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THE CHOSEN PEOPLE

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



JOSEPH HOFFMAN COHN, *Editor*
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THE CHOSEN PEOPLE

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General Information

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

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

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

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

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

We covet your prayers and your sympathy. We invite fellow believers to cast in their lot with us, taking fellowship in the great task He has committed to our charge.

Bequests and Annuities. 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." Our Annuity Plan enables you to pay your bequest now and receive an income thereon for life. Write us for rates and full information.

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God's intention for that ruler. If, however, the ruler violates his holy duties as a ruler, that will be a matter for him to settle with God in the day of judgment. Our duty is to obey the laws of the country where we are living, up to the point where such obedience may clash with what God requires of us.

Answer 3. The inhibition or prohibition with regard to the woman in the churches, has to do with the assertion of leadership. Nothing in the New Testament is to be found which condemns woman from testifying, from teaching in the Sunday School, etc. Paul speaks of the women who labored with him in the Gospel. It is only when a woman steps out of her sphere of modesty, and tries to be assertive and masculine, that she puts herself under condemnation. In the church, that is, the gathering of believers for worship, there is not to be a leadership of women. What havoc has been wrought in the church of Christ because of the violation of this doctrine! See the evils of such cults as Seventh Day Adventism, Eddyism, Spiritism, just to mention a few of those evils that have come into

the world through women in their misguided determination to assume the place of authority.

Answer 4. For ourselves we are satisfied to take the Word of God just as it is written, without amendments or revisions. We cannot see what the Bible teacher to whom you refer will gain by trying to modify or soft pedal the plain statement of Scripture. If God is God, then He can do miracles, and if God tossed the sun into his place, He can regulate that sun in anyway that He wishes. Science has a great deal to learn yet, and a man would be mighty foolish to risk his all upon the kaleidoscopic whims of scientists. We must remember that many "scientific" text books of even ten years ago, are now thrown into the discard and are obsolete. Science changes its front every day, but God's Word never changes. We prefer to have the world look upon us as ignorant and credulous, and gullible so long as we are wise in God's sight. Kurtz in his "Sacred History" says with regard to this incident, "No arguments that are either favorable or unfavorable to any particular system of astronomy, are furnished by the occurrence."

SUMMARY OF CONTRIBUTIONS FROM

OCTOBER 1st to OCTOBER 31st, 1937

Covering Receipt Numbers A 12666 to A 13685; B 10679 to B 11678 Inclusive

General Fund	\$7,738.87
For Relief to the Poor	118.75
For Literature Fund (Bibles and Tracts)	149.56
"The Chosen People" (Subscriptions)	305.55
For "The Shepherd of Israel"	123.55
Dispensary Income Account	67.25
For Work Among the Children	8.10
For Hewes Street Account	58.50
For Students' Education Fund	14.00
For Philadelphia Branch	185.35
For Pittsburgh Branch	265.14
For Columbus Branch	141.18
For Los Angeles Branch	54.04
For Buffalo Branch	269.00
For Work Overseas, including Relief Funds	1,726.09
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JOSEPH HOFFMAN COHN
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Salutation

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

Dearly beloved friends:

Twenty-three years before the Lord Jesus Christ was crucified on Calvary's tree, the Sanhedrin had lost the power of passing the death sentence. This is that power which was envisaged in the prophecy of Gen. 49:12, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." So, the Lord Jesus Christ, the Shiloh of Genesis 49:10, was already born, and was a boy nine or ten years of age, when this great calamity came upon the Jewish nation—Israel had lost the scepter and the law-giving power. Josephus in his *Antiquities*, Book XVII, Chapter 13, 1-5, tells how that Judea had become a Roman Province, and how the Procurators who had administered justice in the name of Augustus Caesar had now deprived the Sanhedrin of its supreme power in order that they themselves might exercise the *jus gladii*, the right of the sword, that is, the sovereign right over life and death. Every province annexed to the Roman Empire had to submit to this stripping of power. Tacitus says, "The Romans reserved to themselves the right of the Sword, and neglected all else."

We mention these things because we are now approaching once more the days made sacred by the memories and the celebrations of the birth of the Lord Jesus Christ 1900 years ago in the stable manger in Bethlehem. And somehow, with events in these last few years moving with kaleidoscopic swiftness and change, there seems to us to be a rather striking parallel between conditions not only among Jewry but throughout the world, as they existed just before the advent of the Lord Jesus Christ into the world as Saviour, and now just before His return as King and Lord. And we think a setting down of these two parallelisms will be of help and blessing to our readers at this time, as we contemplate a world in chaos, and realize that the most optimistic encouragement in all the world was given to us for just this hour by the Lord Himself Who told us, "Then look up, for your redemption draweth nigh."

"WOE UNTO US!"

Rabbi Rachmon says, "When the members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them; they covered their heads with ashes, and their bodies with sackcloth, exclaiming 'Woe unto us, for the scepter has departed from Judah and the Messiah has not come!'" Furthermore, Josephus in his *Antiquities*, Book XX, Chapter 9, 1, says:

"Festus was now dead and Albinus was but upon the road; so he assembled the Sanhedrin of judges, and brought before them the brother of Jesus who was called the Christ, whose name was James, and some others, and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned; but as for those who seemed to be the most equitable of the citizens and such as were the most uneasy at the breach of the laws, they disliked what was done; they sent to the King Agrippa desiring to

send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay some of them went also to meet Albinus, as he was upon his journey from Alexandria and informed him that it was not lawful for Ananus to assemble a Sanhedrin without his consent."

THE SCEPTER DEPARTED

And so we have undisputed proof that the scepter had actually departed from Judah just at the time when the Lord Jesus Christ was already upon the earth in the form of human flesh, and that the Jews had actually lost the power over life and death. Of course the implication of this is far reaching, but we will not digress along such lines in this present discussion beyond calling attention to the fact that the Sanhedrin had no legal power to pass sentence of death over the Lord Jesus Christ twenty-three years later.

So politically, the Jewish nation had now lost its existence, and the Jews had a right to weep and mourn and bemoan their sad plight. A right only, however, so long as they knew not that the compensating postulate of that prophetic verse of Gen. 49:10, "until Shiloh come," was already discernible on the horizon of God's program—the blessed infant of Bethlehem had already come into the world, and soon was to appear before the nation as the Messianic Shiloh of Israel's hopes.

But Israel had no hope. Generations had come and gone, centuries of anguish had rolled on their way, prophet upon prophet had come and gone, each had buoyed up the hope of the children of Judah with the electrifying message "the Prince of peace is soon to come!" Ever and anon a charlatan would spring up from some wilderness and announce to the waiting throngs, "I am the Messiah." Each in his turn would gain a following, and the poor misled mobs, gullible and ignorant, would flock like sheep and rally about each false Messiah, thinking, "Now, at last has come deliverance for our people!" Some seventy such false Messiahs inflicted themselves upon the Jewish nation, until the very word Messiah came to be despised and feared. Always there was disaster in the end, always the gullible remained fooled.

SAVAGERIES OF ANTIOCHUS

The heroic age of the Maccabees adds an illustrious chapter to the annals of Jewish warfare. Antiochus had reeked havoc upon Jerusalem. The record is "Her sanctuary was laid waste like the wilderness; her feasts were turned into mourning, her sabbaths into reproach, her honor into contempt." Dr. Harry A. Ironside, in describing those tragic days, says:—

"Antiochus and his minions knew no mercy. They spared neither age, sex, nor condition. Young and old, men and women, priests and people rich and poor suffered alike in those fearful days of vengeance. Women who attempted to keep the law and circumcize their sons, were led publicly through the city with their babes at their breasts and flung bodily from the city walls, thus being literally broken to pieces. Any who were discovered observing the Sabbath day were apprehended and burnt alive.

"Josephus' account of those dire and sorrowful times remarkably coincides with the epistle to the Hebrews' account of former saints' sufferings. Says the Jewish historian: 'They were whipped with rods, and their bodies were torn to pieces, and were crucified while they were still alive and breathed!' The apostle wrote of the same heroes of faith: 'They were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts and mountains, and dens and caves of the earth' (Hebrews 11:35-38)."

QUESTIONS AND ANSWERS

Question. Please explain Lev. 22:4; also, Numbers 19:11-13.—Mrs. G. H.

Answer. The passage in Leviticus emphasizes the search-light purity and perfection that the Lord requires of those who are in His service. This requirement also was a fore-shadowing of the supreme and divine perfection of the Lord Jesus Christ, our High Priest after the order of Melchisedec. With regard to the passage in Numbers, again purity of life, and cleanliness, are emphasized; also sanitary requirements. However the specific meaning of the instructions as to touching a dead body is that the one who has touched the dead body must not enter the tabernacle or temple until he shall have been purified. Only a priest was forbidden to touch a dead body.

* * * *

Question 1. What does it mean in Daniel 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt?" Why does it not say "all" instead of "many?"

Question 2. Romans 13:3 "For rulers are not a terror to good works but to the evil." What does it mean, as we know rulers in Bible times, Matt. 2:13, etc., and also in our times,—they many times side in with the devil?

Question 3. What is meant in 1 Cor. 14:34, 35? Also 1 Tim. 2:12? What would become of our Sunday Schools, etc., many a time if women shouldn't teach?

Question 4. Is it right for a Bible teacher to say concerning Joshua 10:12, "What Joshua meant might presumably be stated thus: 'O thou mighty God, cause the earth to stand still until the crisis is past and this victory is won in Thy Name.' Scientifically, the earth moves and the sun and moon are still." Is it scriptural to say that it meant "earth stand still," when the Bible says, "Sun stand thou still?" Even if some scientists say that the sun does not move, it is no proven fact, because other scientists say the sun does move.

—Miss L. E. F.

Answer 1. The teaching here has in view the two resurrections of Rev. 20:5-

10. Those who awake to everlasting life, are the ones who take part in the first resurrection, when the Lord comes for His own, as described in 1st Thess. 4:15-18. Those who awake to shame and everlasting contempt, are the ones who, a thousand years later, are resurrected for judgment. The word translated "many" is in the Hebrew RABIM. This word does not exclude the idea of totality. On the contrary, the inclusive function of the word is so large that it is used here in an effort to indicate the enormous numbers that will be involved. It might be described as multitudes, multitudes, crowds beyond our ability to picture to ourselves. A similar example is found in Rom. 5:15, "through the function of one (Adam) many be dead." Now of course we know that the word "many" here does not refer to a part of the whole. But to the whole of the human race.

Answer 2. Yes, you are quite right, many rulers and many governments have been wicked beyond description. But the instruction to the believer is that we must submit to the powers that rule over us, obeying such powers up to the very limit consistent with the conscientious obligation to God. The wicked ruler and the wicked government the Lord will judge in His own time. God sets up kingdoms, and God destroys kingdoms. God also says, "vengeance is mine, I will repay." God established Cyrus years before he had even been born, and God said to Cyrus, "I have surnamed thee, though thou hast not known me." Isa. 45:4. The purpose of Government is, in God's fore-ordained objective, to maintain an orderly existence upon this earth. It is His will that there should be magistrates, clothed with authority. The actual reigning power was to be obeyed by the child of God under Roman rule, whatever he or she might think as to the right of the emperor to rule. But if the ruler transcends his authority and requires the child of God to worship idols for instance, he is to obey God rather than man. This is the limitation as to any human authority upon this earth. Whenever obedience to man is inconsistent with obedience to God, then disobedience becomes duty. "He (the ruler) is the minister of God to thee for good." That is, the purpose of government is to afford protection for you and for me under a system of regulated and orderly mode of existence. This is

deed she may," and Mrs. J. walked to the front and gave her heart to God. That step brought great joy to us, for Mrs. J., while a Jewess, is married to an Italian, and hence was on the verge of becoming a Roman Catholic.

After Mrs. J. went forward, two boys, and one girl made their decision for the Lord. The older of these boys wanted to go forward, but as he started to do so he thought he saw one of the workers shake her head at him. He was puzzled, thinking she meant he should not go forward. But then he determined to go anyway, and great was our joy in seeing it. I might add that later he discovered that the worker was not shaking her head at him, but at a small boy behind him who was growing restless. But it surely meant that he knew what he was doing and that he was earnestly seeking the Lord. We know that these young converts will find many obstacles, but we are confident that He who hath begun a good work in them will perform it.

However I must not dwell too long on the children's dinner, but must go on to the adult dinner, which was held on the Wednesday evening. Nearly 180 men and women and young people assembled about the tables that night.

When the dinner was over and the tables had been cleared, the time was given to songs, and Thanksgiving testimonies. I was much impressed by one Hebrew Christian woman who said that while she had long been active in giving the Gospel to Gentiles, she had failed to bring it to her own people. A year ago God convicted her of her failure and now she has a new joy in bringing her own people into the Light of the Gospel.

HOW GOD OVERRULES

We were all touched also by the testimonies to God's goodness of two of the girls who are now attending Bible School. Tears came to our eyes as H. told how years ago one of the workers had followed her father home from the Mission Dispensary because the doctor had said he would never get there alive; how God spared her father's life, and saved several members of the family. She mentioned briefly their bitter opposition to her attending Bible School and as she did so some of her workers knew that the opposition had arisen from fear of losing the family breadwinner. But

God has mercifully cared for her family, and is using her testimony as a witness to them of His saving power.

E., the other Bible School student, traced God's leading in her life; how as a very little girl God had saved her; how she had feared lest it be known and had read her New Testament behind closed doors; now, although sometimes it seemed impossible, God had saved her mother; how this fall her relatives had tried to prevent her from going to Bible School to train for the Lord's work, but how God had over-ruled and wrought great changes in the unsaved ones of her family, and was making it possible for her to testify to them of God's grace.

THE WIFE TOO

One of the men who testified said that one night several years ago he had gone home and told his wife that Jesus was the Messiah, and that he had given his heart to Him. "And oi gewalt! What she didn't say to me!" But this night she gave humble thanks that God had shown her likewise that Jesus is the Messiah! How joyful that home life has been since husband and wife have become members of the body of Christ.

Another glowing testimony of praise came from the lips of a young Hebrew Christian woman who is now working among her own people in Buffalo, in our Branch there. She spoke of her early life in Germany, and how she often longed to be able to talk to God as she would to her father, without the use of a book of prayers. Constantly she had yearning to know God; her experience could be well expressed by the lines:—I've tried in vain a thousand ways, My fears to quell, my hopes to raise.

Four years ago she came to this country where the Lord led her to a relative in Chicago who believed in the Lord Jesus Christ. At first she was very antagonistic toward reading even the Old Testament with her aunt, but God softened her heart and she saw that Jesus of Nazareth is He of whom the prophets spake. And she found that "What I need, the Bible says, is ever only Jesus."

As we listened to these testimonies, our deepest thanks to God were given, that we were privileged to have fellowship with these trophies of grace, and to labor together with our Master in His choice vineyard.

JUDAS THE HAMMER

And then followed the spectacular rise of the Maccabeans, the father and his five sons. Perhaps the most picturesque of them was Judas the Hammer. Hereupon the Maccabeans centered and concentrated the most fiendish darts of satanic fury; it would appear as though hell itself was to be overturned in the devil's desperate determination to destroy the Jews. The deliverance of God came finally when under the consummate skill of Maccabean leadership the great battle against the forces of Lysias ended in a wonderful victory for the Jews. The camp of the Jews was pitched at Mizpeh. With ashes on their heads and sackcloth on their bodies, they fell down before God in prayer and in confession. Eleazer, the brother of Judas the Hammer, read from the Holy Scriptures as they fasted and humbled themselves before the mighty One who had been their help in ages past. He was their reliance in the hour of trial now approaching. For their battle cry they took the words, "The help of God" and so it was that God gave them victory.

WAITING FOR THE CONSOLATION

And now the little Boy was born in Bethlehem. Weary, sick, hopeless, enslaved under insufferable bondage to Rome, Israel had now lost all hope of a Messiah. The Scepter had gone, and no Messiah had come. True it was that a few, a very small few, still held on, with a hope born of sheer faith in the God of Abraham, Isaac and Jacob. These were the faithful remnant, only a handful it is true; among them, as typifying the character of these faithful few, was a man, "just and devout, waiting for the consolation of Israel." That man's name was Simeon. To him it had been revealed by the Holy Ghost that he was not to see death before he had seen the Lord Jesus Christ. And then we may imagine how the tears must have flowed down his cheeks, as the joy burst out of his heart, when he said, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation which thou has prepared before the face of all people."

Others there were who likewise were looking forward day by day to the long hoped-for coming of the Messiah. Luke tells us, "The people were in expectation, and all men mused in their hearts of John whether he were the Christ or not." In their eagerness and great anxiety of soul, they grasped at every faintest possibility of finding the Messiah, much as a drowning man will grasp at a straw; and now here was John the Baptist, and perhaps he might be the One!

LEAPING THE CHASM OF TWO MILLENNIUMS

But now we take a far jump, swiftly and rather abruptly. We are in the twentieth century, in the year 1937. What consternation strikes our souls as we gaze upon the world today! What havoc, what confusion, what perplexity, and what pitiful hopelessness. Once more Satan's hand is raised in the most desperate effort of fully a thousand years to destroy the Jews from off the face of the earth. Disenfranchisement in Germany, banishment in Poland, extermination in Roumania, massacres, beatings, shameful abuses, in practically every country in the world, these are the things which the Jew is today facing under whatever sky he happens to be. Again the heart of the Jew cries out, "How long O Lord, how long?"

And now as to that which we are pleased to call Christendom. Is it not basically true that Christendom as such is now in a state of collapse? We treat of this at the present point because we are trying to show the parallelism between the days just preceding the first coming of the Lord Jesus Christ, and the present days, which days we do believe are just on the eve of the second coming of our Lord, this time in power and splendor and glory. With that thought in mind, we would place Christendom in the same category as we placed Israel in the heroic days of the Maccabees; we mean that the Christian church represents the true followers of God in these days; and of course such Christian church is made up of both believing Jews and believing Gentiles. It is the outward shell, Christendom, which now is committing suicide. Of that Christendom it is that the Holy Spirit wrote through Saint Peter:

"There shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." 2nd Peter 3:3, 4.

A glance over the world reveals some startling delineaments of the sure signs of these last days:—the seed of the Godless, spawning out its progeny in blasphemous Russia; the insolent usurping of the authority of the Lord Jesus Christ by the Hitler hordes in the land of the Nazis, where now it is said of one who dies a loyal Nazi, "He died in the faith of Hitler." And this is the Germany of Luther, the Germany that did not hesitate to pour out her blood in heroic defense of the Cross; how great has been her fall! And here in America the Lord Jesus Christ is being dishonored in the house of His friends; His imminent return as the only solution to the present sad state of this world, is laughed at and sneered at, by leaders who bear the name of Christian, leaders in high places of church responsibility.

PERPLEXITY AMONG NATIONS

In the world of politics, again we face a state of chaos; from a hundred sides war shrieks at us; Japan, the midget of nations, becomes filled with her own self-importance, and now seeks in violence and brutality to overpower and bring into subservient bondage the torpid nation of China; it is well for Japan to keep in mind the old Scripture truth that cannot be broken, "Pride goeth before a fall." In Spain families are set against families; civil war rages with a demonism that shatters our every nerve; a Mussolini, a Hitler, stand ready at a moment's notice to give further battle; a Russia, a Great Britain, a France, these tremble at what a day may bring forth.

THE ONLY HOPE—A CHILD IS BORN

In the midst of all this, there are again in these last days the faithful few, the Simeons of old, the wise men of old, those who like the faithful Israelites of nineteen hundred years ago, are now musing in their hearts whether the time is not here for the great Redeemer to appear, the Redeemer who shall suddenly come to reward the righteous, to destroy the wicked, and to establish His reign of peace upon this earth. Are we not approaching rapidly the fulfillment of the prophecy of Daniel 2:44, "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed?"

And with this promise we may well couple that other beautiful prophecy of Isaiah 9:6, 7, at once the loftiest and stateliest words that ever were penned through human agency:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

And this is our Christmas word to every reader of these lines. Are we not justified in turning to God in these twilight hours of the age, and asking Him that soon, very soon, the Child that was born, and the Son that was given shall come into His own title of the Prince of Peace, and shall establish millennial peace and glory upon this earth? The sure promise is "The zeal of the Lord of hosts will perform this."

And so may this Christmas season be one of much grace and true inward peace to every one of our precious friends, to whom we wish only that peace which the Lord Jesus Christ alone can give in the midst of the storm, the peace that passeth all understanding.

Ever faithfully yours in His service,

JOSEPH HOFFMAN COHN.

Thanksgiving Glory

By MISS ELLA SCHROEDER

"Oh give thanks unto the Lord for He is good; for His mercy endureth forever." This verse was one of the mottoes with which the Mission auditorium was decorated for the annual Thanksgiving Fellowship Dinner; and not only for the year's blessings in general, but also for the special benefits of Thanksgiving Week, do we give thanks to our gracious Lord.

Although the auditorium, which was turned temporarily into a dining room, was beautiful with its festive decorations before the dinners, it was far more beautiful later, as many Crown Jewels, redeemed by the blood of the Saviour, gathered about the feast.

On Monday evening our children—75 of them—came thronging to the Mission, for the children's Thanksgiving Dinner, which is to them one of the gala events of the year. Every child was in his best attire; if some shoes were "out at the toe," it was forgotten in eager anticipation of the good time which was to follow.

After the children had consumed generous quantities of chicken, and all of its complements, including ice cream, and cake, the spiritual feast began. First, under Miss Fuchs' able direction, the Kindergarten band played. About ten little ones, six to eight years old, kept time on their drums, cymbals, triangles, and similar instruments, to Miss Fuchs' piano accompaniment.

When the children had sung several Thanksgiving songs, Captain B. Dingman of the Salvation Army thrilled them by music from his accordion. It brought tears to our eyes, as well as smiles to our faces, to see one tiny four year old boy on the front row gaze with rapt wonder at that funny box out of which such grand music issued!

THE INVITATION ACCEPTED

Mr. Ira Smith, of the Children's Tabernacle of Newark, New Jersey, brought an illustrated Gospel message which not only kept the children's attention at the time, but which will remain with most of them for years.

At the conclusion of Mr. Smith's message, he gave an invitation for any boy or girl who desired to come to the front and accept the Lord Jesus Christ; there was a moment of silence and then a young woman, who was there waiting for her little daughter, asked, "May a young woman come forward?" Mr. Smith replied, "In-

During this visit on Wednesday I handed a tract to one store owner, who was standing on the outside. He said a few things which were not very respectable. Usually I ask, under such circumstances, "What do you mean by saying these things?" The man turned and walked into the store when I asked this, and began talking and shouting to his partner. His son, a cab driver, walked in. We had something to talk about because the son was well educated. In a short while the father began to shout. During his shouting, questioning, and accusing spell, another friend walked in and asked, "Vot's the metter?" The papa yelled, "You know, he is a Me-shumed" (Apostate).

I also met and talked with a young Jewish man, who is in training for medical work, and also a few other interesting men and women; all promised to read what was given to them.

LOOKING UNTO JESUS

School brings many new friends. There come also many temptations. I suppose this is one of the most trying and difficult terms since I have been at the Institute, but I am practising Hebrews 12:2, "Looking Unto Jesus, the author and finisher of my faith." This term has gone by so quickly, that I haven't realized it. Mid-term exams came in a big rush last week, but I survived each one much better than I thought that I would. They are all over now, which means more preparation for the finals which come in about seven weeks.

I am serving on the morning devotional committee for the second term in succession. I help choose the morning speakers. It is a very interesting and enjoyable experience. After choosing the speakers and also men who introduce them I have to notify them. Some refuse because they think it is too much of a job to bring a message to the entire student body.

I am sending in another envelope the student news. I want you to read how, through the *Shepherd of Israel*, one of the boys led a Jewish tailor to Christ.

Please remember me to the workers.

Yours in His name,

EMANUEL.

sium... Being all alone in Vienna, I in the great loneliness of my heart, found refuge and comfort in our Saviour, Jesus Christ, in whose Holy Name I was baptized. For some years after that I worked as a journalist in Hungary until the sudden death of my employer. Then I returned to Vienna and have been there since Dec., 1934."

And so, in the Lord's providence, this young Jewish Christian, with such a wonderful heritage, becomes a missionary to the Jews under the auspices of The American Board of Missions to the Jews. He began his labors with us on September 1st, and we report this now that you may remember especially in your prayers this new undertaking. The brethren in Vienna cannot express enough gratitude to us, that we have in this way contributed a worker to help them in their efforts to reach the Jews of that city. Vienna at the present time has many thousands of poor desperate Jews that have escaped from Germany, and are in a state of starvation and suffering beyond the power of language to describe. I visited in some of their homes last summer, and was deeply touched with the unspeakable poverty and need. And yet in the midst of such terrible conditions, there was present a silence born of self-respect; so far as possible they were determined to keep their suffering and their hunger to themselves. We are so thankful that we have been able to send not only the salary for Mr. Lichtenstein to Vienna each month, but we also have sent extra money for relief work to the most needy of these cases, and with strict limitations that our money shall be used exclusively for helping such Jews as are known to be believers in the Lord Jesus Christ. Pray for the work in Vienna, and give thanks to God with us that He has led us to have at least a small stake in that important field.

From One of Our Students

(A letter from Emanuel Wood, a convert of the Mission, whom we are supporting as a student in training, at the Moody Bible Institute of Chicago.)

During these months I have, during my tract distributing hours, made contacts with Jewish people who are very much interested in knowing about our Lord Jesus Christ—of course I have met a number who are opposed to the preaching of the Gospel to the Jew.

In one building that I went into, the outside door was locked; so I began to put the tracts into the mail boxes. A resident of this building, a fine cultured Jewish woman of about thirty-five years of age, asked if I was allowed to put literature into the mail boxes; because as far as she knew, the government did not allow anything like that. I told her that this was worthwhile literature, so they wouldn't mind. I told her what kind of literature it was. She asked "Are you trying to convert the Jewish people?" I said "No," I was just trying to show them that Jesus Christ is the true and only Messiah. We talked for about twenty minutes, she accepted some other booklets that I had with me.

Not far from this house, I made friends with a shoemaker and a friend of his, who thought he knew that the Bible was not all true. Besides these two Jewish men, there was a colored man who worked for the cobbler; he told me that the Bible was full of contradictions. He even said he could show me some; but when I put him to the test, he said, "I have not time now."

SMILING THROUGH

Last Wednesday, I visited the Jewish store proprietors on Clark Street, some in pawn-shops and others in clothing stores. Many times I enter into these stores trembling, because I do not know which one I am going to walk out of or told to get out in a hurry. It is only by the grace of God that I am able to take some of this. Praise God for a smile through it all.

JEWISH NOTES

"He calleth to me out of Seir: 'Watchman, what of the night?' The watchman said: 'The morning cometh, and also the night': if ye will inquire, inquire ye."

The difficulties in Palestine are not lessening, but increasing. It is reported that in one attack two hundred shots were fired at the Jewish quarter of Safed, in a steady fusillade that was supposed to have lasted for forty minutes. The same day a party of armed Arabs fired at Sejera colony, in Lower Galilee, and then moved on to Kfar Tabor and ambushed a party of Jewish farmers ploughing the fields. As a result two Jews were wounded and a mule killed.

Two Jewish shepherds, aged 21 and 28, belonging to the settlement of Kfar Hahores, left with their flocks, but failed to return at the usual time. The settlement became alarmed and a search was made. Ultimately the mutilated bodies were found in the King George Forest. Both men were strangled. Three hundred and twenty sheep and 70 goats were stolen.

Three Jews returning home from Beit Vegan to Yavnich late at night were shot dead.

A Jewish farmer, standing on the threshold of his house, in the centre of the colony of Rosh Pinah, was shot dead. These sad facts are an indication of the conditions in Palestine today, and what this may ultimately lead to. "Watchman, what of the night?" It cometh! These foreign Powers will surely be caught in their own net, shrouded in the night and darkness. But the morning cometh; it cometh for the redeemed of the Lord.

—Immanuel's Witness.

"Dr. Hertz (Chief Rabbi in Great Britain) said that the Mizrahi (the revival movement in Judaism) was a movement of great moral and spiritual necessity. In the schools of the General Zionists and the Socialists in Palestine, all religious teaching was being blotted out from the school program, and the youth were being brought up completely devoid of the slightest knowledge of prayers, or Tefillin. The study of Tenach (Old Testament) was being carried on along the lines of critics like Well-

hausen and his followers. In many Jewish settlements there was no trace of the observance of Pasach, (Pass-over), Rosh Hashana (New Year), or Yom Kippur (Day of Atonement). In some settlements there was no Rabbi, no Shochet (Official Butcher) and no synagogue; and generally no sign that Jews were the inhabitants of these colonies except that they spoke the Hebrew language. They were thus confronted with the extraordinary position that, while the funds serving as the economic basis for the creation and maintenance of the Zionist Schools and Settlements were raised only from Jews, these Schools and Settlements were not Jewish at all and were deprived of Jewish spirit and Jewish tradition, and in some Schools instead of Judaism, Socialism was the main object of the teaching. They must organize themselves against these outrages. If they hammered together as one body these things would not exist.

"Dr. Hertz spoke of the vital part that the Mizrahi had played in the development of the Yishuv and said that by peaceful means and by friendly persuasion they must induce free settlements and colonies to establish Shochetism and hold religious services in their midst. The guiding principle of the Mizrahi was to work within Zionism, not to attack it."

—International News Sheet.

The information contained in the above news item is important to the child of God who is interested in the signs of the end-days. It is that which we have been pointing out many times, to Jew and to Christian alike, that the Zionist movement is without God and without any supernatural or divine motivation. Even the Mizrahi movement, described above, is pitiful in its spiritual bankruptcy; for it seems to think that by having Kosher butchers and stressing dietary laws, it will bring about an inner soul revival among the Jews! How much we need to pray that these poor blinded Jewish leaders shall have their eyes opened, and shall begin to understand the terrible sin of which they are guilty, the rejecting of the Lord Jesus Christ. This is the true way for a revival.

"Because there is not a Jew in the New Mexico state penitentiary," Judge Thomas J. Mabry last week declined to enforce a suspended sentence on B. B. Friedberg on a bad check charge.

Pointing out that not one of New Mexico's more than one thousand Jews was in prison, the Judge declared: "I dislike to spoil that record of a law-abiding element of our citizens by enforcing your sentence."

It was recalled that Jews were among the earliest settlers in New Mexico. Willi Spiegelberg, an old Indian fighter, had been Mayor of Sante Fe, Arthur Seligman, a Jew, was elected Governor of New Mexico for two terms, and died in the middle of his second term in 1933.

—*The American Hebrew.*

* * * *

The lot of the Jew is becoming progressively complex in three of Central Europe's smaller countries—Austria, Hungary and Roumania. Mounting social and economic pressure have reduced their means of livelihood in Austria and Hungary, and in Rumania anti-Semitism threatens to become an inter-party, if not parliamentary, issue. In Austria, with a Jewish population of 196,000—of whom 171,000 live in Vienna—it is a truism that the higher the mountain village, the keener the feeling against Jews because Alpine villages are the country's strongholds of Naziism.

Austrian Jews say municipal hospitals accept no more Jews as assistant doctors and that the University of Vienna appoints no more Jews to professorships. This, they assert, is representative of anti-Semitism penetrating almost every branch of endeavor. Young Austrian Jews have no hope of getting jobs in federal or municipal offices, although under the old pension and seniority system those already in such jobs are permitted to stay.

Jews are fleeing Hungary at an average of 1,000 a year. Between 500 and 1,000 more annually withdraw from Jewry. This year the Hungarian Jewish population of 445,000 will be further reduced by 1,700, the estimated surplus of deaths over births. Next year losses through emigration, deaths and renunciation of religion are expected to

mount to 4,000. The numbers in each category are rising steadily, and pessimists, say the Jewish newspaper *Die Stimme*, predict the extinction of the race in Hungary. In Hungary there are no laws directed specifically against Jews, and anti-Semitic demonstrations are comparatively few. But Jewish leaders protest there is no sphere of professional or commercial activity in which Jews are not being systematically pushed out. The number of Jewish lawyers recently has decreased 20 percent in Hungary; doctors, 15 percent. Jewish tradesmen declare they are being driven out of business by semi-official retail co-operative organizations called "Hangya," which have branches throughout the country and can undersell them.

In Rumania some political writers go so far as to say that the issue of anti-Semitism may be a factor in the life or death of Premier George Tatar-escu's National Liberal Cabinet.

—*The Brooklyn Daily Eagle.*

* * * *

Jews have been entirely eliminated from the book trade in Germany. No Jew is permitted to publish books or to own a book store with the exception of one store in each city, painted in a special way to distinguish it, and selling only Jewish books to Jewish customers.

There are now *fifty-nine anti-Semitic periodicals printed in Roumania*, largely given over to the publication of alleged sins and crimes of the Jews. The persecution of Jews in Poland continues to be far worse than that in Germany though not as much publicized. *The persecution of the Jews in Poland* is the worst in the world today, far surpassing anything in the more publicized persecutions in Germany. *The Manchester Guardian* reports that more than 1,000 Jews were injured in riots and persecutions in Poland in the year 1936. In some towns there has been a wholesale destruction of property designed to make it impossible for the Jews to live. For the first time in the history of Poland, Jews have been branded officially as being racially inferior. In Lithuania the press is claiming that the country is too poor to support all its population. The remedy suggested is the expulsion of the Jews.

—*Revelation.*

INCIDENTS IN THE WORK

Rabbi Lichtenstein's Grandson Becomes Our Missionary in Vienna

One of the most remarkable converts to the Lord Jesus Christ in the 19th century was Rabbi Ignatz Lichtenstein of Tapio Szele, Hungary. He was a prominent Orthodox Rabbi in one of the important synagogues in Budapest. The story of his conversion forms one of the miracle records of the last century, and makes fascinating reading; but we have only space here to give a very brief account, and this only because we wish to introduce to you the grandson, Emanuel Lichtenstein, who in God's good providence has come under our support as a missionary to the Jews in Vienna, under the supervision of the Schwedische Gesellschaft Fur Israel.

The grandfather, Rabbi Ignatz Lichtenstein, also known as Isaac Lichtenstein, became a rabbi at the age of 20. After officiating in different communities in Northern Hungary, he finally settled as District-Rabbi in Tapio Szele, where he remained for nearly 40 years, laboring ceaselessly and unselfishly for the good of his people.

Finding one day a New Testament in the school under his charge, he took it away, and hid it in his library. Then during an anti-Semitic agitation in Hungary he, thinking that there must be something in the teaching of the New Testament which excited enmity against the Jews, examined it carefully, and was convinced of the contrary; and more, he began to admire and to love the Lord Jesus, and gradually to quote passages from the New Testament in his sermons in the synagogue of Tapio Szele, of which he had been minister for forty years. He also wrote three pamphlets—"Der Talmud auf der Anklage Bank" Budapest, 1866; "Mein Zeugnis," 1886; "Die Liebe und die Bekehrung, ein

sehr ernstes wort zu sehr ernster Zeit." At last some of his congregation accused him to the chief rabbi of Budapest of heterodoxy. Rabbi Lichtenstein then confessed his faith in Jesus Christ crucified. The result was that he had to resign his office, but to the end of his life he lived as a Christian, constantly preaching the Gospel in Pesth. He died in the Lord in 1909. The full story of Rabbi Lichtenstein will be found in the book, "When Jews Face Christ," advertised on our back cover page.

A SCION REMAINS

And now we come to the grandson of this noble man, Emanuel Lichtenstein. When I was in Vienna last summer, I heard for the first time that this famous Rabbi Lichtenstein had a grandson, and I learned also that the grandson had come to a point of great privation and suffering, on account of the Nazi uprisings. The plea was made to us most earnestly that we undertake to help this brother, and at the same time have the blessed privilege of maintaining in the city of Vienna with a population of some 200,000 Jews, a missionary whose testimony the Lord could use in a really wonderful way. In speaking of his own experience, and of the way in which the Lord led him, Mr. Emanuel Lichtenstein wrote us a long letter from which we quote a few lines:

"My mother died when I was eight years old. My father in the same year lost all his money as a result of a large crash in real estate. My grandfather, Rabbi Ignatz Lichtenstein from Tapio Szele, then helped my father to go to Hamburg, where he found employment. He died, however, soon after, at the early age of 54. Then my grandfather who had previously resigned his pulpit as Rabbi, and was living in Budapest, doing missionary work there, took me to his home. I was the only grandson bearing his name. At his cost I was brought up in a boarding school and passed through four classes of the Gymna-



The most recent baptisms in Warsaw, with Mr. and Mrs. Moses H. Gitlin standing in the background. These new converts were baptised in the Vistula river on Sunday, Sept. 12, 1937.

Christian and Jew

20

Say not a Christian e'er would persecute a Jew;
A Gentile might, but not a Christian true.
Pilate and Roman guard that folly tried,
And with that great Jew's death an empire died.

You read a Bible passed to you with age,
A Jew wrote this, and that, and each succeeding page.
The Book where Moses had so much to say,
That law he gave, make statute books today.

The poet sang of shepherd's care so kind,
Your mother found that Psalm a solace to her mind.
Ah, David wrote for her far better than he knew,
"The Lord my Shepherd" — written by a Jew.

When Christians gather in cathedral, church, or hall,
Hearts turn towards One — the name of Jesus call.
You cannot persecute — whatever else you do —
The race who gave Him — Jesus was a Jew!

By DR. WILL H. HOUGHTON,
President, Moody Bible Institute.

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

Dear Friends:—

I enclose \$.....as a free-will offering for the Lord's work among
His covenant people Israel. My wish is that the money shall be used especially for

Name.....

Address.....

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

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We have them. They are brief, to the point, and attractively titled. They are written in a background of over forty years of experience in reaching the Jew with the Gospel. The subjects are attention getting, and they 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 now available in Yiddish and in English.

By REV. LEOPOLD COHN, D.D.

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That the Gospel Message may be given wide distribution to Israel in these last days, our tracts are available to friends of Israel at wholesale 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. Address:

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

OUR FAR FLUNG BATTLE LINE

(I Cor. 14:8)

Branch Stations in important Jewish Centers in the U. S.
Our own Missionaries, and assistance to other missionaries, in Poland, Latvia, Soviet Russia, Roumania, Palestine, etc.
Gospel Meetings, Bible Classes, Industrial Classes for men, women and children.
An extensive ministry of Christ-love among the Jewish victims of Nazi persecutions, in Germany; also among the refugees in adjacent countries.
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Education Fund for Jewish Christian Students in training.
Itinerary Field Evangelism.
The Shepherd of Israel, Yiddish-English Gospel monthly having world-wide circulation among the Jews.



Grandfather and grandson, both followers of the Lord Jesus Christ. The grandfather was the famous Rabbi Ignatz Lichtenstein, of Budapest, who died in 1909. The grandson is Emanuel Lichtenstein, our missionary to the Jews, in Vienna.