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Station A, Box 10

BROOKLYN, N. Y.

THE CHOSEN PEOPLE

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

Ps. 121:4.



JOSEPH HOFFMAN COHN, *Editor*
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Salutation

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

Dearly beloved friends:—

"How shall we pray?" Over and again this question is repeated in the letters of perplexity which our friends are writing to us day after day. "How can we pray and do it intelligently in the midst of a world seemingly destined to catapult itself into the abyss of destruction?" The problem proposed is, just what kind of a prayer can the child of God make and be sure that the prayer is in harmony with God's will? Shall we pray for Russia? Shall we pray for Great Britain? Shall we pray for our own rulers, some of whom may be tragically misguided? What shall we do and how shall we pray?

The Word of God tells us in 1st Tim. 2:1-2,

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

The primary motive for this injunction had its background in the fact that already, thus early in the history of the followers of the Lord Jesus Christ, brutal persecutions had sprung up against the believers; and these persecutions were given impetus and official sanction by kings, rulers and those "in authority." So the meaning of this exhortation by the Holy Spirit through Paul is that the believer should pray in faith for those "in authority." This might result in softening the temper and the hatred of those rulers and would mitigate the persecutions; and so there would issue the possibility "that we may lead a quiet and peaceable life in all godliness and honesty." An understanding of this background sheds a different light on the exhortation than might appear at first reading; for it means that we should pray for those in authority over us, not as we pray for a brother or sister in the Body of Christ, a fellow believer and a fellow sufferer with us in our daily testings. The implications of the Christian life impose upon us the obligation of prayer for all men on an altruistic basis. In this circumstance, the subject of our prayer is a king, a ruler, someone in authority over us, which fact would render the prayer more pregnant with possibilities of benevolent consequences—it may result in the easing of the persecutions directed towards us.

NATIONS ARE NOT INDIVIDUALS

Then, is it not becoming increasingly important for the student of God's Word to differentiate keenly between nations and individuals, between national rejection and individual election? Here is where we think many are detoured into a side road which leads into the marshes of confused thought and action.

Many a preacher is well intentioned when from his pulpit he thunders vitriolic attacks upon the United States Government, or the British Government, or the Russian Government. He thinks because Isaiah could hurl his polemics and denunciations against a back-slidden Israel, so he too may tear away the mask and veneer of, say, our own American national life and expose the festering sores of our civilization. He thinks because Isaiah was preaching a "social Gospel" and a national restoration of righteousness, therefore he too is justified in calling on America for a mending of her ways. He thinks it is an evil business, for instance, for a country like ours, founded by God-fearing pioneers upon the solid principles of Holy Scripture, now to shake hands with a bloody Stalin. And of course we agree that it is so.

But he forgets one fundamental fact, and once he recognizes this important lapse, he sees the fallacy of his arguments. That fact is that Israel is the only nation which God ever called His own people. "This people have I formed for myself; they shall shew forth my praise," declares God in solemn cadence. See Isa. 43:21.

Another angle which amplifies the same underlying thought, is illustrated in such a verse as Psalm 147:20:—

"He hath not dealt so with any nation; and as for his judgments, they (the Gentiles) have not known them."

And now the teaching and the circumstance are becoming clearly crystallized. It was perfectly in place for Isaiah to hurl God's invectives against a disobedient Israel, because Israel was God's people, *nationally*. But where do you find that America is God's people, or that Great Britain is God's people, or that Germany is God's people? How then can we logically and justifiably castigate a nation like America and say to the nation that they have drifted far from the moorings to begin with? Does not the Word teach that He is only gathering out from among these nations a remnant, an ecclesia, His Body, the Church, which is to be made up of individuals gathered from every tribe, from every family on earth? Does not God's Word further tell us that these world nations will end in total depravity, in self-worship, in a reign of terror under a super-monster whose very coming now is in the making, the Antichrist? Why then try to salvage the sinking ship? Is it not the part of wisdom to make for the life boats and snatch what few we can of passengers and crew? Why hold up a standard of Christian practice and morals to a nation or even individual, who has not even recognized that such a standard exists, and who has never yet owned to a loyalty to the Christ who made such a standard? It is the old delusion of the man who says that he keeps the golden rule and therefore he is a Christian. But he has no right to the golden rule until first he confesses faith in the Lord Jesus Christ! Christian rule, Christian practice and Christian ethics can only be applied to the man or woman who *is* a Christian, a truly born again child of God. Can this be said of our rulers?

BARKING UP THE WRONG TREE

All of which we have written because we seek to emphasize the futility of trying to bring American government under the rule of Christian practice. With our own rulers making no claims to a genuine allegiance to the Lord Jesus Christ, what else can you expect but that they shall join hands with blasphemers and murderers like Stalin? The appeal should be made not that our rulers shall break the bands that are binding them to a blood-thirsty Russia, but that they shall humbly repent before God, ask God for forgiveness through the Lord Jesus Christ, and actually experience the new birth, that *sine qua non* without which the chastening or the whip lashing of the Christian minister cannot properly be applied to them.

And now we come back to the one nation which God does claim for His own, the nation of Israel. We feel sorry for men who have dared to fling defiance in God's face by spreading calumnies and shameful defamation against

the Jews; some of them are doing this under the pretence of Christian principles, of love for our country, and even go so far as to say they love the Jews! But some day God is going to restore these Jews and in that day God tells us in a verse like Isaiah 60:12, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isaiah tells us further, "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet." Imagine the humiliation of a Hitler when he has to do all this! As Dr. Sutcliffe told us in one of his Winona Lake addresses last summer, "I would tremble to lift my voice or raise a finger to do harm to a single Jew, be he apostate or be he saint."

And so it is through Israel that God is working out his program upon this earth, and it will be through a redeemed Israel that there will come plenary blessings to this world of ours. We take our stand upon the Holy Book and and we declare unequivocally and eternally that there can never be blessing for the world of nations apart from blessing for Israel! This is fundamental, it is the most vital thing in God's program, if we are to understand the hour in which we live.

And now we come to the question:—in view of all these considerations, how is the child of God to pray? We saw an article in the Jewish Missionary Herald of London, entitled, "Will prayer bring peace?" It is written by someone who prefers the anonymity of "A London Journalist." This article, especially coming from the heart of the British Empire, is amazing for its insight into the problems we have discussed just now, and reveals the boldness with which this writer has uttered his inmost convictions. He indeed has been able to separate himself as an individual from the national nomenclature of British economy. We are going to quote some of these paragraphs, although there has not been time for us to write to London to get permission. We ask our London friends to forgive us this assumption:—

THINKING GOD'S THOUGHTS

In that little masterpiece of narrative, "the walk to Emmaus," given in Luke xxiv. there is pictured two disciples who walked disconsolately along the road. They were disappointed in Jesus. "We trusted that it had been He which should have redeemed Israel," they complained. Why were their hopes dashed to the ground? Because they expected too much of Christ? Not a bit of it! They expected too little! Their minds and hearts were too small to grasp the spiritual character and the international sweep of Christ's Kingdom aims and purpose. Their prayers and hopes were disappointed because they were too petty and personal. That is what so often makes prayer a farce instead of a force.

THE EXAMPLE OF ELIJAH

The story of Elijah throws some light on this problem. There we have a man who prayed for national calamity. "He prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months."

Elijah had vision enough to see that moral and spiritual declension was the basic cause of national decay and death. Look down history. Nations and empires have always collapsed from within! Their heart had been eaten away by moral disease. Egypt, Babylon, Nineveh, Greece, Rome, they all died of the disease within, the final collapse at the hand of the conqueror being a mere incident which revealed the hollowness of the nation's life.

HE FORESAW NATIONAL RUIN

Elijah understood this principle. He examined Israel's inner life and saw disease there. He reviewed the declension of the past decades and realized a crisis was at hand. "Ahab, the reigning monarch," so the report said,—did more to provoke the Lord God of Israel than all the kings of Israel that were before him." Elijah knew that the nation under such leadership was on the last lap of a slippery slope to ruin and doom.

The prophet also had spiritual sense enough to know that the deepest need of the people would never be realized until they had come to the end of themselves and turned back to God. El'jah was no superficial thinker. He dug down to the roots of cause and effect in national life. He knew prosperity would be of no use to his country in their present condition. It was as if he said to God, "If it means national calamity, if it means parched lands, ruined crops, dying cattle and famishing people, bring all these things upon us if only the people's hearts can be turned back to Thee. If prosperity will not do it, let us have calamity rather than the nation shall sink to the doom of Sodom and Gomorrah." And he prayed that it might not rain.

THE CAUSES OF WAR

It should not be difficult to see how this story fits into world conditions today. Ask ordinary thinking people what is the cause of the international mess we are in today? Tariffs, colonies, economics, population, minorities, Jews, private armaments, the Versailles Treaty would be among the reasons advanced. Not one in a hundred put their finger on the basic cause—moral and spiritual decay among the European peoples.

I suggest that in this world of blatant and rival political philosophies—Nazism, Fascism, Communism, Socialism, the world has become 99% politically conscious and only 1% spiritually conscious. Sincere, earnest, well-informed thinkers have outlined reconstruction programmes for the post-war world and have planned everything—except the moral and spiritual salvation of the peoples.

PRAYER FOR GERMANY

What is it that brought Germany, the home of the Reformation to Hitlerism? Political causes there may have been, but basically the heart of the nation has been eaten away by Baal worship. Bismarck, the apostle of German militarism; Nietzsche, the philosopher of brute force; Wellhausen, the originator of destructive Biblical criticism; these three are seen in one in Hitler. In Nazism we have the deification of man in its acute and chronic form; it has eaten right into the heart of the German people and shrivelled their soul to nothingness.

What are we praying for—the defeat of Nazism? We want to see Hitler, Goering and Co. deposed; their hated regime overthrown; the German military machine broken; the occupied countries freed? But these men are mere surface troubles. If we secured them, even then the world would not be "safe for democracy," the spectre of war would not be laid low, the foundations of the new world would not be laid!

We must pray for the re-birth of the soul of the German people, for the re-education of the Hitler youth in Christian faith and ideals; the evangelization of the Continent by the widespread preaching of the message of the Cross.

WHAT ABOUT FRANCE?

What caused the downfall of the French Republic? Politicians, military experts, economists, diplomats, would give varied answers, but look at this explanation: David Scott in an article in the News Chronicle entitled, "The Woman's Share," argues that the shameful capitulation could be traced in part to the women of France. He argues that woman, not having the citizen rights such as she possesses in other countries, exerts her influence in the realm of sex appeal. In France we find "a society in which adultery is a matter of course . . . a comedy of manners, not content with the 'eternal triangle' is usually built at least on an eternal quadrangle of mutually unfaithful couples."

Then David Scott, who mind you, is not a parson but a journalist, asks: "But what, in times of national crisis like the present, is the outcome of this lack of inhibitions? It is simply this, that almost any prominent French statesman is likely to be under the influence of some woman . . . who is determined to have a finger in the pie of politics, using her sex influence to keep it there. Without mentioning names, I may say that recent French history, culminating in the present tragedy has been no exception to the rule."

Mr. George Slocombe, the last British journalist to leave France before the capitulation, after speaking of the blundering ignorance of the older officers and the pleasure-loving and cynical indolence of the younger, confirmed that the terrible sin of adultery played a large part in putting France at the mercy of the German legions.

When we pray for France shall we ask that the Germans may be overthrown and sent back into their own country; that the democratic French government shall be set up again and French life and culture resumed? Of what value would these be if we do not also pray for another Calvin, another Coligny, to lead the French people back to God and the spiritual and moral ideals of Christianity?

AND OUR OWN COUNTRY?

What about our own country? General Viscount Gort, V. C., broadcasting in London on the anniversary of the outbreak of the last war asked what had been at fault to bring this new calamity upon the people of this country. "Neglecting our religious obligations and in the pursuit of pleasure, we filled the roads but deserted the Churches," he stated.

The Times newspaper in a leading article (17th February, 1940) stated: "For many years we have been living on spiritual capital, on traditions inherited from the past instead of providing for the future. Christianity cannot be imbibed from the air. It will be of little use to fight as we are fighting today for the preservation of Christian principles if Christianity is to have no future, or at immense cost to safeguard religion against attack from without, if we allow it to be starved by neglect from within."

THE PROPHET IN BRITAIN

We are, it would appear, not without prophets in Britain today. There are those who, like Elijah, realize that Britain's first and deepest need is not deliverance from Hitlerism so much as deliverance from Godlessness; not victory over Nazism so much as victory over her own national sins. Before victory and peace are going to be much use to Britain she needs to be brought back to God. Before she can stand the exaltation of triumph she needs the humiliation of repentance.

Are we praying for this? Hitler has claimed that he will bring Britain to her knees. Are we praying that our beloved country may be brought to her knees in repentance and humiliation for her Lord's Day desecration, her neglect of the house of God, her rejection of the Bible, her worship of the gods of drink, gambling, pleasure, sport and riches?

OF WHAT USE IS PRAYER?

Prayer will be no good, if it is only prayer for personal safety apart from our personal faith and consecration to the Highest. It will be no good if we want victory just to allow us to go on with our godless pleasure-seeking lives. But prayer for a world re-awakening to spiritual realities; prayer for the evangelization of the European peoples; prayer for the preaching of the Cross among the generation of Russians nurtured in atheism, and Hitler youth taught the orthodoxy of Nazism—this would indeed affect the root causes of the international decay and chaos which have issued in the present holocaust.

HOW TO MAKE PRAYER EFFECTIVE FOR PEACE

Single days of prayer are not enough. Mere formal acknowledgment of God by an odd Sunday morning in Church will have no effect whatever. God is not to be patronized; God waits for the nation to forsake its sin, to set itself to walk in the ways of His commandments, to obey His voice in righteous living and sincere honouring of His Name.

To make prayer effective for peace these must be our aims. We cannot but pray for the ending of this terrible slaughter; for the triumph of democracy; for the preservation of liberty to worship, speak and write as God and our conscience dictates; but these great ideals are dependent upon a spiritual condition of the peoples and that condition must be the fundamental burden of our prayer. If prayer, more prayer, united prayer, persistent prayer, sacrificial prayer is made unto God on these lines, PRAYER WILL BRING PEACE.

THE SWORD UNSHEATHED IN HEAVEN

Writing on this subject in the last great war a prominent free churchman said: "The sword will never be unsheathed on earth while it is unsheathed in heaven." What he meant was, while there is disorder and strife in the spiritual realm because of man's rebellion against God and His laws, there can never be order and peace in the natural realm among men.

God promises in His Word that one day He will set up a Kingdom of righteousness and peace on the earth. We pray, "Thy Kingdom come." But note the combination of ideas—righteousness and peace. Men today talk of justice and they want it imposed from without. God requires righteousness desired and lived within. While unrighteousness reigns in man's heart and conduct, war will persist in his international relations. Re-adjustment must begin in the spiritual realm and then order and peace in the natural realm will follow.

PERSONAL REACTION TO THIS LAW

This law operates both in national and personal life. Many people pray for personal protection from bombs when they ought to be crying to God for salvation from sin. Many people are pleading the nations' righteousness when they ought to be concerned about their own unrighteousness. How can there be peace among the nations while our own hearts are at war with the Highest? God sent His Ambassador of Peace and the world spurns Him! "The world," did I say? Let no man hide behind that word! What about YOU?

PRAYER—May I say this final word? To anyone who is not now at peace with God, there is no prayer so certain of immediate answer as the cry of sincere repentance for sin, and simple faith in God's salvation. "Whosoever shall call upon the Name of the Lord shall be saved."

The sword unsheathed in heaven! What a stirring thought! Verily indeed, how can the sword be sheathed on earth since it has been unsheathed in heaven? The Son of God does go forth to war, and there can be no peace upon this earth, until the Lord Jesus Christ is acknowledged the Prince of Peace, King of Kings and Lord of Lords.

And what means this unsheathing of God's sword? Why is there war in heaven? Two reasons there are:—first, there is the avenging of the shame and despite which the world has done to the only begotten Son of God! How can God keep silent in the face of that? The "how much sorer punishment" of Hebrews becomes freighted with new terror as we contemplate the awful sin of the nations involved in their rejection of the only Peace held out to them by God!

Then, the second cause of this unsheathing flows naturally out of the first. The nations having rejected God's Son, they next reject and treat with shame God's people, Israel! And once more God cannot rest until this crime be avenged. "For the Lord hath a controversy with the nations," He declares in Jeremiah 25:31. Further, Zechariah 14:3 tells us that "then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." And the *causus belli* will be, as told in the second verse, that these world nations will have joined together in the final conspiracy to destroy Jerusalem.

Again God declares, "For Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62:1. And so God goes to war, and the sword is unsheathed. For what purpose? That Christ may be crowned King of Kings and Lord of Lords, and that Israel shall be established a praise in the earth? If then this is the heart of God's program, what then should be the program of the Church, and of every true child of God? We speak of being in the center of His will, but how can we be in such a center if we join not with Him in "taking no rest" till Israel is established again as His redeemed nation, with Christ crowned as the rightful occupant of the Throne of David?

And so all of this is linked up inextricably with God's prophetic program. Here we come to grips with prophecy itself in the very heart of all of God's

revealed Word. The question at issue is not that any nation is consorting with some other nation which is blasphemous and blood thirsty and brutally savage. The real question is that we must preach the gospel of salvation through the Lord Jesus Christ, call upon the individuals in the nation, because after all a nation is made up of individuals, and it is a fallacy to speak of a nation as having the unit power of thinking or acting, so we must call upon the individuals of the nation to repent and to fall upon their knees and seek forgiveness of sins and finally receive such forgiveness through the sacrificial blood of our Lord Jesus Christ.

Now if we grasp all this, we understand what is going on in the world, and the wickedness and the program of blood letting and wholesale murder of nation by nation, all these things will not surprise us, for we will find ourselves marching side by side with God in the development of His program of ultimate redemption for the world. It was in this vein that a friend wrote to us a few days ago, bemoaning the fact that so many of our preachers are pounding their heads and their fists against a stone wall of moral resistance, when if only they would preach God's prophetic program and show the vast outreaches of predictive prophecy, what a rallying power that would have among the millions who find themselves now bewildered and lost in the forests of conflicting voices. This friend writes further,

"I was so thankful for the summer letter of August 12th with all its interesting items. Paragraph 5 says in forthright language what are the thoughts of mine own heart with regard to the conduct of the British Empire and the U. S. A. in their partnership with Russia."

And so to come to the heart of this prophetic program of God's we might as well realize that Israel occupies that central place. Israel now in the seething pot of world hell, Israel approaching another seething pot which will make the present one a mere rehearsal, Israel therefore needing as never before the Gospel witness, so that the immediate remnant shall be gathered out to complete the Body of Christ, to bring about as quickly as possible the miracle of the Rapture which is to come as the culmination of the last bit of apostacy and evil in the world. The Gospel witness also must be given to Israel so that the whole nation shall be saturated with the content of the Messianic indoctrination, and thus those left upon the earth when the Church is taken out shall be the more prepared to receive the Messiah when He does come, and to proclaim Him fearlessly to the Gentile nations in the days of tribulation and in the millennium to follow.

To such a program this Mission and its many beloved friends are committed. This is the rock bottom basis of appeal for the Jewish Mission enterprise. For this reason your Mission has reached out and is reaching out into every corner of the world. For this reason we have now accomplished the monumental task of putting forth the American Translation of the New Testament into Yiddish. For this reason we are sending money abroad to help make the Gospel known among the centers where Jewish refugees have gathered in multitudes in Europe and Palestine. For this reason we are extending the work here in America. In other words we are traveling on the road which God has mapped out for us; we are truly in His will; our friends know it and rejoice to join with us, and uphold our hands; all we can say to

other of God's children is, "The Lord has spoken good concerning Israel, come thou with us and we will do thee good."

WE CARRY ON

Again Thanksgiving is here; New York State celebrates November 20th, a bit early perhaps to enable you to send your usual generous gifts to help us with our own poor here in the New York area; but we are going to help them just the same, believing that our friends will send their belated gifts to reimburse our treasury for the advances made. Again we are deciding not to have the old-fashioned Thanksgiving Dinner which my father loved and enjoyed so much; memories are still poignant. But we will deal generously with practically all on our poor list, and we will see to it that even with the high prices of food now and turkeys well nigh beyond the reach of most of us, at least our Mission families, and this includes the refugees that we are supporting here in New York, shall have a good dinner on Thanksgiving Day; and they will indeed be thankful not only for the dinner, but for the marvelous grace of God that has made it possible for them to be in America instead of across the water under the tortures and agonies of Nazi savagery.

Other departments of the work are continuing to be prospered of the Lord, as you will see from the following pages. The demands for the New Testament are coming to us from every quarter of the country, as well as from abroad. Commendations are being showered upon us, and we are thanking God that we have had this wonderful privilege, and that you too who have underpinned us with your prayers and your money, have had your share of this privilege. The gifts of our people are coming in a generous flow, and we are pressing forward on every front. Somehow we have a desire to see this year exceed every previous year that we ever have had, not in total of contributions, but in actual results achieved, and above all else in souls won for Him before it is too late.

May your own Thanksgiving Day be especially blessed of God; the clouds are now gathering over our own country, and we need to pray from the bottom of our hearts, "God save America." While these clouds seem to be gathering fast and thick, there can and must be within the confines of our own homes, the shining of the glory of the Lord Jesus Christ, and that inward peace which we may possess because He has promised it to us; even though our very doors may be battered down with the assaults of marauders, there is a peace and a joy which transcends all these earthly contingencies, and may we express the hope and the belief that each one of our beloved friends has long ago learned the source of such peace and joy. May it be yours in an abundance at this thanksgiving season.

Ever faithfully your servant in the Gospel,

J. Hoffman Cohen

INCIDENTS IN THE WORK Our Work Among the Jewish Refugees

By HERBERT SINGER

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" (Genesis 4, 9). Thus said Cain in answer to God's query concerning his brother Abel, whom he had slain. Countless thousands of "Abels", countless thousands of our brethren and brethren of our Lord Jesus Christ are nowadays victims of the devilish powers of Hitlerism and Fascism; they are despised, hated, persecuted and killed. The distress and suffering of Jews and Jewish Christians in Europe is inexpressibly great and it looks as if the masses of the Jewish nation were doomed, unless the Lord intervenes. Through the weeping and wailing of the victims of Nazism we hear God's voice in our hearts: "Where is Abel thy brother?" Woe unto us if our answer were to be that of Cain, "Am I my brother's keeper?" Or in other words, "What do I care?" God has imposed upon us a great responsibility for our brethren, and this responsibility has been laid in the first place upon the church and upon all those who are His own. This responsibility is mine and yours. Oh, that we were conscious of that basic fact!

I know from my own experience that even today there are many earnest Christians in Germany who feel their responsibility for their Jewish brethren, who are helping them wherever and whenever they can, though they know that in doing so, they take their lives into their own hands. Almost all stores in Germany have a sign now with the inscription "We do not sell to Jews." In many cases Jews in Germany are unable to buy their daily necessities. Yet there are many Christians who undertake such purchases for their Jewish neighbors and who show them kindness and love, though they know that they would be punished as traitors if they would be exposed. Those

Christians simply carry out the commandment of our Saviour, "Thou shalt love thy neighbor".

Many of our readers undoubtedly come in contact with Jewish refugees. Let me ask you this question: are you helping them, do you show them kindness and love? Or do you still say with Cain, "Am I my brother's keeper?"

OUR THURSDAY NIGHT MEETINGS

Now let me tell you some incidents from our work among those refugees, and in doing so I hope it will bring encouragement and strengthening of faith to our friends. Since my last report in "The Chosen People" about this particular work which God is blessing so abundantly, I am glad to say that our group of refugees has grown not only in numbers but also in faith and in grace. Our hall in which we gather together week by week has now become too small. I wish you could join us at one of our Thursday night meetings and share the fellowship with those whom Dr. H., a leading dentist, calls "The cream of the refugees". On those occasions when Christian friends attended those gatherings they carried away great blessings and inspiration.

These refugees come to us because they are drawn by an inner need of fellowship and spiritual nourishment. Christ makes them conscious of their hunger and at the same time feeds them. This I find again and again when I converse with the refugees personally or through their letters.

Professor J., a former High School teacher in Vienna began coming to our meetings some months ago. There he met a number of fellow refugees who went through the same ordeal of persecution and homelessness as he did. He was impressed by the beautiful spiritual hymns which we sang, the exposition of the Word of God, and by the spirit of brotherly love which prevailed at these meetings. Since then he and his wife come regularly. Prof. J. is one of our most faithful friends,

and he often assures me that he and his wife would not miss even one of our meetings for anything. Now he is a happy and joyful child of God and he is eagerly taking part in our meditations. We all like to listen to him because his remarks always show a profound knowledge of the Bible and a painstaking preparation.

Mr. J. has excellent letters of recommendation as a teacher; but he could not find a job. Mrs. J. was obliged to accept housework and they made a precarious living.

But one Thursday evening a Mr. and Mrs. H. came to our meeting. They were recent arrivals from Vienna. Imagine the surprise of Prof. J. when he recognized in Mr. H. a former pupil of his. Mr. H., himself a believer on the Lord Jesus, is a successful businessman and was delighted to be able to establish his former schoolmaster as his bookkeeper. Now they both thank and praise the Lord for His gracious guidance in their lives.

OUR MUSICAL QUARTET

We could hardly speak about our work among the refugees without mentioning our splendid musical quartet, namely our dear brethren Plaschkes, Grossmann, Eder, and Curt, who together compose a strong quartet. They all come from Germany, and music was their vocation and profession. It is a great spiritual and artistic delight to hear them play. Our friends listen with the greatest attention, while joy and deep feeling are written all over their faces. They create an atmosphere in which the speaking about the deeper things of life becomes most natural and easy. We are deeply indebted to them for their ministry of music which brings us so much blessing during the Thursday night and Sunday morning services.

This blessing is not onesided either. The musicians themselves give testimony to blessings received from the meetings. Thus for instance Mr. C.,

when he first came to our meeting, was an infidel. No wonder! The poor man had seen so much cruelty and inhumanity, that he lost faith in God and in man. Recently however he confessed that the preaching of the Word of God in our meetings, and the spirit of love, have stirred him deeply. He began to read the Bible and has now asked for further instruction in the Word of God. Will you, dear friends, pray that this fine Jew may soon become a child of God through faith on our Lord Jesus Christ?

WHAT OUR JEWISH BROTHERS THINK ABOUT OUR WORK

At the end of June we began our Summer recess, with no meetings until September. During this period I received a number of letters from our dear refugees in which they give expression to their feelings concerning our work amongst them.

Dr. G. is one of our regular visitors. I know that he reads His Bible regularly and follows our Bible expositions with great interest. This is what he writes in a letter to me:

"My duties kept me from attending your closing meeting. May I therefore tell you what I would have gladly said among our friends had I been able to attend the meeting. Where I feel at home and in deep spiritual communion with friends as it is in your mission I like to keep in the background and listen to those who have something to give. But this does not prevent me from taking part with all my soul in the things spoken and taught. Every time I feel strengthened in our common faith and I go away greatly encouraged. I am deeply conscious how much we owe to the American Board of Missions to the Jews and to you as the representative of this splendid institution, you who are our indefatigable adviser and guide. It is my heartfelt desire to express my appreciation of your work before we part for several months. May God bless the mission, its workers and especially you and all your dear ones."

Brother Erich F., a Hebrew Christian from Berlin wrote me among other things the following:

"Now that your services are closed for the summer, it is my heartfelt desire to tell you how very much I am missing your Thursday evenings, the wonderful fellowship, the uplifting and inspiration, the warm and truly Christian atmosphere and last not least also your personal kindness towards all. Please convey my sincere thanks to the mission for all the things which you did for me."

Brother Gr., a Hebrew Christian, who arrived here some months ago from Southern Germany, was a regular attendant at our Thursday night meetings. He received an invitation to work in another city, and from there he wrote me recently. I quote a few words from his letter:

"I wish to thank you and all the mission for all the loving-kindness which I have received. Right from the beginning I felt at home in your mission, thanks to your paternal and understanding friendship. At Throop Avenue one learns to regain his self-respect and to keep one's chin up. I shall never forget those Thursday evenings. Why? Because one felt the power which came out of you, because those who expounded the Bible have lived the Bible themselves and made it their own standard of life. Your meditations as well as that of Dr. Cohn, Mr. Buksbazen and Mr. Birnbaum gave me much food for my soul as well as encouragement and comfort. God bless you and the circle of your friends."

HIGH WATER MARKS IN OUR WORK

One of these high water marks was the baptism of our brethren Dr. and Mrs. H. of Buffalo. They attended the meetings of our fellow-worker Br. Machlin in Buffalo. After a short time they came to the recognition of their need to have forgiveness of sin through the Lord Jesus Christ who gave His life for them on Calvary. They expressed the desire to be baptized, and came to Brooklyn to make

their public confession of faith on Easter morning. Dr. Cohn performed the act of Baptism. We are glad to say that Dr. H. is now employed as medical officer in a hospital in Endicott, N. Y.

Another culminating experience was our excursion to Bear Mountain on June 23. I think our friends will never forget that happy day which we spent together. We enjoyed the thrilling ride on the beautiful Hudson River and were full of wonder for the handiwork of our Lord in the beauty of nature. The weather was just perfect, and after we had strengthened our "inner man" we went deeper into the woods and had a time of play as well as of worship. I took as my Scripture text the 19th Psalm which opens with those majestic words: "The heavens declare the Glory of God; and the firmament showeth His handywork". After a day of happy fellowship and joy and thanksgiving we returned home with a song in our hearts.

In conclusion may I say this to the glory of our God that He has wonderfully blessed our weak ministry. There are many sincere seekers after the truth among our refugees and some of them, indeed, "are not far from the Kingdom".

Pray, dear friends; bear this burden of service and responsibility upon your hearts together with us before the Throne of Grace so that many may come to the living faith of our blessed Saviour Jesus Christ. And when one day we stand before the throne of God and He asks us: "Where is thy brother?" we may answer with joy and confidence: "I was my brother's keeper and as much as it was in my power I sought to bring him to Thee".

Helping Refugees in London

Our refugee money goes directly to our own missionaries or to cooperating missionaries in the blighted Nazi areas abroad. In Britain, we are operating through three missionaries, all of them

Jewish-Christians, and all of them having the confidence and the love of those to whom they minister. Thus, we have no overhead, our contributions go directly to the needy families without deduction. Here is a letter from our dear Sister Awerbuch, giving a vivid and touching picture of what it means to live in the air-raided area of London at this time and how far our little money can go in helping to relieve agonized souls and bodies:—

Dear Brother in Christ,

I have a great joy to tell you how much you have done to poor suffering souls with your help in the name of our Lord to His glory.

With the \$200 sent by you, I had the opportunity to help 30 people. Of these, 7 are widows, one of them a Hebrew Christian; 13 are refugee families, and 10 are London people.

One woman wrote to me a letter. She had been bombed, and she asked me to come to see her. I answered that Mr. A. is very ill and would she please come and see me. My letter came back. But I sent it again, as the address was correct. Three times it came back. My husband said to me, "You'll have to go and find that woman." And he explained it to me, how to find the place. The postman could not find it, but I did. Very soon I understood why I had to go. Just near to the house I wanted, I met an elderly lady, whom I have known for several years. She could not recognize me, because she is nearly blind from sleeping in the shelter. But how glad she was when she heard me talking; she recognized my voice.

I went to her room, and she told me all her troubles. Her only one child, her daughter, had a nervous breakdown. She was so frightened in those "Blitzes" over London, she cannot work now, and they are very poor. I am so glad I could help her, and I had a nice talk about the Saviour, her only Friend and Redeemer.

Then I went to the other lady. Her husband is a Swede, she is a Jewess. She attended our meetings and believes in the Lord

Jesus Christ. But when she wanted to be baptized, her husband said, "I married a Jewess, and you have to remain a Jewess, if you want to stay with me." He is an Atheist. The poor woman is not firm enough in the Lord, and decided to wait for her baptism. They have now lost their belongings, live in a small room and sleep on the floor. I had now the opportunity to help them and that was a great testimony of God's love through believers. Both came to visit Mr. A. and when my husband prayed for them, he loudly and clearly said "Amen," kissed my husband and said, "May your prayer for me be answered." Then he went to the other room and was crying bitterly. He said, "Why have such godly people like Mr. A. to suffer so much? Even in his illness he is thinking of others, to help them; he is praying for my salvation. I cannot say, God bless him, because I don't believe, but I do wish that his God may answer his prayer." We believe the Lord *will* answer our prayers.

My husband is much better now, that too is an answer of prayers. But we have to be very careful, he still is very weak. It is now five months since he is ill. I do thank God for all His mercies, my dear husband is still with me. I do thank you too for your prayers.

With warm and hearty greetings from us both,

Yours sincerely,
MARIE AWERBUCH.

P.S. Excuse my bad writing, my hand is shaking so badly.

The New Translation at Work

From every direction come the songs of praises, commendations, congratulations, and thanksgiving; for the American Translation of the New Testament has taken the country by storm. NEWSWEEK, in the September 15th issue, contained almost a full page telling of this monumental piece of work. They even printed a fac-simile of one of the Yiddish pages of this New Translation and a photograph of Dr. Einspruch in the typesetting room. From Jewish Societies, wholly unsolicited by us, have come pleas for copies of this new work. We

are busy giving this New Testament a quick and wide circulation, and already much blessing is flowing out from what has been done so far. Pray earnestly for this new undertaking, an achievement worthy a place in the annals of the history of Missions. For your encouragement, here are a few of the many letters that are pouring in upon us from so many directions; read them and give thanks to God with us that we are together being granted a share in such a wonderful task:—

Dear Mr. Cohn:

Your very kind letter and new translation of Yiddish New Testament reached me, for which I am indeed grateful.

This beautifully bound and excellently published New Testament came to me as a glad surprise. The best part of it, undoubtedly, is its contents. On every page new, delightful and long familiar treasure of idiomatic Yiddish meets the eye and many a loved portion of God's word shines forth with new meaning and instruction.

In congratulating you and Dr. Einspruch on this epochal achievement, I hope and pray that the issue of this New Testament will usher in an era of great "rejoicing" in the "new law" on the part of tens of thousands of our Jewish people.

Again thanking you, I am
Yours very sincerely,
Isaac Finestone
The Messianic Testimony,
Ottawa, Can.

Dear Dr. Cohn:

I praise God for this new translation, for it is indeed a very presentable book. One need not be ashamed to give it to any decent person. The print is excellent, easy to read, and I am sure that every Yiddish-speaking person, no matter from what part of the world he might come will easily understand what he reads.

May the Lord bless the American Board of Missions to the Jews, and make up to you a hundred-fold for your sacrifice in the printing of this new translation.

Sincerely yours,
Jos. R. Lewek
Chicago Gospel Mission
to the Jews,
Chicago, Ill.

Gentlemen:

Thank you very much for the copy of the fine Yiddish translation

of the New Testament by Henry Einspruch which you were good enough to send me. I shall read it with delight. Dr. Einspruch is a master of Yiddish style.

Yours very truly,
Joshua Bloch
Chief, Jewish Division,
N. Y. Public Library, N. Y.

* * * *

Dear Brother Cohn:

The one hundred copies of the New Testament in Yiddish received for which we praise God and are truly grateful to you for the generous grant. We were delighted with the clean plain print and the very attractive cover, but most of all the splendid translation by our brother Einspruch.

Yours in His glorious service,
Marvin E. Duff
The Milwaukee Hebrew Mission,
Milwaukee, Wisc.

* * * *

My dear Brother Cohn:

I want to congratulate you most sincerely on an excellent piece of work. Mr. Landers and I have just finished examining it as a book, and you and your organization are to be commended on its typography, its binding, its appearance, its attractiveness. It is a long time since we have seen any book at any such price as that which you propose to sell this, in the same class of appearance and attractiveness as this New Testament. And when one thinks of it, that your organization is prepared to distribute this book without charge to Jewish persons and to Christian workers and missions among the Jews—there can be nothing but the highest praise. Surely the friends and supporters of your Society should rally to the financial support of such an enterprise done in such a worthwhile way. Our Society shall be pleased and honored to serve as distributor for all of New England. I trust that you will make this known through your own channels to those who may be interested.

Sincerely yours,
Frank K. Singiser
Massachusetts Bible Society
Boston, Massachusetts

* * * *

Dear Dr. Cohn:

In the midst of a busy day I must find time to write you at least a postal and to thank you personally

for the production of the Yiddish New Testament. It is beautiful in every respect. No other Mission in our time could have produced it, no other Mission Executive had the vision to undertake the production. How many thousands yea tens of thousands will come to a saving knowledge of the Meshiach only the Lord God knows, but they will be many through the reading and study of this Yiddish New Testament.

Faithfully as ever,
(Rev.) Walter J. Atkinson
Missionary in Charge,
Seattle Branch,
American Board of Missions
to the Jews.

You Are Entitled

If you are a Church, or a Missionary Society, or a Young People's Group, and you are in the habit of sending your contributions as such, for the work of the American Board of Missions to the Jews, then you are entitled to receive from us each month a package containing as many copies of THE CHOSEN PEOPLE as you will need for distribution among those friends who have been responsible for the sending of the gift to the Mission. This is your privilege, and we urge you to exercise it. It is also to the advantage of your beloved Mission, because we are anxious that every friend shall receive THE CHOSEN PEOPLE and shall be kept informed concerning every bit of blessing that the Lord is showering upon the work, and concerning all our needs; in this way every true friend will have the information that will enable him or her to pray for us intelligently, to give thanks to God with us for answered prayer and in these ways to deepen and strengthen the joys of fellowship which now bind us together.

You must please state in your letter exactly how many copies of THE CHOSEN PEOPLE you wish us to send you, and you must send us such a letter or even a postal card each month, telling plainly just how many copies you wish for that month.

If You Are a Pastor

THE CHOSEN PEOPLE is sent freely and gladly to pastors who will write us asking for it. All we ask in return is that debt which each of us owes the other in Christ—that you pray for us, that you speak to your people about the Mission, and in any way that God gives you

opportunity to show your friendship and good will, you will do so. Our hearts go out in sympathy to every true servant of the Lord Jesus Christ who is laboring so faithfully in the ministry in these days of darkness and confusion. And if we can be of the least help to you by sending you THE CHOSEN PEOPLE, that will be our effort to show our love and our fellowship toward you.

Our Open Air Services

By REV. B. SHATKIN

This important work was carried on with unabated vigor all through the summer, in charge of Prof. Birnbaum and a group of faithful workers. Many Jews heard, "the old, old story of Jesus and His love" who would otherwise be deprived of this blessed privilege. The messages, always faithful to the word of God, were delivered in Yiddish and English.

A new attitude was noted on the part of Jewish listeners. The old antagonism and cynicism, often expressed in audible resentment, and more often in attempts to hinder the progress of the meetings, has largely disappeared. A desire to hear and read, characterizes the Jew of today.

When one raised his voice in denouncing the speaker, the writer often heard Jewish listeners defending our missionaries and interceding with unfriendly people to let them proceed. Another vivid manifestation of this changed attitude toward the gospel of the Lord Jesus, is the large demand for Christian literature, especially the New Testament. It was our practice to avoid waste in the distribution of these New Testaments. We held up a book and announced that if any Jew wanted a copy he would please give us his name and address and we would see that he got one. The Jew is extremely reluctant to give his address to a missionary, and so when these Jews did so, it was a sure sign that they would read the book earnestly. "Christian people who love the Jews," we told them, "by their gifts made the presentation of these books possible."

The favor of the Lord rested signally upon these open air meetings. We feel assured that the seed we were privileged to sow, will in the Lord's due time bear fruit in the salvation of some of our Jewish people.

QUESTIONS AND ANSWERS

Question. *In Matt. 24:2, it says not one stone should be left upon another of the Temple. I have always understood that the Jewish Wailing Wall was a part of the old temple that was left standing. Recently I read it was a wall built from the stones that originally were in the old temple. Can you tell me which is correct? — Mrs. H. R. S.*

Answer. The Wailing Wall is not and never was, a part of the old Temple of Herod. It is one of the outer walls, I think the third wall, of the old city of Jerusalem. A rather striking confirmation of this fact was given to me a few years ago when I was crossing the Mediterranean, by a Rabbi by the name of Hertz, who at that time was the chief rabbi of the city of Dublin, Ireland, but now is the chief rabbi of Jerusalem. I knew that some of the higher critics had raised this cloud of doubt about the wailing wall; and so without mentioning in any way the point I had in mind, I asked Rabbi Hertz whether the present wailing wall ever was a part of the old Temple. He immediately and vehemently replied, "NO! If it were, then the Jews would never be allowed by their own rabbis to walk at those stones and to kiss them, and to honor them as sacred." The reason is, as he explained to me, and I find that he was correct, is that if the old Temple walls were still standing they would be defiled walls, having been desecrated by the Gentiles under Titus. And the walls of such a Holy place as the old Temple, if they are being defiled by Gentiles, can not be used as a place of worship for the Jews.

* * * *

Question 1. *Do the Jews (so-called) of today claim any from the tribes of Israel? What do you think of the "lost ten tribes"?*

Question 2. *The Assyrians of that day are what or where at the present time?*

Question 3. *When and how will Ezekiel 48 be fulfilled?*

Question 4. *Did the Jews bring their sad fate upon themselves by their disobedience and rejection of Christ? And while it would not clear Hitler in the least, is he another Cyrus used of God to work his purpose?*

Question 5. *I have been rereading Jeremiah lately, and what could be worse than those prophecies from God himself? 8:1, 2, 3; 15:2, 3; 19:3, 7, 9, 11? Are those being fulfilled now? And what shall the end be? — I. K.*

Answer 1. Yes, the Jews generally teach that the present scattered race of Israel, numbering some fifteen million throughout the world, contains within themselves all of the 12 original tribes of Israel. They allow for some possible exceptions, like, for instance, the Nestorians, the Falashes, a small colony of Chinese Jews in the Northeast portion of China, etc. These racial groups are in possession of the Mosaic code, they have some very ancient Hebrew scrolls, and they practice ceremonial Judaism even at the present time. Our own studied judgment is that there are no "ten lost tribes." The twistings and falsehoods of our misguided friends who call themselves British Israelites are indeed shameful and in some cases border on the blasphemous. We earnestly warn our readers to flee from these distortions as they would from the devil himself. Frankly, British-Israelism is one of the most subtle forms of Jew hate that we know about.

Answer 2. Assyria has gone the way of all nations which persecuted Israel, for it is on the rubbish heap of nations. You remember that out of this country, the land of Asshur, developed Nineveh, Babylon, etc. About the year 650 B. C. the great revolt against Assyria with some of the Israel tribes joining, marked the beginning of the decline of the Assyrian empire. Shortly thereafter along came the Cimmerians and the Scythians, and soon thereafter Assyria was no more.

Answer 3. This is the picture of Jerusalem in the Millennium. The world nations will have been subdued and some of them destroyed, as a result of the great Armageddon battle at the close of the time of Jacob's trouble, the Temple worship in Jerusalem will again be established, Israel will reign in Jerusalem, with the Lord Jesus Christ, the Son of David, as King, and from Jerusalem will go streams of blessing to all the world.

Answer 4. Yes. No one can read the heartbreaking lament of Matt. 23:37, 39 without realizing that the most terrible, the most tragic and the most catastrophic sin that Israel committed was the rejection of her Messiah who yearned to gather the scattered children of Israel together, even as a hen gathers her chickens under her wings. And the tragic indictment reads, "And ye would not!"

At the same time it must also be recognized, as you so clearly point out, that these tragedies do not excuse a Hitler.

Just like in the case of Cyrus, God has ways of making one nation destroy another one, and thus God works his vengeance upon both nations! Let us hope that this is the very thing we are now witnessing as between Hitler and Stalin. God has never appointed any Gentile propagandist or megalomaniac or even a Christian minister to yield the lash of the whip against His people, Israel. God is quite capable of doing that Himself. "Vengeance is mine," He says, "I will repay."

Answer 5. It is not easy, nor would it be good exegesis, to say definitely that these prophecies of Jeremiah are being specifically fulfilled at the moment. These predictions have a general application through all of Israel's history, and only final events will enable us to identify each prophecy with a specific fulfillment.

* * * *

Question. Will you please explain the three hours' darkness when Jesus was crucified on the Cross? What did it represent? This question came up in our Sunday School last week. — J. P. P.

Answer. What else would you expect when the Son of God had been rejected, brutally treated, and crucified by the world? Would not the unnatural become logically the only natural sequence? Ought not indeed the whole universe go into a convulsion of horror at such a

tragedy? Ought not God the Father to turn away His face from such a shameful and heartbreaking spectacle? And if God turned away His face, and if all nature became convulsed, then surely there would be darkness in the earth. So terrible must have been the overturning of nature that the very phenomena which occurred in those hours of blackness were the means used by God to bring consternation and conviction into the hearts of many who until then had doubted. "Surely this was the Son of God!" shrieked that heathen Centurion who witnessed these awe-inspiring events. The record of Acts 6:7 tells us "A great company of the priests were obedient to the faith." Edersheim suggests that the phenomenon of the rending of the veil in the temple, which event was a part of all these other sequences of the crucifixion hour, might account for the early conversion of these many priests. Here at last God's humanity, and God's essential deity came into eclipse. And in that eclipse the inmost soul of the Divine God was shaken to its depths, and God turned away; and in that same eclipse the soul of the human heart of our Lord Jesus Christ was likewise shaken with such a desolation as the Christ had never before known. Thus is made more clear the agonized cry of Psalm 22:1, "My God, my God, why hast thou forsaken me?"

SUMMARY OF CONTRIBUTIONS

FROM SEPTEMBER 1st to SEPTEMBER 30, 1941

Covering Receipt Numbers A65106 to A66517; B67067 to B68564

General Fund	\$11,880.41
"The Chosen People" (Subscriptions)	461.85
For "The Shepherd of Israel"	91.50
For Work Among the Children	36.25
Dispensary Income Account	31.50
For Relief to the Poor	552.50
For Philadelphia Branch	382.41
For Pittsburgh Branch	193.86
For Columbus Branch	88.03
For Buffalo Branch	4.00
For Los Angeles Branch	254.44
For Seattle Branch	91.28
For Washington, D. C. Branch	95.74
For Canadian Branch	160.00
Hewes Street Account	37.00
For Work Overseas, including Relief Funds	1,186.60
For Literature Fund (Bibles and Tracts)	73.50
Revolving Fund	330.00
For Students' Education Fund	47.00
For Amer. Trans. of Yiddish New Testament Fund	589.90

Total for all Purposes.....\$16,587.77

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
 - The Dialogue, Yiddish-English parallel05
 - What is His Name? Yiddish-English parallel05
 - The Voice that Crieth, Yiddish-English parallel05
 - The Messiah Shall Be Cut Off, Yiddish only05

WHAT EVERY JEW SHOULD KNOW:

1. What is a Christian? By J. H. Cohn, English or Yiddish02
2. Was Abraham a Jew? By J. H. Cohn, English or Yiddish02
3. Don't Go to Jerusalem, By J. H. Cohn, English only02
4. Son, Remember, By J. H. Cohn, Yiddish or English02
5. How Many Times Have You Been Born? By Rev. Coulson Shepherd, English or Yiddish02
6. A Modern Jew Looks at Jesus, By Rev. H. Einspruch, D.D. English only01
7. "Doctoring a Doctor", By J. H. Cohn, English only02
8. An Open Letter to a Rabbi, By Rev. L. Abramowitch, English only05
9. Thirty-three Prophecies Fulfilled in One Day, By Rev. Charles Bauer, English only... .05
10. An Astonishing Yom Kippur Prayer, English only05
11. Do Christians Worship Three Gods? English or Yiddish... .05
12. Let's Hang All the Hamans! By J. H. Cohn05
13. The Meaning of the Jewish Holy Days, English only..... .10
14. Behold, the Virgin, By Leopold Cohn, English only05

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.....

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

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

Dear Friends:

Name.....

Address.....

1141

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

OUR FAR FLUNG BATTLE LINE

(I Cor. 14:8)

Branch Stations in important Jewish Centers in the United States. Gospel Meetings, Bible Classes, Industrial Classes for men, women and children. An extensive Ministry of Christ-love among the Jewish victims of Nazi persecutions, both in this country and in various other countries of Central Europe and South America. Street Meetings, distribution of Bibles, New Testaments, Tracts, Visitation. Medical Relief and Assistance. Relief to Poor, gifts in cash, payment of rents, gifts of groceries, clothing and assistance in finding employment.

Education of Jewish Christian Students. Itinerary Field Evangelism.

THE SHEPHERD OF ISRAEL, Yiddish-English Gospel monthly reaching a world Jewry.

FROM OUR BOOK ROOM

FOR CHRISTIANS

The Chosen People Question Box. A compilation of 40 years of questions and answers	\$1.00
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JEWISH NOTES

The following is from an article by Thomas Kernan, entitled "France on Berlin Time". It appeared in The Saturday Evening Post, and is reprinted by permission of the Editors. It portrays so vividly the brutal and sardonic treacheries of the Nazi tricks upon the Jews, that we thought our readers would be glad to get this insight.

Shifts of policy marked almost every other administrative process of the Nazis. They seemed to be willing to try everything, and see what plan would work best. This was particularly true of their conduct of their anti-Semitic drive in France.

The balcony of my office on the Champs-Elysees was a marvelous vantage point to observe the changed life of Paris. One day last September I happened to be standing there in the pleasant air, talking with one of my colleagues, when we heard shouting up toward the Etoile. A yellow roadster sped down the almost deserted avenue at fifty miles an hour, with a vaguely uniformed young man standing up in the tonneau yelling, "A bas les Juifs!" (Down with the Jews!)

A MADE-IN-GERMANY RIOT

There was a crash and tinkle of broken glass like a wake in his passage, for, as the car passed each one of the ready-to-wear shops in the Champs-Elysees, a uniformed young man stationed in front hurled a brick wrapped in newspapers through the windows. Before my startled eyes, the great windows of Cedric, Vaniana, Annabel, Brunswick, Marie-Louise, Toutmain—a million francs' worth of plate glass—fell into shards on the pavement. Most, if not all, of these shops were owned by Jews, and had been reopened by their faithful French employees, who stood trembling and weeping in the aisles. The uniformed young men strutted down the avenue to the headquarters of Le Front Jeune, at 36 Champs-Elysees, and hung out the windows, laughing and jeering at the indignant crowd. They were at no time molested by the French police, but I saw one German officer emerge from the Claridge's Hotel—now a German office building—just at the moment that a brick went through a shop window alongside. He grabbed the thrower by the collar, but the boy reached in his pocket and drew out a

card. The officer glanced at it and promptly released his prisoner.

The next day the controlled press hailed the event as "the spontaneous outburst of indignation by the populace of Paris against their Jewish exploiters." But the true reaction of the French people was one of disgust and sympathy, and it was forcefully if quietly manifested. The following days, behind boarded-up windows, Toutmain and Annabel were filled with more customers than these shops had served in many months, customers they had never had before.

NAZI MACHIAVELLIS

The Front Jeune numbered perhaps 100 pimply-faced youths of the Montmartre gutter type. In khaki pants, navy-blue shirts and riding boots, they tried hard to look like Hitler's ruffians of 1932 and 1933. An anti-Jewish, anti-Masonic paper called Au Pilon, for which they acted as venders, supported them. But after their premiere, they never again, to my knowledge, appeared in the role of storm troopers. They dropped into the discard. The anti-Jewish campaign, which the Nazis were determined to carry out regardless, shifted to the more subtle and lethal policy of census and expropriation.

The Nazis have now maneuvered so that the Vichy government promulgated in October a statute barring Jews from the press, the radio and the movies, from government offices and from the liberal professions. There seems to be no doubt that Vichy was forced to issue the decrees or otherwise suffer ever more punitive measures against all the French people. It is probable that Pierre Laval bargained for the release of around 200,000 French prisoners—needed doctors, nurses, and the fathers of four children or more—in return for the anti-Jewish decrees. The Nazis in Paris, however, were not satisfied with the Vichy measures, nor could they push the Vichy government further. So a special series of anti-Jewish decrees had been published in the German official journal, applicable to the occupied region only.

These new decrees bar Jews from any wholesale or retail business, and shut them out of virtually all economic activities, including banks, insurance companies, hotels, shipping firms, and so on.

THE CHOSEN PEOPLE

Published Monthly, October to May, as a medium of information concerning the work of the American Board of Missions to the Jews, Inc. *Subscription price, 50¢ yearly.* Remittances should be sent by check or money order; *cash should be registered.* Address, P. O. Station A, Box 10, Brooklyn, N. Y. Agency in Great Britain: Pickering and Inglis, 14 Paternoster Row, London, E. C.

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, new or used, (but in good condition) etc., should be sent by express, prepaid, and marked plainly, 27 Throop Avenue, Brooklyn, N. Y.

Students in Training. Continually we have Jewish Christian students who have given evidence, first of the new birth; secondly, of a definite call for service in the Lord's work; and thirdly of outstanding talents and leadership for the work. These we are supporting in various Bible schools and seminaries throughout the country, and these form the reserves behind the lines to whom we may look for reinforcements for the days to come.

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.

Menukha. 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.

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(See Hebrews 12:1)

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"These all died in faith, not having received the promises, but having seen them afar off." Heb. 11:13.

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