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Ps. 107:2

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THE CHOSEN PEOPLE

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

Ps. 121:4.



JOSEPH HOFFMAN COHN, Editor

Station A, Box 10

Brooklyn, N. Y.

Published monthly, October to May only, as a
medium of information concerning Israel and the Work of the

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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*, 50c. yearly. Remittances should be sent by check or money order; *cash should be registered*. Address, P. O. Station A, Box 10, Brooklyn, N. Y. Agency in Great Britain: Pickering and Inglis, 14 Paternoster Row, London, E. C.

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

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.

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

THE CHOSEN PEOPLE

Subscription Price
50c per Annum

JOSEPH HOFFMAN COHN
Editor

MISS ELLA T. MARSTON
Associate Editor

Appears monthly
October to May Inclusive

Vol. XLIII

MAY, 1938

No. 8

Salutation

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

Dearly Beloved Friends:

The time has come once more to say "God be with you till we meet again." In accordance with our custom of many years' standing this May issue is always the last one until the following October, at which time, as we have said repeatedly in so many of the years gone by, if the Lord tarries and if He spares us, we always look forward to the joy of greeting you once more. It has been a hard winter for us, a winter burdened with many a heartache, and with the great sorrow of bidding farewell to a father who had been as a brother as we labored side by side, ever since I was a boy in my teens, for nearly thirty-five years. The Scripture does not tell us that we who lose our loved ones are not to sorrow; what the Scripture does say is that we do not sorrow as those who have no hope. Ours is a different kind of sorrow, a sorrow that comes from the fact of missing the fellowship and the partnership of one with whom there has been the weary carrying of the load for a lifetime. That sorrow is a proper one, and we would be certainly less than human if we did not have such a sorrow. But through it all, it is our glad testimony that His grace has been sufficient for all our needs, and Christ's presence has eliminated the dark valley. For this we shall be always thankful to Him, that He enabled us to carry on right through the crisis hours and bring the work into its necessary development.

PERPLEXITY AND DISTRESS

And then for many of our dear friends, again have come trials and afflictions, unemployment, perplexity, until our hearts have cried out to God as we have read some of the letters that our beloved fellow laborers have sent to us, letters telling of such disappointments, such losses, so many needs. So widespread now is this confusion and darkness that we wonder whether we are not on the very brink of that cataclysm toward which the whole world seems to be reeling headlong; and if that be so then our Lord's instructions to us are "Look up, for your redemption draweth nigh." Luke 21:28. This is the only bright spot for the child of God in these days; world nations are indeed tottering, despotism is making startling progress throughout the world, democracy seems to be on the verge of collapse, and what a day may bring forth, no one knows. It is just this sort of a background that must prepare the way for the coming of Him whose appearance shall consume that Wicked One and "Shall destroy him with the brightness of His coming." 2nd Thess. 2:8.

And now, dear friends, while the little paper will not come to your home during the next four months, the great work that the Lord has committed to your hands and to our hands will continue just the same, and even more intensified, because we are earnestly seeking to buy up the opportunity, for the time is short. For myself, as I intimated in April, I feel the urgent call that I must go once more across the waters, not only to consult with, and give a

little encouragement to our faithful missionaries on the battle front, but also to see with my own eyes the terrible conditions which now surround the Jews of Europe. They are facing the greatest calamity of Jewish history since the destruction of Jerusalem. I think of Nehemiah as he was comfortably established in Shushan, the palace, and then he began to ponder over the lot of his brethren who had escaped out of the captivity. And Hanani told him, "The remnant that are left of the captivity there in the provinces are in great affliction and reproach. The wall of Jerusalem also is broken down and the gates thereof are burned with fires." And then Nehemiah tells us, "When I heard these words I sat down and wept." And Jeremiah too wept with bitter tears when the city of Jerusalem was fallen, and he gives us in Lamentations 3:1-7 a poignant picture of the agony of Israel:

"I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath he made old; he hath broken my bones. He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out; he hath made my chain heavy."

And these are the sorrows that fill our own souls as we read of the calamities that have befallen the Jews in the present hour in Austria, in Germany, in Roumania, in Poland. Here is tragedy beyond the power of pen to describe. A friend in Vienna wrote us, of course very guardedly, just a glimpse of what had been going on in that terrible Nazi putsch by which Hitler suddenly seized Austria. We in America, although undergoing our own hours of depression and suffering, still know too little of what are the agonies of this harassed people. On the day of the swift sweeping down of Hitler upon Vienna, the Jewish population was panic stricken, they were caught like rats in a trap, for they had had no warning of the impending disaster. Immediately they threw together what few things they could, and then began an exodus such as perhaps took place on the night when they were delivered out of Egypt. The roadways out of Vienna were choked with Jewish men, women and children, packs on backs, hurrying to escape from an Austria gone mad with Nazi hate for the Jew. Suddenly all frontiers were closed, and these poor Jews only found that they must return to whatever might await them. The trains were crowded with the better class Jews, who had gathered together what possessions they could, and were rushing likewise to escape. At every frontier the trains were stopped, every Jew was dragged out, searched down to the skin, and stripped of every possession he had. The Nazis boasted that they had thus collected over twenty million marks! They then loosed these hapless Jews and told them they might go where they would!

"IS SUICIDE A SIN?"

Our friend told us of the case of an astronomer, a highly esteemed scholar, a Jewish believer in the Lord Jesus Christ, who having witnessed and experienced these unbridled passions of Nazi savageries, came to our friend and asked whether suicide was in all circumstances a sin! Certainly we do not think a child of God is justified even to think of suicide, but our hearts ache when we hear that so desperate and so hopeless is the situation there that Christian men and women are pondering the advisability of self-destruction. What a terrible day of reckoning there will be at the Judgment seat! Our correspondent says also, laconically, "Many a night I cannot sleep when I think of the great numbers of those who wait to be supported."

And here in our own country there is going on and has been going on for several years a heavily financed propaganda of Jew hate. The Dickstein senatorial Committee in Washington has unearthed the underground channels through which this propaganda has been operating. It has been discovered that millions of dollars have been poured in here from Berlin, and paid agents have been employed, many of them posing under rather high sounding Chris-

OUR CONFERENCE AT WINONA LAKE, IND., ON PROPHECY AND THE JEWS

—●—

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rector of the Jewish Missions Depart-
ment of the Moody Bible Institute of
Chicago; Rev. A. B. Machlin of Buf-
falo; Rev. J. Palmer Muntz, D.D.,
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Church, Buffalo, New York; Rev.
W. H. Rogers, D.D., Pastor, First
Baptist Church of New York City as
successor to the late Dr. I. M. Halde-
man; Rev. Oscar Wago of Columbus,
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delphia; Rev. Elias Zimmerman of
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scattered, yet beloved, people, Israel. I prefer that the gift be used especially for

19.....

Name

Address

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

side Austria, a group of Jews has been stripped of all its possessions and thrust across the border by Storm Troopers, only to be forced out of Czechoslovakia and Hungary in turn, according to reports received today from the frontier province of Burgenland.

Early Sunday morning inhabitants of Theben in Czechoslovakia, where the Austrian, Czechoslovakia and Hungarian frontiers meet, heard faint cries for help coming from a narrow breakwater well out in the Danube and entirely separated from the mainland. A group of persons discerned in the semi-darkness waving handkerchiefs and uttering feeble cries.

Czechoslovakia frontier patrols set out in a motor boat and found crouched together on rough stones barely emerging from the swollen river fifty-one Jews from the villages of Kitsee and Jarendorf in Austrian Burgenland.

They had been brought by boat by Austrian Storm Troopers the preceding evening and turned out on the breakwater without food, money, warm clothing or identification papers.

Although their families had lived in these villages for generations, the Nazis had robbed them of all their property. Among them were Kitsee's 82-year-old Rabbi Perls and his sick

wife and many other women and children.

The frontier guards brought them ashore, where villagers, headed by a German Innkeeper named Biber, gave them food and tended the wounds of those who had been maltreated by the Storm Troopers. Herr Biber found them shelter for the night.

Next morning, however, their sufferings began afresh when the Czechoslovak authorities took them to Bratislava prison and then by night drove them over the Hungarian border, except the rabbi's ailing wife, who was allowed to stay in Bratislava's Jewish hospital.

The Hungarian authorities, however, did not allow the destitute refugees to enter Hungary and the Nazis barred the Austrian frontier against them, refusing to let them return to their homes, so their plight seemed hopeless.

Last night they were driven back again across the Austrian frontier. Thirty-five were arrested as soon as they set foot on Austrian soil and flung into prison in the Storm Troops' barracks near Kitsee.

Fifteen are hiding helpless and homeless in the so-called Pheasant Wood on the Hungarian side of a triangular strip of ground at the juxtaposition of the frontier of the three countries.—*New York Times*, April 20, 1938.

SUMMARY OF CONTRIBUTIONS FROM MARCH 1st to MARCH 31st, 1938

Covering Receipt Numbers A 17952 to A 18842; B 15813 to B 16757 Inclusive

General Fund	\$7,283.81
For Relief to the Poor	47.30
For Literature Fund (Bibles and Tracts)	156.30
"The Chosen People" (Subscriptions)	264.05
For "The Shepherd of Israel"	136.43
Dispensary Income Account	83.25
For Work Among the Children	24.30
For Hewes Street Account	48.50
For Students' Education Fund	17.85
For Philadelphia Branch	233.51
For Pittsburgh Branch	140.50
For Columbus Branch	93.50
For Los Angeles Branch	42.90
For Buffalo Branch	240.00
For Work Overseas, including Relief Funds	1,487.98
Transmission Fund	1.00
Resettlement Fund	97.00

Total for All Purposes\$10,398.18

tian organization names, and many of them professing to be carrying on a Christian fight against Communism. But behind it all was Nazi money and Nazi propaganda, to build up Jew hate. Among some of these paid agitators are men who claim to be Christian leaders, and who because of their position have misled many thousands of the innocent among the Lord's people. If there should ever rise a tidal wave of Jew hate in America, it will be because these men have set off the original fuse in the powder keg, and all we can say is that God have mercy upon their souls, in that last day of accounting which must come as surely as night follows day.

GETTING WHAT HE DESERVES?

It will not do to fall back on the specious sophistry as some do, that the Jew is getting what he deserves, and that this comes to him because he rejected the Lord Jesus Christ! What a libel and what a terrible slander against God! Do not Christian Jews suffer side by side with unbelieving Jews, in Germany, in Austria, in Poland, in Roumania? Is God punishing the Christian Jews too? What a shameful and wretched thing it is when a man is down and out and suffering hell agony, for the Pharisee to stand by, and tell him "I told you so." Shame upon any professing Christian who can be so brutal and heartless as to adopt such a position. "Vengeance is mine, saith the Lord, I will repay." God never appointed a follower of Christ to be His whipping lash. To the Christian, the Scripture warning is clear, "Be not high minded, but fear." Romans 11:20. The only command that God ever gave to the Christian with regard to the Jew is "that through your mercy they also may obtain mercy." Romans 11:31. Mercy! Yes, dear friends, the Jew rejected Christ. But that is God's business to settle, not yours. To you, God says, "Mercy!" Yes, many thousands and millions of Jews today are rejecting Christ, most of them never having heard of Him. But God says to you and to me as His born-again children, Mercy! Do not Gentiles reject Christ? Does not God show them mercy?

THEY HELPED FORWARD THE AFFLICTION

A striking warning to the Lord's followers along this line is to be found in Zech. 1:14-16:

"I am jealous for Jerusalem, and for Zion with a great jealousy. And I am very sore displeased with the nations that are at ease: for I was but a little displeased, and they helped forward the affliction. . . I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem."

"They helped forward the affliction." The Lord God of Israel was just a little displeased but the Gentile nations helped forward the affliction. In other words they took a hand in the case and began beating and whipping and stoning. And for that, God was angered. What a warning this is to us in this terribly black hour of Jewish agony; God forbid that anyone of us should be guilty of "helping forward the affliction." Let us instead take the opportunity to show the poor, wounded and bleeding Jew what kind of Christ love dwells in our hearts, what kind of true Christian affection dominates our very souls. This is a time not for saying, "I told you so" but this is a time for heroic service in behalf of a nation facing disaster, for a service that in these closing days of the age, shall result in a great ingathering of Jewish souls into the Church of Christ, just on the eve of that expectant thrill, when the shout shall come from heaven and we shall hear the heart-rejoicing cry, "Come up hither!"

See again the warning given to us once more by God through Obadiah; it has to do with the great sin of Edom, and Edom's reward for that sin was destruction. Read the indictment:

"For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stood-

est on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress." Obadiah 10-14.

"Thou shouldest not have looked." We who are the Lord's born-again children certainly weep bitter tears when we read in the papers today what Israel is going through. This is the true attitude of every follower of the Lord Jesus Christ—there can be no other.

And so, I go across the waters, in the Lord's good will; because of the great influx of Austrian and German Jews to Palestine in the last few months, some ten thousand having gained entrance under a special emergency dispensation granted by Great Britain, I will have opportunity to see some of the refugees there, and to observe once more the heroic attempt of the Jews themselves to absorb this new instalment of their own flesh and blood, coming to seek a haven, a shelter in the storm. I want to see what has developed with the colonies in Palestine, what is going on as between Jew and Arab, what the Lord is working out in these pregnant days of dispensational significance. From Palestine I hope to go by train through some of the country that was traversed by St. Paul in his missionary journeys, until I get to Bucharest in Roumania. I know full well that my every step will be beset with dangers and risks. But I promise you I shall not knowingly go one step ahead of the Lord. I want also to visit our Brother Gitlin in Warsaw, and then come back to Paris to spend a few days with our station there, where the Lord is doing a marvelous work of grace among the refugees to whom we are permitted to minister through our faithful and self-sacrificing workers. Then to London and then, counting on the Lord's journeying mercies, back home again. I do not need to ask you to follow me with your prayers, for I know full well that you will do so, and indeed have been doing so for years. But I only want to say that I shall need your prayers desperately, and shall count upon them.

The work here at home I leave again as in other years to His tender and providing care. Every one of you, our beloved friends, has this work as a deeply set burden upon your hearts, and we do not need even on an occasion like this to remind you that the work here in America will continue just as intensively as during the winter time, and so you will need to pray for it as you have done hitherto; and of course your gifts will continue in the same generous outpouring as has marked all your previous support of the work. So when I return I shall find the report from our workers here, "He has done all things well."

So, beloved friends, once more, good bye for the summer. May the Lord give us each parting blessings as we labor together with Him, I going across the waters to face new and perhaps hitherto unknown experiences, and you dear friends, may He watch over, and preserve blameless unto His coming. If that coming should be before I can return to America, then we shall have a happy meeting in the air, and I will give you my report "up yonder."

Ever faithfully yours in His service,

JOSEPH HOFFMAN COHN.

JEWISH NOTES

Bishop Manning, who had previously expressed his preference for a hell with the persecuted Jews rather than a heaven with the Nazi persecutors, reaffirmed his condemnation of racial and religious persecution in Germany and elsewhere. "Whatever remarks I have made in the past," he stated, "I intend to repeat whenever the appropriate occasion arises. No words of condemnation are sufficiently strong to register disapproval of actions that are contrary to every principle of religion; that are a disgrace to the civilized race."

—*The Watchman Examiner.*

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The Nobel prizes are considered to be the highest awards attainable in the World. These honors are conferred on those who have really achieved great things in science, literature, and the cause of world peace. It is interesting to notice that twenty-two Jews have received Nobel prizes since their inception thirty years ago. They are the following: Bayer—chemistry, 1905; Michelson—physics, 1907; Ehrlich—medicine, 1908; Lippmann—physics, 1908; Metchnikoff—medicine, 1908; Heyse—literature, 1910; Wallach—chemistry, 1910; Asser—peace, 1911; Fried—peace, 1911; Barany—medicine, 1914; Wilstaetter—chemistry, 1915; Haber, chemistry, 1918; Einstein—physics, 1921; Bohr—physics, 1922; Meyerhoff—medicine, 1922; Franck—physics, 1925; Bergson—literature, 1928; Landsteiner—medicine, 1930; Warburg—medicine, 1931; Loewi—medicine, 1936; Ossietzky—peace, 1936.

It is interesting to note that fourteen of these Jews were German Jews and four more Austrian Jews, which is practically the same thing. The other four came one each, from Russia, Holland, Denmark, and Prussia.

—*Revelation.*

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If history teaches anything it is that the nations that have attempted to exterminate the Jews have in the end committed suicide. There is no better proof of the inspiration of the Bible than the historic records of what has happened to nations that have persecuted the Jews and the favor of Jehovah upon those nations that have befriended the Jews.

—*Watchman Examiner.*

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The end of German Jewry has become obvious. It is unavoidable despite the considerable number of Jews still resident in Germany, and despite certain valuable recent achievements of German Jews, as, for example, the building up of Jewish educational institutions, which received a fresh impetus from Nazism. But this achievement, too, is only temporary, and its success is delusive. The number of Jewish children who can attend these newly-founded schools will soon be exceedingly small, so that only large Communities will be able to afford the cost of such institutions. These large Communities include: Berlin, which is a place of refuge for Jews fleeing from the provinces, and therefore, still contains a Jewish population of 150,000 (that is, 25,000 less than in pre-Hitler days); Frankfurt (containing about 22,000 Jewish inhabitants); Breslau (18,000); Hamburg (15,000); Cologne (14,000); and Leipzig (10,000). In those cities where the Jewish population varies from 5,000 to 10,000 Munich, Nuremberg, Mannheim, Hanover, Dusseldorf, and Stuttgart, the Jewish authorities will be able to maintain their schools as long as there are at least from ten to twenty Jewish births registered every year. From other cities where the number of Jews does not exceed 5,000, Jewish schools will soon disappear.

A few more years and German Jewry will become a senile group with no cradles, but an abundance of coffins. Its main characteristics will be hopelessness and pauperism. The end of German Jewry approaches.—*From an article by Dr. Felix Theilhaber in The Jewish Chronicle, and quoted in the International News Sheet.*

* * * *

The Nazis have destroyed the statue of Felix Mendelssohn, the great Jewish composer which stood in an important place in Leipzig, Germany. This is but another instance of the systematic destruction of all traces of Jewish influence, regardless of the value of the contributions made by Jews to the cultural wealth of the Reich. It is all the more interesting in view of the fact that Mendelssohn was a professing Christian.

—*Revelation.*

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After having been held for six weeks as helpless prisoners of the Nazis in-

upon this one taken-out-of-its-setting phrase, the unscriptural doctrine that this church age is a Gentile age! We submit that this is not exegesis; it is special pleading, and does violence to the Word of God. For if such a preposterous teaching could be true, it would contradict every other statement in the Book of the Acts on this subject! It the Holy Spirit was given to the Gentiles ALSO, then by all honest rules of reason, this cannot be twisted to read "To the Gentiles exclusively." Nowhere does the Word of God teach that. It is strange how when one starts with a bias or even a slight prejudice, he can wander so far afield into error. No logician and no theologian could accept such handling of God's Word as true exegesis. The point under discussion was, what burdens to place upon Gentile believers. This is the subject which occupies the attention of the entire chapter; why then take out one little phrase, purely incidental to the argument, and make of it a mountain of erroneous doctrine? Particularly when the preceding verses, 8 and 9, to which verses 14 directly refers, completely contradicts the assumption of the "Gentile Church" theory?

Answer 4. Isaiah prophesied before the Babylonian captivity, 760-698 B. C. But his prophecies taken in their stride a world sweep of Jewish history, so that some of the predictions had to do with the Babylonian captivity, and some with the end-time restoration. Chapter 11 starts out by speaking of the "rod out of the stem of Jesse" and so we know that the events that follow have to do with the things that will happen after the coming of Christ.

Answer 5. Our Lord simply told the disciples, in response to their eager questioning as to when the kingdom would be set up, that they need not worry about that; the first thing that has to be done is that they shall be witnesses for Him to the nations of the world, beginning at Jerusalem. The matter of establishing the kingdom must be left in the Father's hands.

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Question. What did Jesus mean in Mark 3:12? Why did He not want Himself known?—MRS. H. W.

Answer. We cannot accept the unscriptural interpretation advanced by some, that it was here that the Lord Jesus Christ withdrew from the Jewish nation; subsequent events flatly

contradict such a theory. Is there not a better clue to the problem, if we remember that the Jews in the time of our Lord were not only filled with superstition, but were easily excitable and easily brought into a tumult? If therefore the miracles of the Lord Jesus Christ were to be advertised and publicized, there was a likelihood of the mob being carried by storm into a blind worshipping of the Lord Jesus Christ, blind because it would have been based only upon the visible and materialistic evidences of miraculous power. This was the very thing that the Lord Jesus Christ did not want. He wanted that the nation should accept Him on His claims as Messiah totally apart from the demonstration of astonishing miracles. In other words, Christ's miracles were intended to aid and not to supersede or displace, faith. Perhaps a rather mediocre illustration might make the point more clear, an illustration which comes to mind as we write these lines: a young woman may be heiress to a large fortune, and a young man may be seeking her hand in marriage. But she is not sure whether he really wants her or her fortune. Therefore she takes certain steps in her social career or program calculated to keep possible suitors in ignorance of the fact that she is to inherit a fortune. The thought in her mind is that if any young man is going to marry her, he must marry her for herself, not for her fortune. And so it was with the Lord Jesus Christ; He wanted that the people should have faith in Him as Messiah, rather than to be bribed, or induced, to run to Him by virtue of His miracle performing powers.

Question. Will you please explain Romans 10:6, 7?—MRS. M. L.

Answer. The righteousness of God is to be obtained by faith, not by sight. Israel failed to attain to the law of righteousness "because they sought it not by faith." See Romans 10:32. The righteousness which was imputed to Abraham was not because of any works, not because of any factual evidences submitted to him; but the simple statement which God makes is that "Abraham believed God." And that belief was counted to him for righteousness. So we too, the children of Grace, believe God's revelation, which to a materialistic world is unbelievable; and like Moses, we also endure, as seeing Him Who is invisible.

INCIDENTS IN THE WORK

Half A Jubilee

(A precious letter from our missionary, Moses Gitlin, in Warsaw, which will bring to our readers blessed memories of days gone by, as it did to us).

To Miss A. Sussdorf, Mr. Philip Englander, and the Rev. Joseph Cohn:

By the time this letter reaches you it will be almost April 28. On that day it will be, D. V., my happy lot to celebrate the 25th anniversary of my baptism at Beth Sar Shalom, 27 Throop Avenue, Brooklyn, N. Y., through the ministry of the late Dr. Leopold Cohn.

I consider it my sacred duty to write to you three Christian friends my letter of thanks for your part in that experience of mine.

I deplore that dear Dr. Leopold Cohn is gone and I can not include him in this list of persons to whom I am grateful as to the human agencies through whom my entering into covenant with the Savior became possible.

May I briefly and informally relate to you the simple story of it. Being a busy missionary I cannot afford the time to sit down and "write up" the story, so upon asking the Lord's blessing, I do my writing straight from the heart and right at the typewriter.

My acquaintance with the Gospel was made in the Ukraine. As a boy I was saddened over the problems of race hatred, class hatred and international hatred (the Russian Japanese war was then on). Later I was saddened still more over my moral incapability to resist the evil and do the good. I longed for some doctrine or power which would settle these problems for me. Having providentially learned to know of the "Stundists" (a nickname for the believers in the Ukraine) I discovered in their lives a realization of all my dreams. After some 18 months of attending meetings,

reading the New Testament and discussing with the Christians, I finally accepted the Lord on May 16, 1912. I was a lad of sixteen. I feared to be baptized lest I be persecuted too much. When my parents learned to know of the seriousness of my religious convictions, they sent me off to the States in the hope they would thus isolate me from the society of believers.

A TORN BOOK

I arrived in Brooklyn on April 9. Three days later, while walking with my sister on the streets I came across a torn Jewish booklet. Never did I see it in Russia that a new book should be torn, and lie about on the street. I picked it up, glanced it through, and lo it turned out to be a Gospel tract in Jewish. I then looked at the building near which I found it and was surprised to find the sign "Beth Sar Shalom." I marked well the place, and at my very first chance to get out on the street by myself I ran to that Beth Sar Shalom. I rang the bell at the side door, and Miss Sussdorff opened the door. I inquired as to what kind of a house it is and when the meetings take place, and got the reply and the invitation, and with a smile.

I was sure to come to the very first meeting. What a pleasant surprise to find a stundist meeting place in America, and this place being in such a Jewish spirit at that. The wall texts in Yiddish and Hebrew, the bearded Mr. Cohn, the Jewish Zmiroth (singing) of Mr. Englander, and a few other items made me feel quite at home. And the warm thought came to me "So to become a Christian, does not mean to become a Goy (Gentile)."

And oh, what a wonderful surprise to hear a Jewish Stundist preacher. That dear Mr. Leopold Cohn made the Gospel so "eigen" (plain) to me. I heard of Christ not as the Master but the "Rabbi", and of the disciples not as apostles, but "chasidim" (saints)

and "shluchim" (messengers). Oh, my, how tasty it all was, so Jewish, so homelike, so near and dear.

Yes, and those songs of Mr. Englander's, and that Jewish music! My, it was a joy to be at that meeting. I got to love that Throop Avenue 27, attended every public meeting, and when I learned to know of a baptismal service, and was asked if I am contemplating baptism, I embraced the opportunity most gladly.

BAPTISM AND HEARTACHE

It was a wonderful baptismal service. Dear Mr. Cohn, with his Jewish, chasidical ways about him, took out the stigma of the act so fearful to the Jew—the "toife" (the term used in the Spanish Inquisition for baptism) became "tvila" (the true Hebrew word for baptism). After the baptism I gave my testimony before the number of Jews present.

The very next day my relatives learned to know of my baptism. They made some trouble to Mr. Englander, threatening to sue him for having led astray a young boy. One day when my relatives got to appeal to my sentiments, I gave in and promised them not to go to the Mission any more. But I became so miserable that soon I returned to the Mission, and bitterly cried over my having been untrue to the Lord, and re-dedicated my life to Him.

I soon found work and went on working at different jobs till I finally got work at my own trade. I worked hard, and was everywhere a fearless and faithful witness. The Mission at 27 Throop Avenue became my spiritual home. I was one of the original signers of the charter of the Hebrew Christian church at 27 Throop Avenue. I was often asked to give my testimony and help with the meetings for the believers.

It was Bro. Englander who urged me to give up my work and go to school, and I finally yielded, and by the grace of God I spent a number of years in training; and having been called of God, and trained, I also became ordained and was sent forth to tell out what He hath done for my soul, and declare the riches of God in

Christ Jesus. So, thank you dear Friends, especially dear Miss Sussdorff and Mr. Englander for your having helped me then.

IT HAS BEEN GOOD

And you, Mr. Joseph Cohn, I do thank most heartily that after years of loving care, like a big brother and friend in need, you were finally led to invite me to become a worker in the very mission which I consider as my spiritual home. I can say with Peter "It is good for me to be here" with you, and I do hope that under the blessing and protection of the Lord we shall be able to go on working as fellow laborers; you there at home "at the staff" and me out here "over there" on the front line of the battle field.

I would appreciate if you were to put in into your magazine some little remark about my gratitude to you and thankfulness to God for my experience of baptism 25 years ago and for the part you had in it. Kindly do thank in my behalf all our friends and donors, and tell them that by the grace of God their support of your mission bears fruit that lasts into eternity.

Gratefully and lovingly and joyfully yours in Christ and in the ministry of the Gospel of Christ to Israel.

MOSES H. GITLIN.

The Fields Are White

By HARRY J. BURGEN,
Philadelphia

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest," John 4:35.

A Jewess, whose name is Mrs. S. N., conducted a little business in a suburban town. She had been witnessed to by some Christian friends. Later Mrs. N. discontinued her business, and moved to the city. These Christian friends continued to keep in touch with her, however, and I was informed later that this Jewess was showing signs of interest in the Gospel message and in the claims of our Lord Jesus as the promised Messiah. She had not heard, nor did she believe, that there are any Jews who believe in Christ. "Only Christians believe in

QUESTIONS AND ANSWERS

Question 1. *What is the meaning of chapters 40 to the end of Ezekiel? Are those sacrifices the atoning sacrifices? If so, is that crucifying Christ anew? Or is it in memorium?*

Question 2. *Is the teaching of infant baptism Biblical?*

Question 3. *Please explain Acts 15:14-19.*

Question 4. *Was Isaiah 11:11 prophesied before or after the Babylonian captivity? If before, would that mean the return from Babylonian captivity?*

Question 5. *What is the meaning of Acts 1:6-7?—MR. AND MRS. A. W. P.*

Answer 1. The last part of the Book of Ezekiel, from the 40th chapter on, deals with the Jewish nation restored to Palestine, and living under God's blessing. We believe the description of the temple to be literal, that it will be rebuilt according to the specifications put down here by Ezekiel's pen. The sacrifices will be in the nature of memorials, looking back to the finished work of the Lord Jesus Christ on Calvary. In Him were all the sacrifices fulfilled and made complete. The Israelites under the Mosaic law maintained these sacrifices by way of looking forward to the work that was to be done by the Lord Jesus Christ; in the millenium the Jews will once more have the sacrifices, but it will be a looking backward. It makes little difference, because in either case the Cross is the center, and whether we stand with Abraham and look forward to the Cross or whether we shall stand with the redeemed host in the millenium and look back to it, it will be the center and the climax of all God's redemptive program.

Answer 2. We do not enjoy controversy, and what we say now is earnestly said in a spirit of kindness and truth-seeking. We need only to take the Word of God, and read such a verse, for instance, as Mark 16:16, "He that believeth and is baptized shall be saved," to realize the plain teaching of God's Word that baptism can only come after believing, and not before. The Ethiopian chamberlain said to Philip, "See, here is water; what doth hinder me to be baptized?" To this question Philip answered, "If thou believest with all thine heart, thou mayest." Is it not clear enough even for the simplest mind to grasp? How can an infant confess

publicly a belief in Christ, as, for instance, it is enjoined in such a passage as Romans 10:9, 10. Is it not true that the Romish system invented the infant "baptism", as a means of gathering in the shekels from ignorant and superstitious people? And is it not true that to Protestantism there still cling too many vestiges of the old rags of Romanism?

Answer 3. The apostles called a convention at Jerusalem; they had to consider a difficult problem which had arisen. Many Gentiles were being converted, and God had given to them also the Holy Spirit, even as He had given the Holy Spirit to the Jews. Acts 10:45 tells us "they of the circumcision which believed were astonished ... because that on the Gentiles also was poured out the gift of the Holy Ghost." Acts 11:1 tells us that the "brethren that were in Judea heard that the Gentiles had also received the Word of God." Acts 11:18 tells us that these Jewish believers "glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." This word ALSO is important and we must keep it in mind if we are to make a true exegesis of the passage to which you refer.

So Gentiles had begun being added to the Church, and there arose certain Jewish believers who felt that these Gentiles should be made to keep the law of Moses. The Gentiles objected to this, inasmuch as to them as Gentiles there never had been given any law. So they called a convention. At this convention there were various speeches made. Among these speeches was one by James. He referred them to the report that Peter had made that Gentiles were receiving the Holy Ghost even as the Jews were (see Acts 15:8). It is important to notice carefully what Peter said in verse 8 and verse 9, because these verses state clearly God "put no difference between us (Jews) and them (Gentiles) purifying their hearts by faith." So James refers to this statement by Peter, and explains that since Gentiles also are being called out into the Church of Christ, it is "my sentence . . . that we trouble not them which from among the Gentiles are turned to God."

The point of emphasis here is just what burdens of law to put upon Gentile believers, and there is no other point of issue. We are aware that some have isolated the one sentence in the 14th verse, "God did for the first time visit the Gentiles" and have built

tian brethren. We have a number of outlets, or distribution channels, through which we carry on our relief work in Germany. We cannot give names or places, but here is an extract from one of the reports, which will encourage our friends, and give us all cause for thanksgiving to the Lord Jesus Christ:

I had a meeting in B——. There I met a family which is come on a quite peculiar way to the Gospel. He was a Jew, but the wife was Aryan; she had been won over by the love of her husband and by the spirited speeches of a rabbi, to the Jewish religion, and had announced herself a full Jewess. She tried to fulfill the laws of the Jewish religion. She was very eager and convinced, but in spite of this she did not feel well thereat. Soon she learned that nothing in the world could take Jesus Christ out of her heart. She spoke with her husband about this, who showed now as an attentive pupil of the Gospel, and who brought to the Christian doctrine, faith, confidence and affection. Two years ago he was baptized, and from this time is a true and active-working member of his church. He is absent from no service, as his demand to the Word of God is very large, quite impulsive. He is living in a very happy marriage, is a good father and husband. His wife is also very happy, much more eager as she was before in the synagogue she now is in the church. One can very well say, that by the susceptibility of the man for Jesus Christ a catastrophe in the marriage was avoided, as the woman could not stay in the synagogue in the long run. These happy human beings had many questions on their hearts, which referred especially to the doctrine of the predestination, and I staid very long at them, to speak about all carefully. I must say, that seldom I met human beings which showed such a vivacious roused Christian sense as these people. Such experiences give again and again courage, while other times one often comes into connection with the Christian superficiality. The theological liberalism has done much injury. The way of that

woman into the synagogue of course was an error. But now she is estimating the back-won gospel the higher. I also came together with a famous inventor, who belongs to the cases given to me. I felt odd when it proved without constraint, that at the same time a spiritual-symbolical meaning for his own mental-life is to be gained from his invention. Also in E—— I could wake great gladness by surely very seasonable love-gifts in some cases. Again and again we have to think of the kind dispensers of such gifts.

We have hesitated to take too many liberties with the English of our brother who writes the letter, and so you will forgive us for passing it on to you in its almost original style, for we do believe you will be able to gather what the dear brother is trying to convey. We do want to keep on praying for the heart-breaking situation of the poor Jews across the waters, and as our friends enable us we are going ahead with our program of relief, especially among the believing Jews, who have only us to whom to look for help in such a time as this.

God's Blessing on the Los Angeles Work

(Just a paragraph or two culled from one of Mr. Zimmerman's recent letters)

Lately we have been having the best meetings we have ever had. Last week our attendance was so large that we did not have enough chairs and had to use camp stools, boxes, and even our kitchen table. We really need more chairs and hymn books. A friend of ours as much as promised us some chairs, and Mr. Machlin told me they have quite a number of hymn books which they hardly ever use. He said he would be glad to let us have them. I hope he does not forget to send them to us.

Last week two of our finest young men took a definite step in accepting Christ. Both have asked to be baptized, and are very anxious to enter some Bible school for Christian training. I made no promises, but told them that next fall we might be able to do something by way of sending them to school.

Christ," she said. And to her, every non-Jew is a Christian. She expressed a desire, however, to see any of her own people who do believe in Christ.

Before making calls in such cases, I usually send literature. When I called one morning, the door was opened a tiny bit, and a woman demanded what I wanted, adding that she could not see anyone just then. But I called her by name, and assured her that I was not going to stay long. I merely wished to leave some literature in addition to that which had been sent her by mail. She then admitted me to the vestibule. After staying a while and witnessing for Christ to her, I was invited to move in further where it was warmer, continuing in the blessed privilege of magnifying the Name of the Lord Jesus.

"WHY DO NOT THE RABBIS TELL US?"

Then followed many questions from Mrs. N., some profitable, others not. "Why do we need a New Testament when we have an Old?" she asked. In brief, I told her the reason we need the New Testament. We had broken the Old, and God had promised a New Testament. We find this in Jeremiah 31:31-32. Also the Old Testament without the New would be a sealed book. Then she continued, "Why or for what purpose was Christ's coming, and if those things be so (meaning that Christ is the promised One according to the Old Testament) why do not our Rabbis, teachers, and leaders tell us so?"

Answering these I told her that the purpose of Christ's first coming was to save us from our sins. It had been announced, "Thou shalt call His Name Jesus, for He shall save His people from their sins." Matt. 1:21. His precious blood cleanseth us from all sin. Many of the Rabbis and leaders of this people do not know, nor read, the Scriptures, especially the Messianic portions. They keep the people in ignorance and darkness, forbidding them to study or interpret the Scriptures. It is truly said of them, "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Isaiah 3:12. "For ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23:13.

Mrs. N. then frankly admitted that

the Scriptures were unfamiliar to her. She requested that I write for her a list of Messianic passages. She would see that these reached her father-in-law, a Rabbi in a city in Maryland. She would ask him to look them up. I gladly did as she asked.

THE RABBI RESPONDS

Having in our possession a telephone directory of that city, I searched the book, and sure enough I found the Rabbi's name. He was the only person of that name in the telephone book. Bless the Lord, how wonderful He is "in counsel and excellent in working!" Isaiah 28:29. Without losing any time, I mailed him literature as soon as I returned from his daughter-in-law's house. What a pleasant surprise it was to receive the following in Yiddish: "Friends: Please send me a New Testament, also literature concerning Jesus, 'Israel's Messiah—The Dialogue', 'Behold a Virgin', 'What is His Son's Name?' and 'Messiah Be Cut Off' by the Rev. Leopold Cohn. Thanking you in advance, S. A. N."

You, dear friends, can imagine what joy and gladness this brought to our hearts. We were filled with praise and thanksgiving to God, our Father, through our Lord Jesus Christ.

Having mailed him the tracts, I wrote him a note before sending the New Testament, asking in which language he wished the Book. He replied as follows: "Dear Friends: If possible I would like to have the New Testament in Hebrew and Yiddish. For a common or ordinary person jargon (or Yiddish) would be better, but for a learned man, or at least one who thinks he is learned, it would be better to have it in Hebrew. Thank you for the tracts. Faithfully, S. A. N."

May the blessed Holy Spirit strive with these dear people and soon bring them to the knowledge of the Lord Jesus Christ, by Whom "all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39.

Pastoral Mission Work

By IRVING KUGLER

One profitable and very joyful ministry carried on day by day behind the scenes, which is probably used of the

Lord more than we realize, is what may be called pastoral-missionary visitation. This is a quiet work but has a mighty influence. It serves not only to introduce and bring people to the mission but also to introduce and bring Christ to the homes. Our Lord has, through the centuries of misrepresentation and division, become a stranger to His own people even as Jeremiah cries: "Oh thou Hope of Israel... why shouldst thou be as a stranger in the land?" (Jere. 14:8). It is, therefore, a joy to "go again" and to "bring back the King" over the thresholds of the children of Israel.

This is a work which requires utmost courtesy, profound love for the people, and the heart of a shepherd. It takes patience and compassion and tenderness and yet boldness to gain the confidence of the people and have access to their homes. Only the Spirit of Christ can enable us to do this work, for we in ourselves would fail utterly, but He is able to bring a bit of comfort and rest and to "speak a word in season" to these weary souls. Let us go behind the scenes and follow the visitor a few minutes.

We enter a very poor home. A high-school boy receives us. A bit of cheerful conversation and an exchange of human interest follows. The boy's confidence is gained. A bit of testimony is given, a scripture read. Would he like to have prayer? Yes. The first time, perhaps, he ever heard prayer in that free fashion without a prayer book. Would he come to our young people's group? He will. That's fine. Literature is left for himself and family. He will tell his sister also about the girls' class. A warm handclasp, and a new friend has been made. The Lord gave him the first impression of true Christianity and will draw him.

GOD CAN DELIVER

We knock at another door. This old lady is very talkative. Our reply is, "this poor man cried unto the Lord and He delivered him out of all his trouble." She never thought of such a way out. It is strange to her, but the Holy Spirit can grip her heart and quiet it.

Let us visit another. Here the woman murmurs, while her husband is full of questions. The Lord is pre-

sented as best as possible in a few minutes. Literature is given him. Would he come to the meetings? He would like to come and ask more questions.

We meet a very gracious gentleman who invites us in. He inquires earnestly but rather skeptically. The Hebrew Scriptures are read to him and he is left to ponder what he heard and to come over for more.

This lady is prejudiced against us. She has much to say against the missionaries. "A soft answer turneth away wrath." In a few minutes she becomes as meek as a lamb and listens to our testimony. A change comes over her as Christ is exalted and her difficulties explained. She is left with a new viewpoint of Christ and of His people in the Church.

Here is a dear sick lady, poor and needy, but very refined; she asks us in. "Comfort ye her" whispers the Spirit of Wisdom. She listens to tender words, the words of life, which alone can comfort her. She hears of a Saviour who healed all manner of sicknesses and is drawn to admit that so far He has given her renewed strength since she returned from the hospital. Well, but chiefly He came to heal men's souls she is told. A gospel is left and other literature.

Thus we go from day to day wooing, drawing souls to the Saviour and inviting them to come and hear the Word of God.

Field Notes

By REV. H. D. JUROE
ITINERANT EVANGELIST FOR IOWA

The well-known adage among salesmen that "you can never tell what you are going to find on the other side of the door-knob," is even more applicable to the personal evangelist.

When calling upon Jewish families in the regular course of my work most of the hostility has been shown by the women of the family, more particularly the wives. More than once they have interrupted interviews with their husbands, in the midst of what seemed to be a satisfactory situation and would burst in exclaiming, "You, nor any one else can convert my husband or myself. I was born a Jew and expect to die a Jew!" This has happened so many times that I almost feel as if

this formula has been rehearsed, and has become a part of their equipment in combating any attempt to prove the superior claims of Christ.

Exceptions, however, do occur: I was on the point of leaving the husband of a house where I had called, closing an interview that all too plainly was meeting with mounting hostility, when I heard a voice exclaim, "Please do not go just yet, I wish to ask you a couple of questions."

It was the man's wife who had been an unobserved listener in an adjoining room, who now entered the picture. Not only did she ask two questions, but many others, insomuch that the minutes fairly melted into hours, and when with a start we looked at the time it was past 11:00 P. M. I shall never forget the increasing joy in her face as the chain of evidence was slowly forged that showed so unmistakably that Jesus Christ was indeed no other than the long-looked-for Messiah of Israel. When I learned that she was conversant with the Hebrew tongue, and promised to send her a New Testament in Hebrew, her joy knew no bounds.

This New Testament has been sent her but through the hands of a local minister. In this way a personal contact was made possible so that she could be led along upon the foundation already built.

A Pittsburgh Jew Finds the Lord

From Pittsburgh our Brother John Solomon reports the continued outpouring of the Lord's grace upon the testimony given there. One of the recent converts of the Messiah was given the courage from on high to come out in a bold confession of his faith in the Lord Jesus Christ, and he wrote a beautiful letter to Mr. Solomon. He puts a title to the letter, "How I came to believe in Christ" and we are thankfully passing the letter on to our readers, as giving evidence of another trophy won for the Lord, another gem that will be added in that day when He shall make up His jewels:

I was traveling at the time, when God led me to Pittsburgh. It is a common Jewish habit when one arrives in a strange town to locate the Jewish district. I soon found that on 5th Avenue.

Along 5th Avenue I approached a Jewish man, asking him directions to the Bus Station. I really did not want the Station, but it was the only way I could start a conversation with him. It was God's divine leading that this man was talkative; he told me of a job, and gave me a card to the BETH SAR SHALOM, 1603 Center Avenue. A few minutes from my departure I was at my destination.

I was surprised for the hearty welcome I received from Rev. John Solomon. He called me into his private room and asked me what he could do for me. I told him that I understood he had a job for a few days. He said yes. We talked and arranged the price. I was getting ready to leave when a kind hand rested on my shoulder. Rev. Solomon said, "Please wait, I would like to talk with you."

I seated myself, and listened. He asked questions. I answered, and I soon found myself deeply interested. Everything I learned at the Yeshiva when I was a young boy, this man had the key to, and meaning of, when he showed with perfect proof from the Bible and the Jewish prayers that Jesus Christ is the Messiah.

I then said, "Rev. Solomon, I want to do the right thing, and learn more of my Saviour." I am glad that the Lord brought me to Pittsburgh and I found work. Now my one ambition is to learn more about Christ, and become a worker for Him.

So dear friends I want you to pray for me that I may show, some discouraged wandering soul, the real glory in life to believe in the Lord Jesus Christ our Saviour.

A Brief Word From Nazi-land

Unfortunately, we must exercise great caution in giving you any reports out of Germany. Our friends will understand this, without difficulty. So much is liable to be misunderstood and misinterpreted. But, we do wish to report that the Lord has been allowing us to continue a gracious ministry of Christ love and sympathy with our poor, pitifully destitute Jewish Chris-