed of judicially. In the Post-Tribulation view, which makes the Coming of the Lord for His own and His appearing with them in glory, practically one event, there is no possible room for the Judgment Seat of Christ and the Marriage of the Lamb. Much more could be said, but we believe that we are on solid ground when we exhort the Lord's people to be on the lookout for their Lord from heaven and to "comfort one another with these words."

Incidents In The Work

"WHAT CAN WE DO?"

OVER and over again our friends are asking us frantically the above question. Many of them have been horror struck and sickened at heart beyond their own power to describe, when they have been reading of the almost unbelievable savageries to which the Jews in the Nazi occupied lands are being subjected. "It makes my heart sick to the very core" wrote one of our friends, "and I find myself driven to my knees as I implore God to have mercy. But what else can I do? It does seem that something can be done and something should be done to stop this orgy of massacre and torture. Tell me what to do and I will do it."

And from the saddest depths of our heart we can only answer the dear child of God, this is the most important thing you can do—pray! And keep on praying, for God wants us to be importunate in our prayer to Him in Israel's behalf.

For the moment nothing material can be done; there is no possible way to get money into the hands of these miserable victims of demon hate; there is no way whereby we can rescue even one family from the clutches of Hitler's maw. But we can leave Hitler and his horde to the hands of a just God. There must be a day of reckoning for this unspeakable fury of hate and brutality.

WHEN HITLER COLLAPSES

But, there is coming a day, and it may be sooner than now looks possible, that Hitler will collapse, the Nazi regime will come to its day of reckoning, the hordes of Satanic hate will be driven into the rat holes from where they came; and in that day literally millions of pitifully helpless Jews, men, women and children, many of them perhaps stark mad with the insanity of what they have been through, these will need such an outpouring of Christ-ministry and binding of wounds, that the need can hardly be measured in dollars and cents. For that day you can help us to store up the reserves we will be needing. For the sake of crystalizing the matter, let us call a new fund "Post-War Refugee Relief." No sooner shall the first trumpet of

peace reach our ears, than we hope in God's good mercy to hasten across the water, taking even a Clipper if need be; we want to be among the first to go to those poor bedevilled creatures who will be living in conditions almost unthinkable, and say to them "Here is money that true Christians from America have allowed us to bring to you, because they love the Lord Jesus Christ and want to help you in your hour of need."

The Lord only knows what such a testimony will mean in that staggering hour of world history. The Lord only knows whether such a move at that time might not bring with it a harvest of thousands of Jewish souls won to Him, Jewish souls that may go like heralds of fire, through all parts of Europe preaching the saving Gospel which found them in the depth of their misery and starvation.

But to do all this requires the careful husbanding of our resources now, not to wait until the last desperate moment and then appeal frantically for funds — such a time may indeed be too late. But if we look ahead now, we will show ourselves far-sighted statesmen of the kingdom of God. Already many secular relief societies, both in Europe and America are beginning to formulate plans for post-war relief activities in the most disastrously wrecked parts of Europe. Shall we as the Lord's children be one whit behind them in future planning? Shall it be true of us that the children of this generation are wiser in their day than the children of light?

This is the answer to the question "What can we do?" What prompted the writing of these lines was the receipt of a letter telling us that the writer was enclosing a draft for \$2,000 to be used for just such a purpose as this, to help some Jewish family who has been the victim of Nazi outrages, to bring such a family to America, if possible, to reestablish them and give them a chance to be human beings once more. This friend tells us, "If you cannot do this job immediately, at least the time will come when you can; so here is the money."

We pass this on now to our devoted and faithful friends, who are weeping

with us in behalf of Israel, and who see eye to eye with us as we face these staggering problems. We are here to serve you and shall do all in our power to make every dollar produce one hundred cents of results for the Lord.

CHRISTMAS 1942 IN BUENOS AIRES

Some extracts from a report
by our missionary

REV. EMANUEL LICHTENSTEIN

Yesterday we celebrated Christmas in our Mission's Home. Already today I send you a short report and the enclosed snapshot in case you may use it in the review "The Chosen People."

Our celebrating was still more beautiful than I ever had hoped. Specially there are four points which I have to reveal that caused the incomparable beautiful success of our first Christmas festival in Buenos Aires.

1. At the head of all, I mention the special Grace of our Lord Jesus Christ Who was with us in this occasion the same as in all our actions of the last year.

2. Beside the great moral help which gave us the Iglesia Luterana Unida this time as well as in all former occasions, we had the great pleasure to receive from her very rich packages with food for all the families which I proposed to Pastor Armbruster.

3. Just before Christmas came the money from the American Board of Missions to the Jews. This gave me the possibility to help with money and food in all the cases where the need seemed to me the biggest one.

4. A special help came from Miss Isabel Reinke. I could use this money to make our festival a specially solemn one. So she gave me \$ arg. 100. to buy a Christmas tree and to give more to drink and to eat as we do usually when we meet in the week. Beside of this money, she gave money presents to some persons of our circle; so our friends had a double pleasure, for they had also received the money from the American Board.

* * * *

I live still under the impression of yesterday's Christmas festival, and I think of the words Pastor Armbruster wrote to you at the opportunity of the inauguration of our Mission's Home, that it becomes true again that our Belief is too small. Yes, I have to

admit the Lord blessed us also this time more than I ever had dared to hope.

This time we had asked our friends to tell us in advance if they liked to take part in our Christmas festival, in order that we could prepare us properly. Seventy-six persons announced their coming. This is a big number if you think that many of our friends are at the moment out of town because of the great heat which reigns usually during the Christmas days.

On the right hand stood our beautiful Christmas tree with the English written inscription: FIRST CHRISTMAS of the Buenos Aires Mission Station of the American Board of Missions to the Jews, Brooklyn, N. Y.

We opened the celebration with a general song. I read the Gospel of Christmas (Jesaja 9:5-6 and Lucas 2:1-14). Then Pastor Rammer of the Iglesia Luterana Unida offered prayer in German language. Pastor Armbruster was obliged — already long ago — to go out of town to one of his churches. So we were very sorry not to be able to greet him in our gathering.

Our brother Hans Georg Recht found touching words about the fact that with the help of the Lord we could celebrate such a beautiful Christmas Day under the protectorship of the American Board of Missions to the Jews. After another general Church Song, we heard Christmas Songs presented by Mrs. Stephanie Mauthner, accompanied on the harmonium by our secretary, Mrs. Grete Hirschberg. Then Mr. Georg Fuerth, whom I was allowed to take out of the concentration camp in Vienna as your Missioner under the promise of his immediate leaving the country, this same Mr. Fuerth played four little violin pieces. From the artistic point of view, this was the culminating point of the evening, because he is a real artist; Mrs. Fuerth accompanied him at the Harmonium.

With the German Christmas Song: "O Tannebaum, O Tannebaum" we finished our festival. After having finished so with the official part of the festival, we began our Christmas tea, served by ladies of our circle. This day it was not extremely hot, only a little more than thirty degrees of Celsius. Because of the ventilators it was still more agreeable to be in the hall. One has been put to our disposition

Joseph likewise is an historical fact and a typical and prophetic figure. Yes, he is one of the most outstanding types of our Lord Jesus in the Old Testament. Rejected by his brethren, sold into Egypt, he is providentially installed as prime minister. Then famine, sorrow and terrible tribulation overtake his father's house and those same brethren who had so cruelly betrayed and sold him. After allowing them to suffer the due reward of their sin and to endure short but sharp tribulation, he revealed himself in all the dignity of his royal position to his penitent brethren and set them up in the land of Goshen, the land promised by the king, the promised land in Egypt.

Our Lord Jesus Christ was rejected by His brethren. They sold Him as Joseph's brethren sold him, into alien hands. For two thousand years He has been absent from this world. He is associated with God the Father in rulership on the heavenly throne. When the Church is removed from the earth the Lord's dealings with His brethren in the flesh will begin. Terrible tribulation will have come upon them. Anguish and agony will be their portion. Then will the Lord descend from heaven with all His saints. He will reveal Himself to His brethren. They will repent at the sight of Him whom their fathers pierced, and own Him as their once rejected Lord. He will fulfill in glorious completeness the promises made to the fathers in the land of covenant promise.

III. IT IS INVOLVED IN THE HEAVENLY CALLING OF THE CHURCH

Failure to distinguish between Israel, the earthly elect, and the Church, the heavenly elect, has led to endless confusion. In Scripture, the hope and expectation of the Church is always

directed heavenward while that of restored Israel points to earthly future blessedness. It was not until after the death and resurrection of Christ that the Church began. In the purpose of God, it existed before all worlds; but as to its actual existence on earth, the Church was formed by the descent of the Holy Spirit on the day of Pentecost. Those who till then had been individual believers, disciples of Christ, were by the descent of the Holy Spirit incorporated into one body. The Church is the body and bride of Christ. It is the habitation of the Holy Ghost. Its calling is a heavenly one. Its portion and its hopes are heavenly. Its continuance here is only to represent Christ, and show forth the riches of the grace of God. When its formation and purpose are completed, it will be removed to its own heavenly sphere, and God will then begin to deal in judgment with the earth.

To ignore the plain teaching of the Word of God as to the place and purpose of the Church in this age, and to shut our eyes to the similarly plain teaching as to the place and purpose of Israel in the age to come, is to land ourselves in hopeless confusion.

It is this refusal to rightly divide the Word of Truth, that has caused some to assert that the Church must go through the great tribulation. Yet, in the Epistles specially written for the guidance of the Church, there is not a word about the great tribulation. Is it likely that, if the Church is to pass through this awful time, the Epistles that deal with the peculiar character of the Church and its destiny should have nothing to say on the matter? Nothing is said because the Church has nothing to do with it. It is designated "the time of Jacob's trouble," and when God puts a label on anything it is well to recognize it. Some imagine they have disposed of

speaks only of what will happen to "the tribes of the earth"? What He says is to occur immediately after the tribulation is that "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (vss. 29,30). It is impossible to fit the blessed hope of the Church into this framework. Such considerations warrant us in speaking of the second coming of Christ as being in two stages. The first stage is in the AIR for His saints; the second stage is on the EARTH with His saints. Never once do the Epistles speak of the Lord coming as King, but they do speak of the coming of the Lord the Savior. He is never the King of the Church, but He is the King of Israel and the King of kings, while He is the Lord of the Church and the Savior of the body. It is a remarkable fact and a sure evidence of inspiration that the Epistles never speak of the coming of the Son of man, but the Synoptic Gospels always do. All the writers of the Epistles, except Paul, had heard the Lord speak repeatedly of the coming of the Son of man. Yet not one of them uses the phrase so familiar to their ears. It ceased to be used from the stoning of Stephen and never occurs again till it is found in the Book of Revelation where the Lord is seen as Judge, agreeable with His own words, "All judgment is committed unto the Son" — because He is the Son of man. It is beyond doubt, therefore, that the coming of the Son of man spoken of in the Gospels is not the coming of the Lord of which Paul speaks. Every detail of the coming of the Lord from Heaven is omitted from the scriptures which tell of

His coming as the Son of man. For example, in the latter there is no mention of the resurrection of the dead and the catching up of those who are alive and remain; no mention of anyone's being changed in a moment, in the twinkling of an eye. While in the former there is no mention of the Anti-Christ, the abomination of desolation, the tribulation and the regathering of Israel. The rapture of the saints is not therefore a pious imagination or theological invention. It is a plainly revealed hope of the people of God in this age.

II. IT IS TYPIFIED IN THE OLD TESTAMENT

Enoch was called of God. He lived in a time antecedent to the flood, when shameless sin abounded and human depravity sent its nauseating stench up to the throne of God. Although living in such an environment, Enoch not only stood aloof from the hideous sin around him; he walked in practical holiness in fellowship with God. His walk and his words were pleasing to God and this blessed intimacy ended one day when he found himself suddenly, and without dying, in heaven with God. The Lord had translated Enoch from earth to heaven. The Church has been set up on earth as a witness and a warning. She is to witness to her absent Lord as the only Redeemer of men and to warn a wicked and pleasure-loving age of coming judgment. The Church, like Enoch, is to walk the path of separation, to walk with God and show forth the glory of His presence in a people bought with His precious blood. There is a limit to her presence among men. Like Enoch, the Church will be translated, the dead in Christ will be raised, the living saints will be changed and together caught up to meet the Lord in the air. The Church will be taken into the place that Christ has gone to prepare for her.

for the summertime by Miss Isabel Reinke, and the other by the house which sends us always our coffee. Because it was a festival, we offered first ice cream, then coffee. We gave Christmas cakes with nuts and also sweet little cakes of an Hungarian confectioner's shop of the place.

Finishing the whole afternoon, we distributed various toys for the children, and for those who could not be present at our children's party on Christmas Eve, sugars, sweets and packages with food. I tried by small attentions to make the festival still more unforgettable to many of our friends. The festival began at 5:00 p.m. and ended after ten o'clock in the evening. The mood was a sacred one and worthy of our Lord's birthday.

So our first Christmas passed. When one year ago we were on the unsafe sea — unsafe by war men and submarines, and when we complained so very much, that the Christmas was celebrated on board with drinks instead of prayers, we could hardly have dreamed, how beautiful it would be this year. May the Lord give that Christmas 1943 will take place in peace.

Blessings in Buffalo

The work of the Buffalo Branch of the American Board of Missions to the Jews is being carried on with God's blessing upon it.

While Mr. Machlin is giving most of his time to Bible Conference work, visiting other cities in behalf of the Jews, God has given us one who is able to carry on and continue the work in Buffalo. We are glad to report to our readers, and especially to the friends of the Buffalo Hebrew Mission, that last month the Lord enabled us to see the actual results of seed sowing; seeds planted many years ago have come to fruitage. Mr. Wilson had the privilege of baptizing two who used to attend the Sunday School and various classes at the Mission, and now they have finally yielded their hearts fully to Christ, and have been buried in baptism.

We are glad that the Lord has also manifested His blessing upon the testimony of Brother Wilson in reaching another soul who came through inquiry and was really anxious to find the truth, and after months of reasoning with her from the Word of God, she, too, yielded herself to Christ, and

was baptized. May we ask you to continue in prayer for Brother Wilson as he goes from house to house in personal work, and as the Shepherd of Israel is mailed out month by month to over 1200 homes in Buffalo. Pray that the Holy Spirit may stir up the hearts of many that they, too, may find Him Whom to know aright is life eternal.

From Far Off India A Letter Of Gratitude

(JUST AS RECEIVED)

Gospel Hall
Mankaram, India

Dear Brothers and Co-workers
in the Lord:

I got your kind and unalloyed "Chosen People" yesterday. It is a very good edification to us. We honorary workers (Tillers) joined together and read the epistle minutely. In the first part it is said that you are getting burden of letters day by day. We think that you have much burden daily, yet we are very grateful to you all as you send us. We (Hindus) came to Christianity for the past thirty-two years and doing our Master's work among Christians (very few) and Hindus giving them tracts, leaflets, Bibles, food, and clothes with what we have in our hands from our Cultivation Acts No. 35. We are conducting house meetings and conventions. Every year we have two big Conventions one on April and the other on August. Thousands of people will be invited. In that Convention we will give food to all the people for five days Bible and clothes to the very and needy people who are not able to buy. Please remember us and our works in your intercessory prayers and tell your redeemed friends about us and the works. We remember you all in our prayers and write us just as the dear Lord guides you.

Yours in Christian Fellowship,
M. V. David.

Our London Letter

From our Missionary
MRS. MARIE AWERBUCH.

Dear Brother Cohn:

I was so sorry to hear of the passing away of Brother Englander. I remember when my dear husband and I were in America, guests in your Mission, how much we enjoyed Bro. E. singing in Yiddish; now they sing to-

gether with my husband the song of Moses and the song of the Lamb.

One Sunday evening when I returned from the Bible-Class it was very dark and raining heavily, I had to take the bus not to get too wet. When I stepped in a lady was asking me: "Is that Petherton Rd.?" I said: "No, but I am going there and will tell you when to get off." "How nice, then I am not alone", she said. I noticed that she is a refugee, and asked her where from she comes. "From Belgium", she replied. When we got off, the rain was still pouring but I felt I have to see her home as she seemed so lonely. She was very touched and on the way she told me all her troubles. I could tell her Who loves her and asked her to come and see me, what she promised to do. I was wet through and through, but glad to have met this dear soul.

"I AM GLAD I LOST ALL"

We had two very nice Bible-Classes with Mr. Rad, he explained to our friends John 17. and the Lord gave His blessing. One refugee said to me: "When I was in Vienna and had a good position I never had time, nor

desire to think of God, but after I have lost everything I have found here in England a far better treasure, the Word of God, it gives me such a comfort and I am glad to have lost all that perishes, because what I have now is incorruptible. I am so sorry I have known Mr. Awerbuch only a short time, but he helped me a lot to treasure God's Holy Word, he lived what he preached."

One Sunday I invited a couple from Vienna to have lunch with me. It was a nice day and I asked them to come to the cemetery for a walk. At the grave of my dear husband, I have put a vase, it looks like a stone, with the inscription in Hebrew: My Redeemer Liveth. I could talk to them about the Redeemer how precious He was to my husband and about the resurrection. They listened so attentively and said: "It is easy to die with a faith like yours is!"

I have no New Testaments (Dr. Einspruch's translation) and my Jewish friends are so anxious to have it.

With Christian greetings

Yours sincerely,

Marie Awerbuch

SUMMARY OF CONTRIBUTIONS

FROM FEBRUARY 1st to FEBRUARY 28th, 1943

Covering Receipt Numbers A91145 to A92654; B96087 to B98145

General Fund	\$22,056.18
"The Chosen People"	221.95
"The Shepherd of Israel"	78.50
Children	40.00
Dispensary	15.00
Poor Fund	338.76
Philadelphia Branch	565.89
Pittsburgh Branch	226.25
Columbus Branch	125.01
Buffalo Branch	224.00
Los Angeles Branch	622.65
Seattle Branch	61.50
Hewes Street Account	56.00
Overseas	1,032.63
Literature Fund	129.50
Education Fund	42.00
American Translation of Yiddish New Testament	40.50
Congress Book	257.25

Total.....\$26,134.07

Received at our Canadian office, 39 King William Street, Hamilton, Ont., Canada, from February 1st to February 28th, 1943, covering receipt numbers 2636 to 2792\$913.10

The Rapture Of The Saints

An address delivered by Rev. W. M. Robertson, at the New York Congress on Prophecy, November 1-8, 1942. Dr. Robertson is pastor of the Metropolitan Tabernacle, Vancouver, B. C., Canada.



Dr. Robertson

VARIETIES and vagaries of prophetic interpretation are unsettling the saints and leading to conflict and confusion. In the midst of such conditions, it is well that we reaffirm those great prophetic truths that have meant so much to the people of God and especially in the light of recent attacks made upon them. I propose to speak to you now on "The Rapture of the Saints." The word "rapture" does not occur in Scripture any more than the terms "trinity" or "substitution", but like these terms, it expresses scriptural truth. The English word means "to transport to a state of happiness" and comes from a Latin word, rapio, "to seize quickly or suddenly" or "to snatch away." In I Thess. 4:13-18, where we have the account of Christ's coming for His own, we read that they are to be "caught up" (vs. 17). The Greek words here mean precisely "snatch up suddenly." From this we derive the term "rapture."

I. IT IS REVEALED IN THE NEW TESTAMENT

That final phase of the second coming of Christ, known as the Epiphany, is foretold by the Lord Himself in Matthew 24 and is to be preceded by a series of signs. After the preaching of the gospel of the kingdom to all nations, the first sign is the setting up of "the abomination of desolation" in the holy place spoken of by Daniel the Prophet. The second sign is "the great tribulation," the time of Jacob's trouble, at the height of which the Lord will come for the deliverance of Israel. Yet when we turn to the Pauline Epistles we find the apostle urging the saints to look for the Lord Jesus the Savior, without any signs preceding His coming. The reasons

for these two different lines of prophecy is that when the Lord spoke of the coming of the Son of man, the full mystery of the Church was not yet revealed, but after it was revealed to Paul, to him was also revealed the removal of the Church by translation. No one can possibly confuse the two accounts of the second coming of the Lord, who recognizes the fact that the Lord in Matthew 24 was taking up the threads of Old Testament prophecies regarding Israel, whilst Paul, by subsequent revelation, deals with what is never found in Old Testament prophecy, viz., the removal of the Church which came into being when Israel was temporarily set aside because of unbelief. When the Church is removed the prophecies of the Old Testament and of Matthew 24 will receive fulfillment. Divine interventions are necessitated by what precedes them and by what follows. The Church came into being when Israel apostatized. And as the gifts and calling of God are without repentance, Israel must be restored before the covenant mercies can be effective. But the Church is still on earth, therefore God must intervene for its removal before He can fulfill His promises made to Abraham and his seed forever. The dispensation of grace must end by divine intervention before Israel can be restored nationally. Those who will have the Church pass through the great tribulation and who appeal to Matthew 24 for proof, should note one significant fact in that chapter. Our Lord distinctly tells His disciples what is to occur "immediately after the tribulation of those days." That is precisely the point at which our friends locate the resurrection of the saints. Is it not then a matter of profound significance that the Lord Himself does NOT locate the resurrection at this point, or locate there any event that is to happen to His saints, but