

THE DEVIL IS BUSY

There is a fresh outburst of Jew-hate. It is pouring over our land like lava from a volcano. Astonishing falsehoods and even obscenities are being paraded with the assured solemnity of sober truth. This follows the familiar Hitler pattern, as frankly revealed in his book, *Mein Kampf*, "When you tell a lie, tell a big one; because the general public is so stupid that the bigger the lie the more surely they will believe it!"

The answer for the child of God is along two lines, Faith and Works. First, believing earnest prayer that God will overrule the evil purposes of those who would engulf our country with the same demon hate that now is the curse of Europe; secondly, Works. Answer the barrage of this hate-propaganda by a counter-barrage of enlightenment. We earnestly urge you to secure as much material as you can effectively distribute, and give it wide dissemination. It should be distributed by the hundreds of thousands of copies.

Here is what we suggest:—

1. **THE TIME OF JACOB'S TROUBLE.** "Why Do People Hate Us So?" by Dr. Louis S. Bauman. Easily the most heart searching and exhaustive exposition of world hate for the Jew today -----\$.35
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American Board of Missions to the Jews, Inc.

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THE CHOSEN PEOPLE

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

Ps. 121:4.



JOSEPH HOFFMAN COHN, *Editor*
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Salutation

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

Dearly beloved friends:—

"Let the redeemed of the Lord say so." Psalm 107:2. So overwhelming was the response from our Chosen People family, to the March issue, and so unanimous were the demands that we continue the exposition of God's Word having to do with the end times, the Armageddon war, the restoration of Israel's inalienable heritage, the place of Gomer, of Meshech (Moscow), the final coalition of the Northern kingdoms, etc., etc., that we have no choice but to go on with the setting forth to our friends of God's program for these closing days of an age reeling with frightful abandon into the greatest catastrophe of all history. Therefore, in the next issue of "The Chosen People," the May number, we will go into fuller detail concerning the "End of the days." Daniel 12:13.

However, at this particular time we feel we ought to write something in these pages concerning that which just now naturally occupies and indeed should monopolize the thinking of every child of God, and that is the memorial of the Resurrection from the dead of our Lord Jesus Christ. For it is again the Passover Season, and again the reminder that out of a dead Egypt God brought, through the travails of birth, a new nation, and called that nation His very own, His peculiar possession. So that Israel herself is a continuous miraculous testimony that God has been maintaining in the earth through all the ages, that He is able to bring life out of death. The very same symbol has been kept before us throughout the centuries in the existence of the land of Palestine, literally dead for 2500 years, and yet in its very death it has been kept apart and sacred by God for such a Resurrection as to geography and as to ethnic revivals as the world never has known, these Resurrections being in the very making now in the sight of all men. For it must be remembered, in the words of a noted Bible scholar, who comments upon the miraculous preservation in deadness of both the nation of Israel and the land of Palestine:—

They constitute a twofold testimony to the authenticity of the Scriptures, a testimony which has this remarkable character, namely, that it was to be before the eyes of every generation of men throughout the entire Christian era. Here are two distinct predictions, one concerning the city of Jerusalem, the other concerning the Jewish people; predictions of such sort, that had they been the utterances of men would long since have failed. They are moreover predictions that have required for their age-long fulfillment *two continuing miracles*: first, that Jerusalem should be preserved from destruction and yet should be trodden down of the Gentiles throughout the entire era; and second, that the Jewish race should be preserved and be everywhere recognizable—not amalgamated with other races—though scattered throughout the world and commingled with other peoples for centuries of time . . . For truly these are stupendous miracles; and moreover, they are unique among the miracles of the Bible in that they have the character of *continuance*. Every successive generation has witnessed the remarkable fact that Jerusalem, though bereft of its proper inhabitants, has not shared the

fate of other cities of antiquity — Babylon, Nineveh, Tyre and Sidon: and has witnessed also the companion fact that the Jewish people, in defiance of all natural law and contrary to all human experience, has not yet been absorbed into other races or exterminated by the fierce persecutions they have suffered, but have maintained their racial identity, and have thriven and multiplied during the nineteen hundred years of their dispersion throughout the world.

It is a touching scene that is presented to us in Luke 24:13-34. Two wanderers were trudging their way, heavy hearted, disillusioned, and woefully discouraged, to a village called Emmaus, not so very far from Jerusalem. They had been erstwhile disciples of the Lord Jesus Christ. They had pinned their every hope on Him, they had faced the jeers, the hatred, the contempt, of their fellow Jews for the space of perhaps three years, because they had chosen to follow the Man Who had told them He had come to redeem Israel. And then suddenly this Jesus of Nazareth had been seized right under their eyes, had been taken to Pilate's hall, had been condemned, crucified, and buried. Kipling in his immortal poem, "If", eulogizes that man, the true adventurer, who can stand gamely by and see the winnings of a lifetime swept away in one fell crash, and then on the debris of those ruins start once more with the same bold spirit of the pioneer, to rebuild a new structure, with new hopes, with new courage. So it was that these poor disciples saw their hopes of a restored glory for Israel shattered into a thousand fragments; they were crushed by the devastating disillusionments of the crucifixion, but they proceeded bravely to start afresh.

The Book tells us "They talked together of all these things which had happened," and with this simple statement the curtain is drawn over what must have been a dismal walk and conversation. It is left to our imagination what these two must have said to each other. Then suddenly "Jesus himself drew near and went with them. But their eyes were holden that they should not know him." And so they began to talk and tell Him of all the dreadful things that had happened in Jerusalem; and then came these pathetic words,

"They crucified him. But we trusted that it had been he which should have redeemed Israel."

But the story ends triumphantly because we read that these disciples hurried back to Jerusalem and found the eleven gathered together, and they must have fairly shouted the news to them, "The Lord has risen indeed!"

And all of this brings us now to the consideration of the inward and far reaching significance of the Resurrection, for as we shall see in a few moments, the destiny of this world, the consummation of God's predictive program, indeed every hope, that this old world has for any possible future restitution, all these hinge upon the validity of the Resurrection of the body of the Lord Jesus Christ.

1. **The Hope of Israel** is wrapped up in the historic certitude of the Resurrection. The fact that God raised His only begotten Son, the Lord Jesus Christ, from the grave in the body, is the surest guarantee that Israel likewise will be raised into a new life, into a restored and regenerated relationship to God, and into a true Theocracy, through whom God shall reign over all the earth, and from whose capital city, Jerusalem, shall flow such plenary streams of untold blessings to all nations, as never this old world has known. Then indeed will be the golden age, of peace and prosperity.

THE HOPE OF EVERY JEW

"We trusted that it had been he which should have redeemed Israel!" With this confession there is bared the inmost hopes of every Jew that ever lived. This was the burden of the songs, the hopes, the aspirations and predictions of the prophets of old, by whose mouths the Lord spoke in no uncertain terms. This was the promise once more renewed just before the babe was brought into the world at Bethlehem, when the Angel Gabriel delivered to the Virgin Mary that message which must ever be the marvel of marvels, concerning the Blessed One that soon was to be born.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And

he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." Luke 1:32, 33.

This is what the Lord Jesus Christ confirmed again to His disciples in later years: "Ye which have followed me . . . ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 19:28. This thought again was suggested when the crucifixion, the burial, the resurrection, all being accomplished facts, the disciples asked Him, "Lord wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. Notice that this is a question asked the Lord after His resurrection, and notice that the Lord did not tell the disciples that they were mistaken; on the contrary by His very answer, He confirmed their eternal hopes in the sure Word of God that some day, and in Jerusalem, would be established that kingdom that shall never be destroyed.

That great Hebrew Christian scholar of England, the late Dr. Adolph Saphir, in commenting on this question which the disciples asked, "Lord wilt thou at this time restore again the kingdom to Israel?" makes these trenchant comments:—

And what does the Lord answer? Does He correct their question? Does He deny their supposition and expectation of a Jewish kingdom? Does He say to them, "O fools and slow of heart, how long am I to be with you and bear with you?" No; but He confirms the kingdom, by speaking of the times and seasons not being revealed to man, and telling them the divine order—first, the Church and testimony among all nations, then the kingdom of God and of His Christ. A Jewish idea, indeed! And how could it be otherwise? For by a Jewish Messiah (who was the seed of Abraham) and out of the Jewish Scriptures they had been taught to believe the truth of God, and to adore the wonderful salvation of the Lord.

But it may possibly be said, all this is before the outpouring of the Spirit of Pentecost. Well, let us pursue the sequence of testimony of the infallible and all-consistent Word. What does Peter preach after the glorious day of the effusion of the Holy Ghost? Acts III:19-21. "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached to you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

And Paul, the great Apostle of the Gentiles, in the 11th chapter to the Romans, teaches as clearly the great future national conversion and restoration of Israel, as connected with Christ's coming and the commencement of a new era. Read the whole chapter as a most instructive exposition of the relation between Israel and the Church. I quote from verse 25: "For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part has happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is MY covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

What Paul dreaded has come to pass. The Gentile Church, to a large extent, became ignorant of this mystery, and the consequence was they became conceited, arrogating to themselves titles and excellencies, rights and powers, which they did not possess. But the great Apostle of the Gentiles declares here, that the covenant with Abraham stands firm and cannot be moved through Israel's unbelief; that the nation, as a whole, a totality (as distinguished from individual conversions), would be saved, and that in connection with the coming of the Lord and appearing of the great God our Saviour. In strict accordance with the teaching of Christ, and with His own teaching in the Epistle to the Ephesians, Paul shows us how that the Church, composed of

Jews and Gentiles, is to be succeeded by the kingdom, in which a restored and converted Israel shall hold a central position.

And so, all Israel's hopes are wrapped up in the sureness of our Lord's Resurrection. That is the pledge given by God that He will fulfill to the letter every jot and tittle of the precious promises given through the mouths of His prophets in all ages.

2. **The Hope of the Church.** Just as surely as our first premise is true, that Israel's hope lies in the infallible and unimpeachable truth of the Resurrection of the Lord Jesus Christ from the dead, so surely rests the hope of the Church, the ecclesia, the elect of God, in the very same inviolate truth of the coming out from the dead of the body of our Lord and Saviour. We sometimes wonder whether the Church herself is not on the Emmaus road today. All is black, the world is telling us that Christianity has failed, Churches are being emptied literally by the thousands, many are falling by the wayside, Christendom itself is shattered into a thousand fragments; in Europe alone peoples numbering some 350,000,000, who until recent years have been marching at least ostensibly and nominally under the banner of the Cross of Christ, have blasphemously torn that precious flag down from the masthead, cast it with contempt to the ground, and then with shameful dishonor have trampled it under their feet, and have raised unholy fists to the God of Heaven, defying Him to come down and fight! From the Orient has come the more recent shock, when the nation of Japan, for whom the heart of the Church in America has bled these many years, for whom the Church has poured out her wealth and her strength and her love with unstinted generosity, this Japan has now practically told the Christian Church of America, "Get your missionaries out of here!" This is truly Christendom on the road to Emmaus. Is not Christendom saying, "We trusted that it had been he which should have redeemed us"?

But the hope of the true Church, for there has always been the Church within the Church, remains steadfast, and that hope is wrapped up first of all in the sureness of the resurrected body of our Lord Jesus Christ; out of that security flows the sequential corollary, so completely included in that announcement to the awe-inspired and wondering disciples as they looked steadfastly toward Heaven only to see the cloud receiving the Lord Jesus Christ out of their sight,

"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." Acts 1:11.

Thus, we see that the coming again of our Lord Jesus Christ for His Church, is intimately and inextricably intertwined with the fact of His bodily Resurrection. This is the hope and its power to cheer, and it is the only hope that keeps the child of God on his feet in these days when the world is being swept away. It is the one banner about which we can rally. In old Scotland when the cause of Christ's crown and covenant was almost dead, a few faithful ones sent an urgent message to John Knox in Geneva where he was staying in exile. "Oh John Knox, come over to Scotland and help us!" He came. One bright day the news spread in Edinburgh, "John Knox is coming! John Knox has come!" Horsemen sprang to their steeds and with foam flying from bit and bridle they spurred through the market place of every town and village and cried the one message to the astonished people, "John Knox has come!" The Roman Catholic priests stood shivering and cold before their fireless altars. Sudden terror filled their hearts; and old Scotland, confident again in the glad confidence of God's messenger sent to her help, takes out the solemn league and covenant from under her musty cloak and binds to her bosom once more the Gospel of free grace! The whole land surged with excitement. This by the coming of a faithful minister of the Gospel of grace.

But what will it mean to this old world when that cloud appears on the horizon and rolls up to the zenith to be seen by us all; when instead of the minister it is the Master; when instead of the hero-Christian it is the Christ; when instead of the cry at midday, "John Knox has come", it will be the cry, "Behold the bridegroom cometh, go ye out to meet Him!"

3. **Judgment for the Nations.** But now we come to the dark shadow of the picture, for the Resurrection of the body of our Lord Jesus Christ means also judgment and damnation and hellfire, and everlasting darkness, for the nations of the world. Because here we have provision in the Resurrection for all three great divisions of the human race, the Jew, the Gentile and the Church of God. We have touched upon the Jew, we have pulled aside for a few moments the curtain upon the future blessedness of the Church, and now we lift the curtain to get the gruesome sight of ultimate judgment upon nations who have deliberately and blasphemously rejected the God of Heaven and His beloved Son, the Lord Jesus Christ. What a day of darkness that will be! We feel we cannot dwell too long upon this dark side of the picture because it is too black and too sickening to think of. But of course it must be remembered that the things which these nations have done must have sent up an unspeakable stench into the nostrils of heaven, and their guilt has been of infinite quality and quantity; will it not therefore require a punishment of equal infinity? Rev. 6:13-17 gives just a hint of what these nations will go through as a part of their punishment:—

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

Do you wonder that over and over again is given the insistence in the Word of God, "Ye must be born again, ye must be born again?" And do you wonder further, that the missionary motive is so strongly stressed throughout the Book so that we may, as far as we can, literally snatch men as brands from the burning fire, to save them from the awful doom ahead? What a frightful account a Hitler, a Stalin, a Mussolini, will have to give before that God of Heaven in that day when His wrath and His fury shall come into His face!

4. **For the Individual Child of God.** We cannot close this exposition without a word of comfort to many of us who as strangers and pilgrims are wandering along life's way, bearing the cross, enduring the shame, and often staggering under a load that threatens each moment to break our very backs, crying out, "Lord how long, Lord how long?" To us, the Resurrection holds untold blessings and infinite and eternal bliss. We are among those heroes listed in that category of men who held on to God even though the fires licked about their bodies and the tortures of hell itself seared their every muscle and fiber. Of some of the martyrs of those past days, the category in Hebrew 11:37, 38 tells us.

To us has been given the precious promise that if we suffer with Him, we likewise shall reign with Him. That is the glory and the goal that He has set before us. What matters it then that we now suffer for Him? Certainly the early disciples knew what suffering meant, both in the body and in the soul; and yet we read in Acts 5:41, "They departed . . . rejoicing that they were counted worthy to suffer shame for His name." And this is the hope that cheers every one of us, and keeps us ever with the upward look and on the forward march. Many things today we cannot understand, the heartaches, the persecutions, the sicknesses, the tortures of the body, the silent turning away of our friends, the loss of our money, these things all would be unsolvable enigmas were it not for the promise wrapped up in the bud of the Resurrection. That is why we can sing with bubbling joy, even in the midst of the most grueling trials and persecutions:—

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.
Then trust in God thro' all the days:
Fear not, for He doth hold thy hand;

Though dark thy way, still sing and praise,
Sometime, sometime, we'll understand.

And so we share with each other the joys and the sure promises of the Resurrection victory, even when, like the pilgrim of old, we find ourselves for the moment in the slough of despondency.

A word now about the general work of the Mission. The following pages will give you much news again, news that will cheer your heart, and news that will also sadden you for the moment, but always the news that your missionaries are carrying on in all parts of the world, and are bearing to an Israel sorely harassed, your message of comfort, and true Christian love. Many letters were received commenting upon our Annual Report in February, and oh how our beloved friends praised God with us for the wonderful showing, and the miraculous way in which He has watched over this Mission, has nurtured it, has watered it, has given it such abundant harvests as indeed have not been known anywhere else in all Jewish Mission fields over the world, and then has allowed us to become living waters that have poured out their refreshing streams in the dry and barren places of this earth so that the very deserts have blossomed and have brought forth fruitage for His glory. We wish we could print the letters in full which come to us, for it would cheer your hearts to read them. We will try to find room for a few, either in this issue or in the next, but one letter that has come just today as we write these lines, from a dear brother and sister in the Lord, reads:

We continue our fellowship with you thru the Grace of God and thank Him that we are permitted to have a part in speaking to His "Ancient People" in these latter days, concerning the Gospel which was first offered to their fathers.

May the Lord place a hedge about you and keep you in His Will and by His Grace use you mightily in bringing the sheep back to the fold.

"May the Lord place a hedge about you!" This is indeed what the Lord has done, dear brother and sister, and from the bottom of our hearts we testify to the miraculous way in which He has preserved us, literally hedged us about and kept us shielded from the darts of many enemies that would give their very life if only this work could be hindered and destroyed. But over and over again we are given the assurance that this is truly His work and a branch of His planting. And the more that this becomes evident, in the ever increasing usefulness of the Mission, its ever increasing branching out, the more bitter become the envies and the hatreds of these enemies, and the more desperate they are in their efforts to do us harm. Our friends know this very well, and they have the answer for it, indeed the most powerful answer that there is—they pray for us each day, actually by name, sometimes two and three times a day; and they keep pouring out their gifts in a holy stream of sacrifice. And these gifts go again out into all the world and become a vehicle through which we are allowed ever and again to spread the Gospel message and render a Christlike ministry of love and fellowship to those, scattered and peeled, of Israel's lost sheep, who are in such desperate need today, of a ministry both for the soul and for the body. And so these end-days find us united together in this common task, as one mighty family, which some day shall be gathered about the great Throne of God, and join that celestial chorus that shall sing forever and ever, "Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

"A blessed Resurrection Season to you,"

Ever faithfully yours in behalf of a people still beloved
for the fathers' sakes,

J. Hoffman Cohen

INCIDENTS IN THE WORK

My Way to Christ

By REV. VICTOR BUKSBAZEN

(With this article we introduce a new worker to our readers, in the person of Mr. Buksbazen, whom we were able in God's good providence to rescue from the air raid environment of London, and to bring him with his good wife and infant son to America. Mr. Buksbazen is a graduate of the University of Warsaw, is also an ordained minister of the Reformed Church of Poland, and is now affiliated with the Presbyterian Church here in Brooklyn. Our friends will join us in earnest believing prayer that the addition of Mr. Buksbazen to our staff of workers will bring new strength to all of us and that his testimony will be honored and blessed of God, as he takes up his duties of preaching and visitation in the Jewish homes of the New York area.)



REV. VICTOR BUKSBAZEN

I can hardly speak about my conversion without paying a loving tribute to the memory of my dear father, who brought me up in the fear of God and the knowledge of Christ. He himself met the Saviour when as a young orthodox Jew he came to the Christian Mission in Warsaw, Poland, at the beginning of the century. Like so many others, he went there thinking that he would convince the missionaries that they were preaching a false Messiah, but like so many other sincere Israelites, he was drawn with an overwhelming power towards the Messiah Jesus.

His holiness and matchless beauty made a deep impression upon his heart, and satisfied a longing after Christ of which he was probably unaware himself at that time. But when he came to Christ, he felt compelled to speak of Him wherever he went, to Jew and Gentile alike, and he did it in his own quiet and unobtrusive manner. My father gave me my first practical instructions concerning God. The Hebrew Bible was my first textbook.

I remember my first lesson, about the Creator, when I was only three years old. We were out for a walk on a fine starlit evening in the streets of Warsaw. A brilliant moon was suspended low in the skies, and in my childish fancy I thought I could grasp it if I would only stretch out my hands. Impressed by the beauty of the moon, I suddenly asked my father, "Daddy, who made the moon?" His answer was, "God made the moon, and the stars, and the sun, in fact God made the whole world and everything you can see." This was the first lesson which I received concerning God, and it struck home and I remembered it always.

GOD GAVE THE POWER

On another occasion, I was again walking with my father over the bridge on the river Vistula in Warsaw. I noticed a passenger boat brilliantly lit, coming in from an excursion. The deck was filled with passengers making ready to land. With the inquisitiveness of a child I again asked my father, "Who made this ship?" He said to me, "Engineers and workmen." I was quite disappointed with his explanation, because I still remembered his statement, "God made the whole world, and everything you can see." So how could this ship have been made by people? Such was my first "theological" difficulty. And I of course told about it to my father. He looked at me amused and then said, "Yes, God made the whole world indeed, for it was He Who caused the trees to grow and the metals of which ships are made to be in the heart of the earth, and most important, He gave to man the intelligence and skill to make lovely things like ships and everything else. Without Him we could do nothing." Such was my second lesson concerning the Creator and Ruler of all things.

Among the sweetest memories of my childhood are the unforgettable moments of companionship with my father—those wonderful moments when my little hand rested in his and I walked with him feeling a strange sense of gladness and safety. I loved my father not merely because of the ties of blood which knit us together, but above all for the charm of his gentle and yet overwhelming personality. He never sought to force his views or convictions upon me or anybody else as far as I remember. But he had a strange way of speaking his thoughts aloud with such sincerity of conviction and warmth of feeling, that before long I looked upon the world with his eyes and felt my heart beating in accord with his.

He was also the first guide to lead me to Christ. As I mentioned before he was a frequent visitor at the Mission Hall of my native city, and on many occasions he took me with him. I remember that the long addresses of the missionaries used to bore me almost to tears. They were far too long for a boy of five, and altogether beyond my understanding. And yet one day I was impressed by the fact that the preacher kept referring in his address to somebody whom he called Yeshua—a word which I later found out was the Hebrew for Jesus. When we came out from the Mission at long last I at once inquired of my father, "Who was Yeshua?" He told me then that Yeshua was the Son of God, the Saviour and Messiah of Israel, long hoped for by our people. God sent Him to deliver men from their sins and to make them children of God. But when He came, they did not recognize Him, but rejected Him, because they hoped for a different kind of Saviour Who would make them a strong, independent ruling nation. Thus when Jesus came and wanted to deliver them from the power of evil, they were disappointed and delivered Him to His enemies that He may be crucified. Then my father spoke very lovingly concerning Him, so that I too began to love Him.

I BECOME THE MAN OF THE FAMILY

It was not given to me however to have the guidance and friendship of my father for very long, for he was called home in 1920 when I was only

a lad of sixteen years. He succumbed to the hardships, hunger and epidemics which ravaged Poland in the last War, and I was left at this age to look after my mother, and my two younger sisters. I have since then done that according to the best of my ability. It was only the present terrible War that severed the contact between me and my loved ones over there in Poland in the land of cruelty and death.

My father was buried in the small village cemetery, and as we were not in a position to erect a memorial stone, I carved a deep mark on the pine tree under which he was laid, hoping that it would help me find the place in the years to come. When some years ago I visited the cemetery, the scar in the pine tree had disappeared altogether. New mounds grew up all around the place where I thought my father was resting, and I couldn't find the place. He left however, a sweet and loving memory in the hearts of all those who knew him. I also know that his name is written in the Book of Life of our Heavenly Father, for he was a true and faithful servant of His.

"For all the saints who from their
labors rest
Who Thee before the world in
faith confessed
Thy name Lord Jesus, be forever
blessed. Halleluia!

When my father passed away I was left without a spiritual guide in life. I entered a world in which I saw the pitiful plight of my own people in the starving and impoverished post-war Europe. Socialism claimed to bring a solution to the needs of the people. Another movement which was very strong among Jewry was Zionism. It promised the persecuted Jews a land of their own in a world where there was no room for them. For a time I vacillated among these various movements in a quest after Truth. However, I found no satisfaction in these political movements.

At the same time I continued to attend the mission services and to study my Bible which grew nearer and dearer to me. I remember sitting up until late in the night burning the midnight oil in a very literal sense of the word, as in the early twenties in Poland we had very little other means of illumination than linseed oil lamps. I had to stand very close to the lamp in order to see the small print of my Bible,

I TAKE MY STAND

On the Second of May, 1922, I confessed my faith in Christ and was baptized. I never had any cause to regret my step; on the contrary, the more I associated with Him, His beauty and love loomed greater before my eyes. My Saviour proved faithful to all His promises and blessed me in every way. He also gave me new friends and brethren,—Yea, indeed, He gave me a father and mother in Christ, who took me into their home and cared for me with all love, and helped me to complete my education in high school.

Like so many other Hebrew Christians, I felt a longing to proclaim Christ to my brethren, for I knew the riches of Christ and also the spiritual poverty and dryness of Judaism. Like the Apostle Paul, I could say, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Rom. 10:1.

In order to prepare myself for the ministry of the Gospel among my people, I entered the Theological Seminary of the Warsaw University. Towards the end of my studies, I was honored by the University authorities in being called to become assistant to the Professor of Old Testament Theology. I graduated in 1931, after which I was called to perform the duties towards my country as soldier. After my return, I received a call to become a servant of the British Society for the Propagation of the Gospel among the Jews, and was ordained as minister of the Gospel in the Reformed Church of Poland, which is a Presbyterian body. I started a mission station in the ancient capital of Poland in Cracow, and the Lord richly blessed my efforts during the four years of service among the Jews of that city. In 1937 I was called by the same Society to come to England in order to help

while the rest of the family was protesting against my using up the precious oil.

I praise God that I saw the Great Light of the world which is Jesus.

Apart from the inner struggle which I had to fight against, I also had to contend with the attempts of dear ones trying to dissuade me from becoming a Christian. My mother, who was brought up in an orthodox Jewish home, and had never agreed with, or approved, the step of my father in having acknowledged Christ, pleaded with tears in her eyes against my confessing Christ in baptism. She even conceded that I could believe in Him if only I would not mention Him publicly. Some of my relations took me under their spiritual "wings". All the Christian literature they could find in my possession was quickly disposed of. I remember being specially hurt when one day I found my Yiddish version of Bunyan's Pilgrim's Progress, beautifully bound and illustrated, torn up. I loved the beautiful allegories of that book. One of my uncles went so far as to threaten to kill me if I should become a Christian. Finally, I had to leave my home, and yet I trusted in Him Who said,

"Every one that has forsaken houses or brothers or sisters or father or mother . . . for my name's sake shall receive an hundredfold and shall inherit life everlasting." Matt. 19:29.

I can also recall some more influential attempts to try to dissuade me from believing in Christ. I was invited, for instance, to the home of a prominent Jewish scholar who asked me for the reasons of my faith. Young boy as I was, and ill-prepared to face the arguments of this aged Rabbinical scholar, God gave me the courage and words with which to parry the attacks of my opponent. I pointed to the wonderful promises of God concerning the coming of the Messiah in Isaiah, chapters 7, 9, 11, 53, etc, and claimed their fulfillment in the Lord Jesus Christ. I still think of this interview with respect and gratitude towards that pious Jew, for he was a gentleman and did not try for a moment to bully me into accepting his views, but reasoned with me according to his light. But seeing my faith, he finally gave me up and wished me Godspeed.

in the work among the English Jews, and in deputation work among the Christian people of England. In that work I continued until the end of 1940. The imminent danger of invasion, the air raids, and the fact that I was not a British subject, made my work well nigh impossible in England. I prayed for a new opening, and I received a call from the American Board of Missions to the Jews. In the whole complicated matter of getting my passport, visas, permission, etc., at such a time, I was wonderfully guided and helped by God. At the time when there was hardly any passenger communication between Great Britain and the United States, the Lord helped us to secure passage in a small cargo steamer to America. He took care of my wife and baby son and myself while we were traveling across the stormy and submarine-infested Atlantic. "This is the Lord's doing; it is marvelous in our eyes." Psalm 118:23. Now has the Lord opened a wide door for service among the great multitudes of American Jewry, of proclaiming to them our Saviour, Jesus Christ, their Messiah. The Lord has graciously blessed and guided hitherto; I pray that He may continue to do so in the days to come for His own glory.

He Wants "Novels"

From one of our refugee Jewish Christian brethren in Camp de Gurs, in the unoccupied area of France, to whom we have been privileged to send substantial sums of money to use both for himself and for distribution among the many pitiful victims that are there interned, numbers of whom are Christian Jews, or non-Aryan Christians, as they are called, has come a letter which evidently he has labored hard to put into English, probably using some sort of a French-English dictionary. The letter is so rare in its

quaintness that we simply have not the heart to hide it away in our files without first letting our rich friends read it and share with us the rich humor of the attempt to get our English phrasings. So here it is, just exactly as he wrote it to us only we have put here and there in parenthesis a suggestion as to what we think he means by some of his words:—

My dear Brothers,

I have received by the Nationality Bank of New York (France) Le Puy (Ht. Loire) the amount of frs. 8.588 equals perhaps U. S. A. \$200.00 which I used in the same way as I have written in my precedent letters. By all my heart I thank you and my dear brothers and sisters for this envoy (sending) which gave newly the possibility to bring help in your name. We were able to send again parcels, containing food, warm clothes and to send money in the camps.

Also I had novels (news?) of our Brother Samuel and I beg you to send him directly money too. He is working together with the French "Almosaner" by my intermediation, but till today I have not received the demanded report. The members of his ancient (previous?) parish of Brussels are always sorrowed by him. A long and resuming report I shall give in my next letter and I beg you instantly to answer on all my letters. Now I am waiting for your novels three months. I know we are united in love, also without saying, but naturally I should prefer to know if you are reconciled (in accord?) with me.

All together we were able to help very favorably in the limit of our means. How many pleasure bring such parcels—will show you the the copy of a letter from Edwin Landon*, camp de Gurs—and so, I beg you to will transmit these words of thank to all our brothers and sisters; rather all letters are written in the same manner. Feeling the wish to bring help in the name of our American brothers and sisters to these poorest of the poors, I beg you heartily to deliver

the means also in the future so long time as possible, in the name of our Lord.

After a term of 18 months I received the first novel of my family. My unique (precious?) daughter informs me that my wife is dead since the 10th of December last year after a grave sickness. We all have a heavy fate. But to you I wish that prosperity will be on your work and your labor. So I am in His service

Your brother,

*The letter which the brother enclosed, from one Edwin Landon, reads as follows:—

Your sending 200 francs and the packages enjoyed us very much. It is hardly possible to believe in these times and you can imagine how glad we were to eat a real meal where here is so much starvation. Your warm blanket and underwear helped me a whole lot and I do not know how I could have gone through without it. Many people die daily on account of starvation. Receive you and all the brothers and sisters in America our best thanks for all the love and help which we received.

Foreign Budget of News

Much thrilling and important news we have now from Paris, from Nuri-eux, from Trevoux, from Vienna, from Stockholm, from Palestine. But already our pages are overcrowded and so we will carry forward the news into the May issue. You will be praying for our missionary brethren scattered abroad, and next month we will tell you as much as we can about them. Currently, remember Mr. Lichtenstein who escaped by plane from Vienna to Stockholm. We are doing our best now to get him visas and passport that will allow him to go

either to Buenos Aires in South America, where there are some 200,000 Jews, many of them refugees, or to Shanghai, China, where some 20,000 refugee Jews are in the most desperate of condition. Pray much that the Lord will open the door to either one of these centers. Remember also Otto Samuel; this brother is truly a martyr and a hero of these persecution days. We are also straining every effort to get him away from the internment camp at de Gurs, and bring him to America for medical treatment, for rest, for a chance to get his nerves and brain back to normal. He has been through much, and it will take a long time to get him poised again. Failing our getting him to America, pray also that some other door may be opened where he can find escape. Perhaps Shanghai, perhaps Buenos Aires, perhaps Montevideo, perhaps Havana. So much for now, but in May much more, the Lord willing.

"Get Thee Out" Comes to Pittsburgh

Marching orders came to our missionary. Brother John Solomon, in Pittsburgh, with rather sudden and unexpected force. He received a notice one morning to vacate the Mission premises within thirty days; a new owner had bought the property and we must move. For a long time the Mission store on Center Avenue was really unsatisfactory, and shamefully inadequate for the work. Over and over again we had agreed with the friends in Pittsburgh and with Mr. Solomon, that the Mission should be re-located. But always there seemed to be some obstacle and always it seemed hard to find something. But now the fat was in the fire, and the notice was given and we simply had to move.

And move we did; and Brother Solomon writes us and quotes Rom. 8:37,

and adds the one laconic word, VICTORY. Here is a little bit from Brother Solomon's letters:—

Believe me we have had some experience in the last two weeks. First, a sudden notice, the Mission is sold, our lease has a clause, a month's notice in case the building is sold. Right away I begin to look for a suitable store room in a Jewish section. Wherever I found a store for rent, the question was, "For what purpose or business do you want the store?" Jews, and even Gentiles in the Jewish section, refused to rent a store for a Mission because the neighbors would object to live near a Mission. In one case I had a lease already made and a month's rent paid in advance, when suddenly the owner gave me back my deposit because there is a Bank on that block, and that bank absolutely declared they do not want a Mission in that block. At last, after earnest prayers, we found a store owned by the Liggett Estate, which they were willing to rent for a Mission, but upon certain conditions; first a guarantee that the rent will be paid promptly; secondly that the store can be used for a Mission but on the condition that there is not to be too much singing in the beginning! And so on, VICTORY. The manager of this estate is a Christian and he did his best to get us the store. I gave a deposit of \$65.00 for the first month's rent and now I have a lease all signed.

Will our friends remember especially this new location of the Pittsburgh Mission, which is in a different neighborhood entirely, among the better residence homes of Pittsburgh. We are obliged to pay also about twice the rent that we used to pay in the Center Avenue store, and our friends of course will ask the Lord to make up the difference to us. Also pray that many new families will be reached and that the work may indeed be entering upon a higher plane of spiritual blessing than ever before.

Again, Remember Winona

Another reminder to keep the dates, August 3rd to the 6th for our Summer Bible Conference at Winona Lake, Indiana. Some are already writing to us that they are planning to make this a part of their vacation. We hope to give more details in the next issue.

Shameful and Cowardly

We beg our friends to forgive us for printing just one of the many offensive and disgraceful letters which come to us in these recent days, in the mail. May God pity those, some of them claiming to be Christians, who are engaged in the unspeakably contemptible business of inciting Jew-hate among the ignorant bigots of this country, and to inflame the demon passions of murder which lurk in the hearts of those who know nothing of historic truth and actual facts. What a responsibility these fomenters of devil-hate will have before God in that terrible day of accounting! The letter is its own confession of cowardice because the writer has not the decency to sign his name, and he states in his letter that he is changing his handwriting. Here it is:—

Phila

You dam jews, are no good all you think about is to how to cheat, and to get American money the easy way. You all ways trying to do some body now your trying to run america, You jews better wise up. and be thankful we let you stay here. Keep it up, and we will run you out it can be done. *don't* think it cant Give you an inch you take a mile.

If you don't like what and how the gentiles do then why dont you crawl back in a hole. You have no country why? because the only thing you think about is how you can do some body else.— This hand writing is changed, I am writing for many.

QUESTIONS AND ANSWERS

Question. *Will you please tell me what the "speckled bird" in Jeremiah 2:9 is a type of?—Mrs. M. A.*

Answer. The meaning is rather obscure; my own thought is that the word speckled here is in direct contrast to such a bird as the turtle dove, which God sanctioned in certain cases for sacrifice. The turtle dove was pure in color, and in contrast to that the "speckled" bird was of a mixed color, or as we might speak in the language of the street with regard to a dog, it was a mongrel. This simply is meant to indicate how far astray Israel had gone from the pure will of God. This idea of purity in color is further exemplified for instance in the instructions which the Israelites had when they selected the Passover Lamb, which was to be pure, without spot, without blemish. So strictly did the Jews understand this stipulation that a basic requirement was that the lamb shall be of one solid color throughout; any mixture in colors, or a small black patch, rendered the lamb of no value for the Passover Supper.

Other commentators have thought that the word "speckled bird" might well be translated "a bird with talons" referring to a bird of prey, continually on the offensive and defensive, plucking and being plucked, and so mingling in combat with other birds of prey, continually pulling and picking at one another, so that by these predatory onslaughts they made their country a veritable cock-pit. Another scholar interprets the speckled bird as being a bird dyed, or sprinkled, with the blood of her prey, and so Jerusalem's sin of shedding innocent blood, caused her to become speckled.

Question. *For some time we have wanted to ask you for the explanation of the prophecies in Jer. 23:5,6; Jer. 33:17-21. As I understand it, these promises of having a man of the royal family of David sit upon the Throne of David were conditional; that is if they obeyed God's commandments all these blessings would be theirs forever, or until the end of the days. But as I see it, they failed to obey God's commandments, and therefore the Lord had a right to break His part of the covenant, which covenant, as I see it, He did break, for there has not been a descendant of the King of David sit on the Throne for over 2,000 years. Nor have the Levites or the priests served for the*

same length of time. So I conclude that all these promises have fallen by the way, and therefore it is not possible that Israel shall again inherit the land of Palestine, nor is it possible for Christ to take over the earthly kingdom, for there is no kingdom to take over. How about it?

There are many who teach that the Lord will come in the last days and sit upon the Throne of David here on earth for 1,000 years, at which time the twelve apostles will rule over the twelve tribes of Israel, and Israel will rule over the earth. I could believe this if it were not for the failure of the Jews to keep their part of the promise. And yet there is something else I must take into account, and that is that our Master Himself said that all prophecies concerning Him must be fulfilled; and so as I read Daniel and Malachi and many other prophecies, I find that there are a great number that have not been fulfilled. Will you kindly answer this rambling inquiry in an early issue of THE CHOSEN PEOPLE?—Mr. A. G. O.

Answer. Is not the Holy Spirit Himself giving you the answer, when He has shown you so clearly out of God's Word that there are still so many prophecies which remain to be fulfilled concerning Israel's restoration, concerning the Throne of David, concerning the reign of the Messiah, in fact concerning all the things that will make for the final consummation of the age into millennial glory? The key to your trouble is found in just one simple little understanding of a Bible truth. It is this—*there are two covenants that God made with Abraham and his seed, not one.* There is first of all, and of primary importance, the original Abrahamic covenant. This covenant antedated the Mosaic or Sinaitic covenant by 430 years. This Abrahamic covenant included no terms, no conditions, seeing it was a covenant of one party only, and that party was God Himself. See Gal. 3:20. Hence, this Abrahamic covenant had no mediator, and it was by this covenant, the Abrahamic covenant (forgive our repetitions but we repeat because of the importance of the principles involved) not by the Mosaic, that the grant of the land of Canaan was made to Abraham's seed. See Gen. 15:17-21. It was this covenant that was confirmed as an everlasting possession to Israel, regardless of any conditions whatsoever in Gen. 17:7, 8. See also Gen. 26:3,4; Gen. 35:12.

Now to refer for a moment to the strong point that you have made in your own question, that many prophecies concerning the Lord Jesus Christ have not yet been fulfilled, it is a striking proof of Israel's future repatriation to the land of Palestine, that the land as actually described by boundaries in the promises given to Abraham and then confirmed to Isaac and to Jacob, never has yet been fully possessed by the people to whom the grant was made. Read carefully and prayerfully the far-reaching prophecy found in such a passage as Jer. 32:37-40, and then ask yourself whether it is possible that such a promise will never be fulfilled, and that God is a God Who does not keep His word. For the sake of immediate clarity, and because so many people rarely turn to Scripture references when given in such columns as these, we now quote the passage in full:—"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart

from me."

In conclusion we can do no better than to quote a few sentences from that great master of the Jewish question, the late Samuel H. Wilkinson of London, who in writing along these very lines said:—

And the answers to the said questions hinge upon one single consideration. It was *not* by the *legal* Covenant that the natural Israel became possessed of all the promises and the enjoyment of the blessing they guaranteed. Had it been by the legal Covenant alone (called the *Old* Covenant in contradistinction from the *New* Covenant) that the nation of Israel, the literal seed of Abraham, became entitled to the privileges of territory, of material prosperity and of ultimate Conversion, then Israel's title to these things would have been forfeited, seeing that the legal Covenant was violated by Israel and was declared unrenovable.

No, a thousand times, no! It was to Abraham and his seed that the promises were made. And the Covenant (that is the Covenant with Abraham Gen. xv. 18) "that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, *cannot disannul*, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham *by promise*". (Gal. iii. 17-18).

**SUMMARY OF CONTRIBUTIONS
FROM FEBRUARY 1st to FEBRUARY 28th, 1941**

Covering Receipt Numbers A57061 to A58154; B57653 to B59088	
General Fund	\$9,404.15
For Relief to the Poor	207.50
For Literature Fund (Bibles and Tracts)	134.25
"The Chosen People" (Subscriptions)	231.20
For "The Shepherd of Israel"	83.25
Dispensary Income Account	31.25
For Work Among the Children	67.00
For Students' Education Fund	32.00
For Philadelphia Branch	155.06
For Pittsburgh Branch	240.28
For Columbus Branch	48.26
For Los Angeles Branch	128.50
For Buffalo Branch	75.35
For Seattle Branch	96.60
For Washington, D. C., Branch	90.00
For Work Overseas, including Relief Funds	2,547.99
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Total for All Purposes \$13,639.64

FROM OUR BOOK ROOM

TRACTS FOR JEWS

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

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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.

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TO THE JEWS, Inc.
27 Throop Avenue, Brooklyn, N. Y.

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THE CHOSEN PEOPLE

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General Information

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

Object—To reach the entire field of world Jewry. Mission stations are being established in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will, as evidenced through His provision of workers and funds.

Field Secretaries. The work of evangelizing the Jew is further being accomplished by Field Secretaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$100,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. The Mission exists as a testimony to the God of Israel Who has never failed to move the hearts of His children to come to our help.

We covet your prayers and your sympathy. We invite fellow believers to

cast in their lot with us, taking fellowship in the great task He has committed to our charge.

Bequests. Form of bequest: "I give and bequeath to the American Board of Missions to the Jews, Inc., of Brooklyn, N. Y., incorporated in the State of New York in 1924, the sum of \$..... to be used for the purpose of said corporation, as defined in its charter."

Contributions are acknowledged promptly. Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate.

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

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

Programs for Meetings. We have prepared Jewish Missionary programs for services devoted to prayer and interest in behalf of God's covenant people—hymns, Scripture reading, inspirational papers, all complete. Offering of meeting may be sent to us for use in the work.

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

Menuka. A Home for Jewish Refugees who have escaped from the Nazi persecutions. It is located at 141 Hewes Street, Brooklyn, not far from the Mission Buildings, and it forms a temporary shelter until the refugee finds himself and is prepared to seek employment in his new environment.

Hebron. A place of fellowship and social privilege for all Jewish Christians from any part of America or the world. The location is 590 Broadway, Brooklyn, directly adjoining the Mission Headquarters building at 27 Throop Avenue. Open daily from 9 A.M. until 10 P.M., excepting on such nights when there are Gospel services being held in the Mission Building.

Machpelah. A cemetery plot owned by the American Board of Missions to the Jews, and located in the Mt. Olivet Cemetery, in Maspeth, Long Island. A burial place for Christian Jews whose families and whose friends have disowned them because of their faith in the Lord Jesus Christ.