

Last Call!

SECOND NEW YORK CONGRESS ON PROPHECY AND THE JEWS

DECEMBER 5-12, 1943

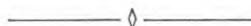
CALVARY BAPTIST CHURCH
123 West 57th Street New York City
Rev. William Ward Ayer, D. D., Pastor

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Dr. R. S. Beal	Rev. A. B. Machlin
Dr. C. Gordon Brownville	Dr. J. Palmer Muntz
Rev. Herman B. Centz	Dr. R. L. Powell
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No. 2

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."
PS. 121:4.



JOSEPH HOFFMAN COHN, Editor
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Vol. XLIX

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Salutation

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

Dearly beloved friends:—

Our hearts and minds are just now all absorbed in the crowded details of the soon coming Second New York Congress on Prophecy. So great has been the interest aroused in all directions that every promise is that this is going to be even better than the Congress of last year.

But, again we do want to confess our utter helplessness apart from the Lord Who has led us and watched over us these many years. And unless our friends will now rally about us and literally steep every detail of this great program in earnest, believing prayer, it will all be so much sounding brass, and we will have gathered in vain. So, above all, please pray. Pray for each speaker by name; pray for those who attend; pray for Calvary Church, and its valiant pastor.

DON'T SEND YOUR PASTOR — BRING HIM!

Then, other things you can do. For instance, we do not know of a better use of the Lord's money than to have your pastor attend the Congress. Pay his expenses. Send the good wife with him. The church can consider this as a prime investment of the Lord's money which will bring dividends to the church almost immediately. Your pastor will come back refreshed with new vision, new inspiration; and all the rest of the winter your church will just revel in the blessings that the pastor will have received at the Congress, and that he will pass on to you week after week. We had many illustrations of the effectiveness of this suggestion last year. One incident stands out clearly in my mind as I write these lines. It was the case of a dear woman in a Methodist church in one of our large cities here in the East. Her pastor she knew to be an earnest man, but hopelessly confused in matters of Bible teaching. So she said to him, "If you will take a week off and go down to New York to attend the New York Congress on Prophecy, I will be happy to pay every bit of your expenses." The pastor was overjoyed, and came on to New York. Before the meetings were half way through, he came to me with joy written all over his face, and told me that a member of his church had paid his expenses to the Congress, and that he had received such illumination and blessing that his entire life has been transformed. After he got home, the lady wrote to us a happy letter of thanksgiving. She said that the \$100.00 or thereabouts that she had invested in this undertaking had been more than repaid by the pastor's sermon the very first Sunday after he came back, that he really was a re-made man, and was giving the people Bread as they never have had before.

"THEY WERE ALL SCATTERED ABROAD"

And so we pass on this experience to you, and we urge you to send your pastors. As a matter of fact this Congress is really planned to be a blessing

and an inspiration to pastors especially; many of the speakers on the program are men like Dr. Lewis Sperry Chafer, who as heads and teachers in various seminaries, are training pastors continually to go out with the true word of God for these last days. So from such men the pastors of America will learn and will go back to their own pulpits. And who knows how great can be the blessing that God will pour out over the country because of the life-giving visions that these men will carry back with them? Any number of pastors wrote us last year after the Congress, thanking us, sometimes in extravagant phrases, for the help and spiritual uplift that came to them from the Congress meetings.

Radio broadcasting of the Congress sessions we cannot do; the important radio stations are under contract for months and even years ahead and they cannot break into those contracts just for our one week of meetings. It is a heartache to have to report this to our friends, because so many are shut-ins and how they would love to turn on the dial and listen in on the message! The Sunday morning and Sunday night addresses will be broadcast, because those are the hours which the Calvary Baptist Church already has under contract by the year. The broadcasting is made over Station WHN, and the hours are 11:30 Sunday morning and 8:00 Sunday night.

This is the only issue that will reach you in time to allow for preparation on your part, in case you can attend the meetings. So we rather expect that you will want us to give you in these pages at this time the detailed program, or at least as much of it as has already been definitely fixed. So, here it is, but you will keep in mind that such a program is necessarily subject to last minute changes, and while in general we will do our utmost to conform to the schedule as now prepared, there are still possibilities of occasional changes here and there. The formal and official Program, in booklet form, like the one we had last year, will soon be available, and you may have as many copies as you may need, free of cost. Only please do say plainly just how many Programs you wish. If you prefer to pay the postage, you may calculate three cents for each copy. Many friends last year sent for the Programs and still have them, as precious souvenirs of a memorable event in the history of the Church of Christ in America, and of their own beloved Jewish Mission. Such gatherings normally happen about once in a lifetime.

DETAILED PROGRAM—NEW YORK CONGRESS ON PROPHECY

Calvary Baptist Church, December 5 to 12, 1943

SUNDAY, DECEMBER 5

- 11:00 A. M. Dr. William Ward Ayer.
"Watchman What Of The Night? God's Warning Through Prophecy To the Nations."
- 3:00 P. M. Dr. J. Hoffman Cohn.
"Disputed Passage—Let My People Go!"
- 7:30 P. M. Dr. W. H. Rogers.
"The Second Coming of Christ, Personal and Premillennial."

MONDAY, DECEMBER 6

- 10:00 A. M. Dr. W. H. Rogers.
"Have We Cast Away God's People?"
- 11:00 A. M. Dr. J. Hoffman Cohn.
"Contrary To Nature—The Wild Olive Branch in Reverse."
- 2:00 P. M. Dr. Samuel Zwemer.
"Our Lord's Return, An Incentive To World-Wide Evangelism."
- 3:00 P. M. Rev. H. B. Centz.
"Israel's Resurrection And The End-Time Conflict." An Exploration Into The Storm Centers of Ezekiel 37, 38, 39. I. "Prelude to Armageddon—The Axis and the Tripod."

MONDAY, DECEMBER 6 — (Continued)

- 4:00 P.M. Information Please.
Question Panel. All available Staff Members on the Platform. Questions from the Audience.
- 7:30 P. M. Dr. John W. Bradbury.
"The Cloud of Witnesses." The "Better-Things" of Israel's New Covenant.
- 10:00 A. M. Dr. W. H. Rogers.
"The Jew In The Millennium."
- 11:00 A. M. Dr. J. Palmer Muntz.
"Our Lord's Return, A Safeguard Against Apostasy."
- 2:00 P. M. Dr. I. L. Yearby.
"The Messiah's Kingly Glory."
- 3:00 P. M. Rev. H. B. Centz.
"Israel's Resurrection and the End-Time Conflict." II. "Farewell to Stalin; I Am Against Thee, O Gog!"
- 4:00 P. M. Question Hour.
- 7:30 P. M. Dr. J. Hoffman Cohn.
"The Feasts of the Jews — Type and Anti-Type. The Church and the Tribulation."

WEDNESDAY, DECEMBER 8

- 10:00 A. M. Dr. John W. Bradbury.
"Prelude to World Peace — The Acceptance of the Lord Jesus Christ as Governing Head."
- 11:00 A. M. Dr. L. E. McNair.
"The Times Of The Gentiles."
- 2:00 P. M. Dr. Lewis Sperry Chafer.
"The Olivet Discourse." "The End Of This Cosmos — When Shall These Things Be?"
- 3:00 P. M. Rev. A. B. Machlin.
"The Jew And The Gospel — Can Jews Be Saved Now?"
- 4:00 P. M. Question Hour.
- 7:30 P. M. Dr. Lewis Sperry Chafer.
"What is Postmillennialism, Amillennialism, Premillennialism?" An Impartial Survey of These Three Schools of Thought. Gathered from their own Official Pronouncements. Do You Know Where You Belong? Come and Find Out.

THURSDAY, DECEMBER 9

- 10:00 A. M. Dr. John F. Walvoord.
"Judgments and Rewards to Christians, Gentiles, and Jews."
- 11:00 A. M. Dr. Albert J. Lindsey, Jr.
"What The Church Will Have To Do For The Jew In The Post-War World."
- 2:00 P. M. Dr. L. Sale-Harrison.
"God's Program In The Last Days. What Lies Ahead? Are You Ready?"
- 3:00 P. M. Dr. C. Gordon Brownville.
"Calling All Jews. What About The Fifth Freedom?" Jewish Title to Palestine and Asia Minor. Ezek. 20:33-35.
- 4:00 P. M. Question Hour.
- 7:30 P. M. Dr. Howard W. Ferrin.
"The Eschatology Taught By Christ. What He Himself Said About His Own Return."

FRIDAY, DECEMBER 10

- 10:00 A. M. Dr. Howard W. Ferrin.
"Why Men Cannot Bring In The Millennium."
- 11:00 A. M. Dr. John F. Walvoord.
"The Ways Of The Kings Of The East."
- 2:00 P. M. Dr. L. E. McNair.
"Condition Of The Church And The World At Christ's Coming."
- 3:00 P. M. Dr. C. Gordon Brownville.
"How Near The Kingdom? The Testimony Of Science."
- 4:00 P. M. Question Hour.
- 7:30 P. M. Dr. R. L. Powell.
"The Glory of God In The Face of Jesus Christ."

SATURDAY, DECEMBER 11

- 10:00 A. M. Dr. L. Sale-Harrison.
"The World's Climax: The Approaching Superman: The Preparation Of The Jewish Remnant of Rev. 7."
- 11:00 A. M. Dr. R. S. Beal.
"The Place Of Prophecy In Preaching."
- 2:00 P. M. Dr. Lewis Sperry Chafer.
"The Destruction Of Civil And Ecclesiastical Babylon." Rev. 17, 18.
- 3:00 P. M. Dr. Charles L. Feinberg.
"Will Israel Be The Head Of The Nations?"
- 4:00 P. M. Question Hour.
- 7:30 P. M. Cavalcade Of Israel's Sorrows. A Pageant of Jewish history.

SUNDAY, DECEMBER 12

- 11:00 A. M. Dr. R. S. Beal.
"The Bible, the Word of God—Inspired, Infallible, Unimpeachable."
- 3:00 P. M. Rev. H. B. Centz.
"The Return Of The Prodigal."
- 7:30 P. M. Dr. R. S. Beal.
"The Midnight Cry."

Then there is the matter of underwriting the expense of this important New York Congress. Last year our friends spontaneously sent such generous gifts (and many of them told us they would feel hurt if they were deprived of having a share in this undertaking) that together with the offerings taken at the meetings, we came out gloriously on top, with every penny of obligations paid off, and even a respectable balance left over. And all that money came, so far as we are able to enforce the limitations, strictly from the Lord's own people. We emphasized at the New York meetings that we would not knowingly accept money from unbelievers, but that the Lord surely had enough money among His own people to take care of this strategic testimony in the hour of such great famine. And so the Lord did abundantly honor our faith. Some of our friends even wrote that if at the end of the meetings we found ourselves with a deficit, we should please write them at once because they would have some of the Lord's money with which to help us make up the lack.

So we mention all this to you as our intimate family, and we leave it there. Nothing more need to be said, excepting that it is now in the Lord's hands and we will go ahead undertaking a great thing for the Lord, knowing that He will also do a great thing for His own honor and glory. Upon you we will depend for your intercessory prayers.

There is one other item, however, that we think must be added; it has to do with hotel and rooming accommodations for those who plan to attend the meetings. Hotel space in New York is just now at a premium and in many cases simply not to be had. It is therefore of prime importance that you write

as far ahead as possible to secure the sure promise of reservations. We suggest a few hotels and rooming accommodations, most of them within walking distance of the church:— Hotel Wellington, 55th Street and Seventh Avenue; Hotel Great Northern, 118 West 57th Street; Hotel Bryant, Broadway and 54th Street; The Salisbury Hotel, 123 West 57th Street; The Henry Hudson Hotel, Ninth Avenue and 57th Street; Hotel McAlpin, Broadway and 34th Street, The Sloane House (for men only), Ninth Avenue and 34th Street, The National Bible Institute, 340 West 55th Street; The Biblical Seminary, East 49th Street.

We ourselves can do nothing about hotel reservations, but if you write directly to any of these hotels you will fare better than if we try to make reservations right here on the spot. The Sloane House (for men only), The National Bible Institute and the Biblical Seminary will be the most reasonably priced, about \$1.50 up per day for your room.

REPORT ON JUBILEE PLANS

A word about the proposal presented tentatively last month. The responses are coming in as we write this letter to you, and it certainly appears that our beloved friends are going to get behind us with heart and soul, for they too seem to have caught the vision with almost the speed of lightning. But as I write these lines, our Directors have not held their Fall Meeting, and so we will hold in abeyance any further plans until we can report their own heartiest Amen. Also, as we are bending our every energy making preparations for the NEW YORK CONGRESS ON PROPHECY, we suppose it will be better to let this matter lie dormant until our Board has met and until the NEW YORK CONGRESS is out of the way. Then with the CONGRESS meetings finished and once more rolled into history, we will give ourselves to the great and really glorious opportunity that now has presented itself, and together with our devoted friends we will put our shoulders to the wheel, and over the hill we will go. This, of course, assumes that the enthusiastic responses of our friends will continue in an ever rising tide of power, and that our Directors give their whole-hearted approval and support. So, more of this in December.

THE TERROR WHICH THREATENS

And now as we come to the close of this rather long letter, there is one thing more burdening my mind which I feel I must say to you. I have been reading one of the newest books lately, which has become a best seller, and which the publishers seem to be unable to supply in sufficient quantity for the nation-wide demand that has sprung up. It is entitled UNDER COVER, and written by one John Roy Carlson. If you want something that will run the icicles up and down your spine, this book will do it. It exposes mercilessly the vast subterranean network of Nazi activities in America. It reveals a dastardly and thoroughly organized plot from coast to coast which has for its objective nothing less than the actual extermination of the Jews in our own country! For the first time we have seen in print the names of certain of these Nazi agitators, who are the very ones who have been our own persecutors for the last ten or fifteen years. For the first time we read authentic and properly documented charges against certain "Fundamental" Christian leaders in America who have aided and abetted such propagators of anti-Semitism as the Romish priest in Detroit, Coughlin. We were amazed as we read page after page to sense that here we were at grips with the most diabolical and virulent spreading of the poison of Jew-hate that ever we could have believed existed. The arrest last year of some of these conspirators has not in any way lessened the danger of the most terrible outbreak of Jew-hate that the world will ever see, right here in our own land, when once the present war is finished. The reason we mention this book to you is that we do believe ever, true Christian should read the book for the most important information contained therein. Thus you will become familiar with the characters of those who now form the network of Jew-hate and you will be able to identify any uprisings when they come. You will also learn, perhaps for the first time, why we, as a Jewish Mission

and as individual Jewish Christians, have been libelled, defamed, maligned, and literally "hated without cause." You will also know from now on how to pray intelligently that God in His mercy may avert such a calamity coming to our shores, and that He will continue to watch over this Mission of yours, a vine of His planting. Truly the hour is getting dark, the night comes on swiftly, and he will be wise who heeds scrupulously the warning of Gen. 12:3, "I will bless them that bless thee, and curse them that cursest thee." There is a night of sorrow and terror ahead for Israel; all the prophets testify to this. And while the offenses will come, let us remember the words of our Lord, "But woe to him, through whom they come!" Luke 17:1. The offense of the Crucifixion at Calvary was one of the things that had to come, but look what punishment was meted out to the people through whom the offense came! As the great New England preacher, Jonathan Edwards, used to say, "It is a hard thing for the sinner to fall into the hands of an angry God." God does warn the nations that because of their persecution of His people, Israel, some day, "My fury shall come up in my face." Ezek. 38:18. And there will be such a treading of the wine press of God's wrath that history will stand back astounded, and men will cry for the rocks to fall upon them. From that hour, we who are His and who have poured out our hearts of love and service for His beloved people, Israel, have the assurance of full deliverance. And so we look up, knowing that sooner than we think our redemption will be at hand.

And so with renewed pledges one to the other of our united fellowship and labors for the glory of our Lord Jesus Christ, particularly in behalf of the people still beloved for the fathers' sakes, I am

Ever faithfully yours in His service,

P. S. Almost forgot it is Thanksgiving. We still have the poor with us, in spite of wage schedules in the boom factories; and you will not fail to remember them, as you have been doing so generously over the years gone by. Again, we just have not the heart to revive the old thanksgiving dinner which used to be the delight of my dear father's heart. But we will do as we have done for the last few years, we will grant help to the families direct, either by gifts of money, or by supplies of groceries and other items. There is also of course the pathetic call from Palestine to which we want to respond generously, besides many other directions where our relief help will come as balm to wounded hearts and bodies.

Then, I also realize that I have told you nothing concerning the progress of your Jewish Mission testimony not only here but throughout the world. The following pages will give you at least a few glimpses; but you may rest assured that your Mission is battling on all fronts, and is carrying the message of salvation and the banner of the Cross fearlessly into ever newer and wider frontiers, and always with manifest evidences of the Lord's leading and blessing. As under-shepherds of the Great Shepherd, we are ever seeking the wandering sheep from the folds of Israel, and every sheep so found is one more trophy for the Great Shepherd, Who gathers them joyfully into the one fold.

Incidents In The Work

MY BITTER-SWEET

By HILDA KOSER

I CALL the work in Coney Island my bitter-sweet. For, in the work, there is much bitterness caused by the opposition of Satan. But, there is also much sweetness caused by the joy and happiness of seeing the little ones being won to the Lord.

The past year the Lord has blessed abundantly. For, in spite of all opposition and trouble, I found in re-checking my roll book that He had sent in over 250 Jewish children in my own classes. Many have had to drop out, but praise God many have remained. And, at the end of June, I had 150 children attending my classes. Those who dropped out, I know have heard God's plan of salvation. We can but plant, others may water, but the Lord giveth the increase.

In the Kindergarten class, I emphasized the importance of prayer and talking with God. The children presented many requests. One day after praying, one child raised her hand and said: "Miss K., I asked you to pray for J., my brother, but you forgot." Before I could explain, R., another girl, spoke up and said, "Don't you know that even though Miss K. forgets, God hears and answers prayers?" I wish you could hear their different requests. One boy prayed for his dog who was sick. Another prayed for his pigeons to come back safely. Still others prayed for their loved ones in the service. These children know from experience that Prayer changes things.

SHE TEACHES JESUS!

The Primary girls' class has been the source of much blessing to me. One girl, B., age 8, stood up in class one day, and said: "Miss K., I was stopped on the street today. A big girl said to

me: 'Do you go to Miss K.'s class? Don't you know she teaches of Jesus?'" B. continued, "So, I answered her and said: Of course, she teaches of Jesus, and what's more, I believe in Him that He is the Son of God." I thanked God for that testimony, for she had spoken right out in front of the whole class. But although I rejoiced with her, I feared what the results would be when the children told her mother what she had said. The next day, in walked B. very sorrowfully, and said: "Miss K. I can't come on Wednesdays any more. My mother signed me up at the Talmud Torah, and I have to go Monday, Wednesday and Fridays." I didn't want to lose this child, and so asked, "Do you go to any school on Thursdays? I have my Junior girls then, and even though you are too young for them, I'll let you join that class." B.'s face lit up and smilingly she said: "Oh, Miss K. I'm so glad, now I won't have to drop out."

One day in my Primary girls' class, a little girl said: "Miss K., I have a brother who is 5 years old, and he'd like to come to your class too." I have a class of boys but they are from 9 to 15, and I knew he was too young for that group. That night I prayed that the Lord would help me and show me what to do. Here was a child who wanted to come, and who was I to refuse him. I felt the Lord would have that little boy hear His Word too. So, the next week, I told the sister that as I had no other day to start a new class, I would let her brother come to the girls' class, and would open it for both Primary girls and Primary boys. At the beginning, I had from 2 to 4 boys, but before I knew it, a contest

had started between the boys and girls to see who would have the most. The class grew so rapidly that I found it almost impossible to handle both boys and girls together. The boys came to me one day and said: "Miss Koser, now that we've got so many, how about a class for just us boys, with no girls around?" Again I prayed about it, and felt the boys deserved it. I also felt it wouldn't be as hard to handle 40-50 girls as to handle 35-40 boys and girls. So, I gave the boys the victory, and put the Primary girls with my Junior girls on Thursday, and gave the boys a day for themselves. My, were they proud, and I was happy too, for these were the future leaders of Israel, and to me was given the opportunity of teaching them of their Messiah.

ANSWERED PRAYER

With the Junior girls on Thursday, the Lord has been working marvelously. I made a chart, and every time a girl had a prayer request, I wrote it on the chart; when it was answered, I put a gold star there to show God hears and answers prayer. Each week, I permitted four girls to pray, explaining why we must pray in Jesus' Name. I knew trouble would soon follow, for things were too quiet. We didn't have long to wait. Many of my children attend the school two blocks from the Mission. Most of the teachers are Jewish. Somehow, they obtained a list of the children coming to my classes and called them out. The teachers told them not to come to my classes, for it wasn't the place for Jews, because I taught them about Jesus. Some of the older girls said: "You have no right to tell us where to go. We want to see the Principal." But he too was Jewish, and told them not to go; what's more, he demanded to see their parents. That Thursday, several girls came in crying, begging me to go to school, and

stop the principal and teachers. But, I had to say, "No," for the Bible says, "The Lord shall fight for you, and you shall hold your peace." Again it says: "Stand still and see the salvation of the Lord." It was hard to stand still and see many of my best girls drop out. But, the Lord turned these testings into new blessings to us; for the teachers opposing us had unwittingly given us the finest kind of publicity, for many children who had never before heard of the Mission came in to see us, and joined the classes. Besides that, the other girls who had been frightened away, have been slowly, one by one, coming back to us, and before long we hope and pray that all of these older girls will take their original places with us.

The Senior girls have had much opposition too. But, again God was faithful, and His Presence was there and His Word went forth. One girl, R., age 15, came for some time, but always showed opposition to the Word of God and the mention of Jesus' Name. But, one day, after she had come for almost a year, she asked me how I came to believe in Jesus. She said, "You're so nice. Why do you believe in Him?" I gave her briefly my testimony. A few days later she came to me and said: "You speak in such a sincere way, that you've almost got me believing that 'stuff.'" I explained that it wasn't 'stuff,' but the Truth. I could see how moved she was. She felt miserable, and didn't know what was wrong. I believe the Holy Spirit was troubling her to show her the Truth, but she was struggling against the conviction. I'm praying for her salvation.

CROSSING THE PICKET LINE

In the older Boys' class, we had trouble too. One day I heard shouting, and wanting to know what it was about, I looked outside, and lo, and behold, there was a picket line made

up of boys from the synagogue, marching up and down shouting: "This place teaches about Jesus." Well, it frightened some boys away, but many others came in out of curiosity to see and hear what I taught. So, the Lord proved He could make "even the wrath of man to praise Him," and I can truthfully say: "Faithful is He that calleth you, who also will do it."

**REPORT
FROM MRS. AWERBUCH**
Faithful Testimony in London

I was invited to spend one evening with my Jewish neighbors who live upstairs in our house. They wanted to cheer me up and said, "We will have a nice time and play cards." I accepted their invitation and said nothing about playing cards but prayed in my heart to the Lord to make me a blessing to them. First we had supper and they made me feel very much at home. Then we began to talk about Sunday theatres as just now there is a lot of controversy in the newspapers about the question. They asked my opinion. I said, "If theatres help people to be better, then they are good for every day; but if they demoralize people, they are not good for any day." They quite agreed with what I said. Then we talked about my husband. They did not know him but had seen his photograph and said he must have been a very good man. Then I told them about my husband's conversion to the Messiah, the Lord Jesus, and it was that that made him a good man. After that I told them that although I was born in a Christian home and attended Sunday School as a little girl that I needed to be converted and had to have a personal touch myself with the Lord. I was only twelve years old but I felt that I was a very great sinner and needed a Saviour. When I prayed to the Lord, He forgave me; and since then He is

guiding and helping me. I asked them if they knew the story of Samuel when the Lord called him; and he too had to have a personal touch with the Lord although he was serving in the Temple. They could not remember the story so I suggested that we should read it from the Bible. There was no Bible in their home so one of the ladies fetched mine from downstairs in my room. She then read the story very nicely. The cards lay on the table forgotten as there was no time for them. It was very strange to see the Bible and the pack of cards both on the table together. It was half past eleven o'clock when I said goodby to them and they thanked me and said they had never enjoyed an evening so much and asked me to come again.

"BLESSED ARE THE PEACEMAKERS"

One day when I was returning home from distributing tracts I saw some little girls in the street quarreling and fighting, and one girl smacked another one on the face. The one who was hurt said to me as I passed, "Tell her off, Miss." I said, "Well, I don't think I can do that, but perhaps I can stop your quarrels with this," and I handed them some pictures which I had in my bag. Some more girls who were nearby when they saw me hand out the pictures asked for some too. I had no more with me but I invited them to my home as it was very near. They came home with me and I shewed them pictures of the children in Kishinev (Roumania) and told them some stories of the little children who love the Lord. I shewed them too some pictures of Russian children. They said, "Are they really Russian? They look English like us." So I asked them, "How do you think the Russian people look?" They said, "We thought that they were always on horses" (perhaps they saw them like this at the pictures). They wanted to

hear what the Russian language was like so I said a few sentences in Russian, Roumanian and Yiddish. After a little more conversation I gave them all a Gospel of St. John and we had quite a nice Sunday School on Wednesday.

**A JEWISH FAMILY REPELLED,
AND LATER WON TO CHRIST**

*Extract From a Report Received
From Mrs. Oscar Wago, Denver*

I have a very special reason to be happy and thankful, because dear Mrs. G. and her daughter have now also accepted Christ as their Messiah and Saviour.

I reported about Mr. G. a couple of times in previous letters, and that Mrs. G. had promised to go to church with us as soon as she would have her dental work all taken care of. When Mr. G. first became interested, Mrs. G. went with him to a couple of churches, but seemingly there was no welcome; and one woman began to gossip that they came for business reasons. The G's are very fine people and were sensitive about such things. The result was that Mrs. G. was very much disgusted and Mr. G. became interested in "Mental Science," where he received a hearty welcome.

But thank God! I gained their confidence and they were captivated with the spirit of the true Christianity and true Christian fellowship. They have a small Dry Goods store, but are always eager to give me a little of their time, and in between I furnish them with helpful literature, which they always appreciate and enjoy. They also enjoy reading the monthly issues of the "Chosen People" and the "Shepherd of Israel," and go to church with us on Sunday.

I have met by this time quite a few Jewish people who seem to enjoy my regular visits and always listen with interest to the things I explain to them

from the Word of God. Also dear Christian friends are so sympathetically concerned in the salvation of the Jews in Denver, and we often meet together for prayer and fellowship on Israel's behalf. I thank God for all these good friends He has given me here in Denver.

"NOW I AM CONVINCED"

From our beloved brother, Peter Smoljar, who is busily engaged in a faithful testimony to the Jews in Birmingham, England, and with whom we have been privileged to have fellowship, by sending him occasional funds to help him relieve especially destitute cases of Jewish refugees, comes a most interesting letter telling of a life crowded to the full with many activities in the Lord's service. One paragraph especially is of heart interest, and we take pleasure in passing it on to our readers:—

"The Lord gave me grace to bring another dear soul, a lost sheep, from the house of Israel, to acknowledge and to accept Jesus Christ as Israel's Messiah and his own Saviour. He is a young Jewish man, from Oxford. One of his friends, a faithful Christian man who is a converted believer in Christ tried to persuade him to become a Christian. He listened eagerly to this witness but many things remained unclear to him. Then, that dear Christian brought his Jewish friend in touch with me and after a long talk on that day, his Jewish friend in touch with me and after a long talk on that day, he said, 'Now all is clear to me, now I see that Jesus is the long expected Messiah of my poor nation, yes, now I am convinced that He can and will be my personal Saviour Whom I so badly need.....' After that I asked him to bow his knee which he willingly did and we prayed together. He joyfully confessed to have received forgiveness of his sins, and is happy to belong to God's children and to be a convinced follower of Christ. Please pray for him, he, as we all, need it very much."

Jewish Notes

AMID the din and tumult of war there is quiet discovery going on of all the Palestine potentialities. Mr. Ben Gurion, a Jewish authority on Palestine development, considers the possibility of settling five million Jews in the land. In his survey of soil, water, power, transport, markets and manpower, as the six main factors in the future development of Palestine, he points out that constructive efforts must be directed towards the speedy and maximum development of agriculture, industry, seafaring and other branches of the economic life of Palestine. Of the $7\frac{1}{2}$ million acres of land, only two million are under cultivation, and $5\frac{1}{2}$ million acres await development, and will be available for the settlement of hundreds of thousands of families as soon as the problem of water supply is solved. Although this matter has not yet been sufficiently explored, it has already been established that the quantity of water known to be available is sufficient to irrigate a further million acres of land which would make the colonisation possible of 200,000 agricultural families. For the remaining area, it is beyond private enterprise, but would require large scale Government planning, including the digging of canals from north down to the southern desert. Here is an item of productive employment after the war.

The development of agriculture and industry depends on abundant cheap power being made available. Although Palestine is poor in subterranean fuel, the structure of the country provides enormous potentialities of power supply. It is considered that only a small fraction has so far been exploited by the enterprise of the late Mr. Rutenberg in harnessing the River Jordan.

An American expert suggested that if the Mediterranean sea were connected by canal with the Dead Sea, tremendous quantities of water from the River Jordan could be dammed up and diverted towards the irrigation of hundreds of thousands of acres of land, enabling five million people to be settled on both sides of the Jordan.

Is it not wonderful how the plan of God is being thought out by man to-day? The suggested canalisation is

so far a proposition to connect the two seas, but no direct route has been suggested. But the Prophet Zechariah has Jerusalem in view as a probable port. "And it shall be in that day, that living waters shall go out from Jerusalem, half of them towards the former sea, and half of them toward the hinder sea." (Zech. xiv. 8). And if Joel iii is to be taken as indicative of present events, then the 18th verse is intensely interesting in view of Palestine reconstruction. "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." This taken together with Ezek. xlvi. 1-9, would indicate irrigation and navigation and the healing of the Dead Sea. Prosperity also seems to be assured, by means of transport and the opening up of new markets for Palestinian products. The inclusion of Trans-Jordan into Palestine is a thought that is gaining ground, and could not be otherwise. Trans-Jordan to-day is a howling wilderness, and Amman a filthy eastern village. A few years ago, a leading Arab, in that town, expressed the view that they want the Jews to come there and develop the place and introduce commerce, for which he thought they were specially gifted, but they did not want the Jews to say that this was their country, or become the ruling class. So they preferred to "rot" in poverty rather than allow the Jews to come and bring prosperity, which must ultimately benefit the Arabs. It is only Jewish man-power that will ultimately reclaim the land and bring it up to the point of prosperity.

—*Immanuel's Witness.*

* * * *

A correspondent of the "Evening Standard" (3rd April, 1943) gives a graphic description of a Nazi slave town in Poland, where the "New Order" is in full swing. A small town was first razed to the ground, and a camp for 700,000 workers constructed. These workers are divided into various "classes." The most privileged are the Germans. They receive meat every

day, and two pints of soup, are housed in 328 barracks; their work is supervision.

Then come the "free workers"—Italian, Dutch, Belgian, French. These receive meat twice a week, and only one pint of soup a day. Clad in dungarees, with a badge indicating nationality, and each nationality employed on a different work. These work nine hours a day. If any one falls ill, he is cured by a 10-minute cold shower or flogging. Sick women workers are sent away for three days to an unknown destination, whence they return in such despair that they work even though ill.

The next are the Ukrainians, Russian prisoners of war, political deportees from all Europe, and Poles and Jews. These are considered as "low classes." These are not given dungarees, but are clad in sacks and any rags they can find. Russians refuse to work, and are shot or starve to death. The political deportees work in small units, and are treated with special brutality. A Mayor of a French town made a sign to a friend of his in another gang: he was immediately shot by the German guard.

The Poles, who are treated like animals, are forced to carry out heavy work on half a pint of soup and a few ounces of bread a day. Men and women are expected to carry out the same kind of work.

The last category, the Jews, are the largest group in the camp. There are about 400,000, but they, as the Poles, are dying like flies. All members of the "lower class" of workers are shot at the slightest opportunity, but the Jews are not considered to be worth a bullet. Special dogs, trained by the Germans, jump on their victims when ordered, and kill them.

Every evening dozens of lorries drive through the camp, picking up the many bodies, and take them to be burned in one of the six crematoria.

This gives us a peep into German occupied Europe, and a view of a Christless civilization. The Jews suffer: are the Gentiles immune? Both Jew and Gentile is in desperate need of deliverance and salvation.—"A Peep into Poland."

* * * *

A whole family of Canadian Cohens is on war service. Driver Sam Cohen, of the Canadian Army, returned to the

London office where he is stationed, and found his sister waiting for him. She had joined the R. C. A. F. in their home town of Halifax, and had come to England without telling him. A few days later, Charles, Sam's brother, arrived in London from North Africa, where he was a pilot officer in Bomber Command. Another sister is a nurse in Canada; a third brother is discharged from the Army; and a fourth, aged 17, is training for the Navy.—"The Fighting Cohens," in *Immanuel's Witness.*

* * * *

The new Lord Mayor of London is a Jew. According to the "Jewish Chronicle," it is forty years since a Jew was Lord Mayor of London; on that occasion Sir Marcus Samuel, afterwards Lord Bearsted, was elected. It is therefore very remarkable that in the election for the office for the year 1943 the two final candidates were both members of the Jewish race. The election resulted in the appointment of Alderman Sir Samuel Joseph; the other candidate was Sir Frank Pollitzer. It is a fine tribute to the honourable position held by Jews in England that two should be regarded as worthy of consideration for this high office in the same year.

The newly appointed Mayor led the commission of Captain in the Royal Irish Regiment in the world war of 1914-18. He served in France, Egypt and Salonika and was twice mentioned in dispatches. He is to-day Hon. Colonel in the 56th (1st London) Divisional Royal Engineers. He has been twice Mayor of S. Marylebone.—*Jewish Missionary Intelligence.*

* * * *

It will not be long before an American destroyer to be named the U. S. S. Jeffery, will be launched. She is named in honour of a young Jew, Ensign Ira Weill Jeffery, who died in action in the U. S. S. California at Pearl Harbour. He was mentioned "for distinguished devotion to duty and extraordinary courage and disregard of his own safety during the attack on the fleet in Pearl Harbour by Japanese forces on December 7th, 1941, in organizing a party and attempting by hand to maintain an ammunition supply to the anti-aircraft guns in the U. S. S. California."—*Jewish Missionary Intelligence.*

Questions and Answers

Question: Please give me your explanation of Matt. 27:9. This Scripture referred to, as you know, is in Zech. instead of Jeremiah—Mrs. C. M.

Answer: The Syriac version, which is one of the most ancient of the known MSS, reads only, "It was spoken by the prophet" and does not name any prophet and so some scholars think that Jeremy was mentioned by some scribe; others hold that the whole volume of the prophets being in one book, and the prophecy of Jeremiah being the first in the book, it might not be improper to quote any passage out of that volume under the name of Jeremiah. We must remember always that the doctrine of the infallibility of the Word of God rests upon the postulate that the Word is infallible as given in the original writings. It would only be expected that when human hands had the responsibility of passing on the sacred writings from generation to generation, some errors, even though they be very, very few, and unimportant, nevertheless some, might easily creep in. Such errors of course provide the explanation that is contemplated when we use the expression that the Word of God is infallible in the original writings. The great Hebrew Christian scholar, David Baron, has written somewhat at length on this seeming difficulty and has analyzed comprehensively the explanations of those theologians who have preferred to accept the Jeremiah reference in this quotation as being authentic; but Mr. Baron finally feels he must part company with these efforts and he concludes: "We shall have to assume that the name of Jeremiah has crept into the passage in Matthew by error, in one of the followings ways: by a simple slip of memory, according to Augustine, Luther, Beza, Koleher, Keil, and almost all other writers of the modern school; or secondly, and to my mind, much more probable, as a very old copyist's error, more ancient than the date of any of the MSS which have come down to us."

* * * *

Question: I always enjoy and have respect for your careful and understanding answers to things scriptural. Here is one that is in my heart and

means much to me: Can we continue to pray for our departed loved ones? Our young son was killed. That night as I was hearing our little daughter's prayer, when she came to the usual "God bless daddy and mother and Paul, Jr." she stopped and asked, "Mother what should I say?" I answered, "Pray as you always do, Rose-Mary." And she has continued to do so, which gives me some comfort. And neither could I suddenly leave out our dear son in my prayers. I think words would stick in my throat if I couldn't pray for both of our children as always. A Sunday School teacher, of course, did not know what a stab of pain he caused to pierce my heart when he uttered the words, "You can pray for the unborn, but not for the departed." Our son was a Christian and a church member and it gives me much comfort to keep him in my prayers with the other members of our family. I do not want to make this letter too long, but perhaps you can understand what I mean, Dr. Cohn.—Mrs. P. W. W.

Answer: How I would like to just say a glib and hurried "yes" to the pathetic question you have asked. But if I did so, I would only have contempt for myself because I made expediency the excuse for a misleading, if not to say a deliberately false, word of so-called comfort. You, on your part, are enough steeped in the truths of God's Word to be ready to take that Word and believe it, even though at the moment it may sear your very soul. We want only the truth that God has revealed to us, and not man's fabrications. This yearning is perfectly understandable. Such human love for the one that has gone on ahead has been used by the Romish Church to deceive millions of ignorant Catholic dupes. They have extracted from these superstitious victims millions of dollars for the saying of "masses", for the burning of candles, and for the alleged pulling out of the poor dead bodies from the throes of purgatory! What a terrible accounting these Romish priests and Popes will have to give to God for such deceptions! Now, dear sister, nowhere in the Word of God are we given the slightest suggestion that prayers for the dead are of any avail. In fact it is quite the con-

trary, for if I understand correctly such a verse as Heb. 12:1, those who have gone before us and who are His, are up in the heavenly places today, with the Lord Jesus Christ, and are able to look down and see what we are doing as their successors. And thus they form truly the cloud of witnesses which cheer us on as we run the race set before us for the prize of our high calling in Jesus Christ. What can you accomplish by praying for your boy now? He is safe with the Lord, and is in the very fulness of blessing and enjoyment at the side of the Master. What more can your prayers do? A rather suggestive idea might be a little help as to another possibility, and it is this:—the boy is with the Lord Jesus Christ; with him you cannot communicate, and for him you cannot intercede. But, nothing in Scripture bars the thought that you can, and the little girl can, in the daily prayers, ask God to deliver to the boy a message from you. On such a ground I think you are perfectly safe, and certainly not unscriptural. It has not been easy to write this note to you, but at least I have given you what best I know as to the teaching of the Word in this matter, and I do hope it may be of some little help to you.

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SUMMARY OF CONTRIBUTIONS FROM SEPTEMBER 1st TO SEPTEMBER 30th, 1943 Covering Receipt Numbers A-01978 to A-103346; B-109219 to B-110980

General	\$21,585.49
"The Chosen People"	492.00
"The Shepherd of Israel"	48.93
Children	34.56
Dispensary	9.75
Poor	60.50
Philadelphia	217.22
Pittsburgh	317.25
Columbus	172.79
Los Angeles	808.21
Seattle	13.70
Hewes	45.00
Refugee	204.51
Literature	39.80
Education	15.00
American Translation	92.50
Revolving	150.00
Congress Book	242.28
	\$24,549.49

Received at our Canadian Office, as reported by W. Jones,
Honorary Treasurer, Hamilton, Ont., covering receipt numbers
3528 to 3673, \$735.62.

Question. There is a minister in our town that says baptism in the New Testament takes the place of circumcision in the Old Testament. Is this true? Therefore that babies should be baptised, for Isaac was only eight days old when circumcized. Please help me on this if you can. I do not think this minister is correct.—MRS. G. L.

Answer. Circumcision was a rite which God gave to the Israelites over which no Jewish child had any choice. He was made a member of the family of Israel automatically, whether he wished to be so or not. In fact he was too young to be consulted about it, only eight days old. Baptism on the other hand is an act of free will on the part of people who have enough intelligence to know what they are doing. Baptism in Scripture follows confession of faith in Christ. A baby cannot confess faith in Christ; therefore how can he be baptized?

I sympathize with our brethren who are somewhat confused by what is called Covenant theology; but such confusion would be dissipated if we understood dispensational truth, and realize that the covenants made with Abraham and the other patriarchs are quite apart from the covenant of Grace. See Gal. 3:17, 18.

"And So All Israel Shall Be Saved"

An address delivered by Dr. Lewis Sperry Chafer, President of Dallas Theological Seminary, Dallas, Texas, at the Winona Lake Conference on Prophecy and the Jews, July, 1943.



DR. CHAFER

"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 is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." Romans 11:25-27. These are momentous words! They anticipate great events of coming history. They are simple in language that any child can understand and they are direct and explicit.

In the first two thousand years of human history, from Adam to Abraham, there was one kind of people in the world. In the second two thousand years there were two kinds of people in the world, Jew and Gentile. In the third period from the Advent of Christ to the present time, there are three kinds of people in the world; the original Gentile, the Jew, and now a new thing in this age, the Christian.

God has brought four great groups of intelligences into being: the angels, the Gentiles, the Jews and the Christians. There is a greater difference between a Gentile (or a Jew) and a Christian, than there is between a Gentile (or a Jew) and an angel.

GOD IS POPULATING HEAVEN

It is difficult to trace in the New Testament what God did when He

saved a soul. The finality of it! God is populating heaven. When God chose to populate the starry spaces, He called angels into existence by His creative power. When he chose to populate the earth, He created man and woman. When he would populate heaven, He is taking people out of his sphere and lifting them up to be heavenly beings. There is much Scripture to give us knowledge of what took place when He reached down to our sunken race. He shall present us in heaven, and we shall be like His Son! That is why we state that there is more difference between a Christian and a Gentile, than between a Gentile and an angel. God has never promised to undertake more for angels than what He is doing for the ungodly if they put their faith in Jesus Christ.

THE THIRD GROUP GONE

The Scripture speaks of another age to follow. It will continue for one thousand years, and there will be two kinds of people on the earth: Jew and Gentile. But the third group is not here. The people of this group appear on the face of the earth only for one age. God's purpose between the two advents of Christ is neither Jewish nor Gentile. His purpose is the out-calling of the Church. That is why we preach the Gospel to all people, to Jew and Gentile alike. The mighty power of God's grace is calling out those who will make this heavenly people. However, there is to be an earthly destiny in the new age. God's purpose in this earthly destiny is to satisfy His great love in behalf of Israel. "All Israel shall be saved!"

These words do not refer to the church, the Church is saved. We have a seeming contradiction here that has difficulties connected with it. The Scripture teaches that Israel is going to come under judgment. In this judgment a large portion of Israel is going to be rejected; and yet the Scripture declares that all Israel shall be saved. How can a portion be rejected and still all Israel be saved? For the answer turn to Ezekiel 20:33-34.

This passage speaks of the yet future judgment of the nation of Israel. But notice, that while God is speaking of judgment to Israel these same judgments are also *on behalf of Israel*. In verse 34 God speaks of the gathering of Israel, "out of the countries wherein ye are scattered." That gathering will be one of the greatest events in world history.

There are three standards of divine power. 1. In the ages that are past. When God would impress His people with His power He carried them back to Egypt; and yet later He brought them out of the land. 2. There is a standard of power in the present age. The power of God to raise Christ from the dead. 3. There is a standard of power for the age to come. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought the children of Israel out of the land of Egypt; but, The Lord liveth, from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers." (Jeremiah 16:14, 15). The future gathering of Israel is to be a far greater demonstration of divine power than the deliverance from Egypt.

KEEP JEWISH THINGS JEWISH

We have another passage, in Matthew 24:1 to 25:30. This passage contains instructions and parables con-

cerning the return of Christ and the duty of the people to be watching for His return. This passage is addressed to Israel. Only hopeless confusion will result if you apply this passage to God's heavenly people. It is not for them. In this passage God is addressing Israel through Christ telling them what they are to do and experience. We should differentiate between the earthly and heavenly kingdoms. Israel must be watching for the hour when great distress bedevils all nations. The Church must be watching for the Lord from heaven. He might come at any time. There does not have to be a world cataclysm for Him to come for His Church.

In Matthew 25 the earthly Messianic kingdom is likened unto the ten virgins. Five were wise and five were otherwise. Every cult takes this passage and pictures itself as the five wise virgins. This beautiful passage has been distorted far beyond any other passage in the Word of God. We have a parallel in Luke 12:35, 36. This is unquestionably addressed to Israel. We have the same figure:

"T^t your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36.

He is not coming to the wedding. The wedding of the Lamb is in heaven. When the bride is ready, she will be caught up to heaven, which is called the "rapture"; and there shall be not only a wedding, but a wedding supper, in heaven, the Marriage Supper of the Lamb. He will come to earth again and will bring His bride with Him. He will come as King of Kings, and Lord of Lords, and there will be a reception on the earth. Israel is told to be watching with loins girt and lights burning, like men who wait for one who returns from the wedding. Therefore Israel is not the bride, but

she awaits the return of the Bridegroom. In other manuscripts the words "and the bride" are added to "meet the bridegroom." These virgins representing Israel are going out to meet the bridegroom and the bride. It is the glorious appearing of our Lord. That the virgins are not the church is evident from the fact that He could not ever say to the least one that ever believed on Him, "I know you not!"

A PROTESTANT PURGATORY!

People who fail to see this difference, believe in a Protestant purgatory, that there are Christians who are not as nice as I am, and they ought to go through the tribulation. A person who goes to heaven goes on the merit of the Son of God. Why do we confuse this thing by supposing that nice people are going to heaven and "un-nice" people are going to be shut out? The marvel of God's program is that sinners go to heaven. I know what I am, and if I am received into heaven, as I will be, it is because of what our Lord has done for me. You can't put a purgatory there at all. Certain Christians aren't going to be shut out. The parable refers to Israel, not to the Church.

The death of our Lord Jesus Christ assures the future salvation of Israel. When the Lord hung upon the cross He took up all those promises and temporary forgivings that are based upon animal sacrifices. He took all of the past and bore it upon the cross. The death of Christ is ground upon which God can save a nation, and will save a nation. "For the transgression of my people was He stricken," Isaiah 53:8. "My people" could not ever properly be interpreted as Christians. "My people" on the lips of Isaiah brings it to the nation to which it belongs. Daniel 12 speaks of "My people Israel." In John 11:49, 50, we have a specific designation of the death of

Christ for the nation of Israel. This specification is not exclusive, it does not rob you, but it specifies that the death of Christ will apply to the nation. The judgment that will follow upon Israel is final. That portion which remains, which God has blessed and received, is the "all Israel." All Israel doesn't include bad and indifferent; but the final sifted, judged, and accepted group will be "All Israel" which "shall be saved."

Will this Israel include the past generations of the dead? All these centuries before the death of Christ! Daniel, Isaiah, and others lived with great expectation. They were swayed and influenced with a longing desire to see Immanuel King reigning. Of thousands of Israelites, is it only the last generation of Jews that will be brought into the kingdom? Or will those who longed for it, be brought in? I believe they will. "All Israel," is going to include a very great company of those who have come through the redeeming grace of God. "And so when the Deliverer comes out of Zion, all Israel shall be saved, for this is my covenant with them when I take away their sin." Romans 11:26, 27.

The Restoration Promised

"Thy dead shall live; my dead bodies shall arise... Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isaiah 26:19, 20, Literal Translation. "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves and bring you into the land of Israel." Ezekiel 37:12. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isaiah 60:3.

FROM OUR BOOK ROOM

TRACTS FOR JEWS

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

- By REV. LEOPOLD COHN, D.D.**
 To Both the Houses of Israel,
 Yiddish-English parallel \$0.05
 A Dialogue,
 Yiddish-English parallel05
 What Is His Son's Name?
 Yiddish-English parallel05
 The Voice of Him that Crieth,
 Yiddish-English parallel05
 Cain and Abel,
 Yiddish-English parallel05

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 Shep-
 herd, 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 Ful-
 filled 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 only05
12. Let's Hang the Hamans! By
 J. H. Cohn..... .05
13. The Meaning of the Jewish
 Holy Days, English or Yiddish .. .10
14. Behold, the Virgin, By Leopold
 Cohn, English or Yiddish.... .05
15. Daniel's Seventy Weeks —
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**AMERICAN BOARD OF MISSIONS
 TO THE JEWS, Inc.**
 27 Throop Avenue, Brooklyn 6, N. Y.

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

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AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

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Out of the Mail Bag

As Others See Us

JUST a word of testimony for the Lord Jesus Christ, my Saviour. When you were here in C—, I was made to see for the first time in my Christian experience my utter disregard for God's Chosen People. Not that I have ever mistreated one, for I have many close friends among the Jews. But in the sense of not having been burdened for them to the extent that I should *pray* earnestly for them, not alone give any of our income for God's Work among His people. So praise the Lord, you came along and was used of the Lord to open mine eyes.

On that Sunday afternoon I debated with myself, the Spirit striving also within me, as to how much we should give. First, I said \$10.00. The Spirit seemed to say \$15.00. Then again I thought I really ought to give more for I had given not one penny so far as I knew to this particular cause. So I decided on \$25.00 and as I thought upon this, the Spirit said again, "Why not prove the Lord and give \$100.00?" So immediately in my human mind I began to limit and circumscribe my Lord by *wondering* how I could prove the Lord more than I had already; for hadn't He cared abundantly for me and my son with a sufficient allotment from my husband who has long since been a prisoner of war of Japan, and hadn't He given me a good job and the needed strength to fill? Oh, the Lord has been so good to us all and feeling that my cup was running over already, I couldn't imagine where I would get \$100.00 extra; but I took the Lord and you, Dr. Cohn, at His Word. So I wrote down \$100.00 asking God to help me secure it; and would you believe it that after writing a check for \$25.00 that Sunday afternoon, on the following Tuesday I met a friend and counsellor of mine who asked me if I had received a letter from my husband's insurance company? I said, "No, I have not." "Well," he said, "You will for I have a copy of the letter that the company is sending you and you are being refunded all the money that you have paid in the last year on your husband's policy as he was not insured as you

thought, because the policy does not cover him on foreign soil; but he will not lose his policy, for he can pick it up where he left off, when he returns. So the Lord sent me \$77.50, enough and *more* to care for my pledge to His cause among His people. Surely the Lord's ways are past finding out and how thankful we are for that. May the name of our Lord and Saviour Jesus Christ be honored and magnified through the use of this which He so graciously gave.

Satan has tempted me to hold back this and extend it over the whole year, but too definitely have I seen the Lord's *doing* in this, and we must work before the night comes on for Israel, which is surely soon and for which we even pray "Even so, Lord Jesus, come quickly." The Lord will see to it that we have more to give throughout the year. Praise His name for His goodness and mercy to the children of men!

I shall continue to thank God for you and the wonderful work He is leading you to do on behalf of His people. May the Lord bless you, His work, and His people.

* * * *

(The following note of encouragement is from an officer in the army, and is typical of many letters coming to us from our enlisted forces).

Dear Brethren in Christ,

My heart is convicted of my responsibility toward the Jew, first, because of salvation through the Jews, secondly because of God's dealing with the Jew at present, and thirdly, because of His command.

Surely we can look for a continuation of major events centering around the Jew; the greatest thing we can do for any man, any soul—is to pray for him and to preach Christ unto Him.

May the enclosed P. M. O. be used in the greatest way to win some to Christ.

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 6, N.Y. Agency in Great Britain: Pickering and Inglis, 14 Paternoster Row, London, E.C. Northwest Pacific Agency; Mr. J. R. Hemminger, 309 North Eye Street, Tacoma, Wash.

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 about \$200,000 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 6, 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.

(Continued from page 2)

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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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Gifts in Canada should be made payable to American Board of Missions to the Jews, c/o Bible House, 39 King William Street, Hamilton, Ont.

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Philadelphia: Friends of Israel Prayer Group, 717 Walnut Street, Thursday, 3:00 P. M. **Atlantic City, N. J.:** Friends of Israel Prayer Circle, Mrs. Katherine Stevens, Secretary. Meets every Tuesday morning at 10:30 at Y. W. C. A. **Pittsburgh, Pa.:** Friends of Israel Prayer Circle, 5843 Forbes Street, first Friday of each month, 7:30 P. M. **Seattle, Wash.:** Bithiah Prayer Group, 937 Twentieth Avenue.

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