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American Board of Missions to the Jews, Inc.

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

THE CHOSEN PEOPLE

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

Ps. 121: 4.



JOSEPH HOFFMAN COHN, Editor
Station A, Box 10
Brooklyn, N. Y.

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THE CHOSEN PEOPLE

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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.

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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:

What a happy re-union it was! No sooner was the October paper in the mails, than in came the letters from our dear friends, telling of the joy of hearing again from your beloved Mission. And over and over again were the assurances, "We have been praying for you every day, and we are so happy that the Lord brought you back safely." And we recalled the words of Psalm 133:1, "Behold how good and how pleasant it is for brethren to dwell together in unity!" And then we also remembered the words of a beautiful hymn that has meant so much to us in the years gone by, the first stanza of which runs as follows:—

"Blest be the tie that binds,
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."

Now we will try to complete the report that we began in October. You remember we left off at Tiberias. Here I was witness to a running skirmish of fire between the British troops and Arab snipers, for two nights in succession. I was also party to a wholly unexpected funeral, for early in the morning of the first day, about six o'clock, the proprietor of my hotel was shot in his bedroom. That afternoon the guests of the hotel, and most of the town itself, followed in solemn procession to the burial ground in the cemetery of the Scotch Presbyterian Church, and there the prostrated widow with her several small children, broke her heart out in agonized tears.

From Tiberias I finally started back to Europe, with Rome as my destination; then to Venice. Before leaving New York I had arranged with our missionaries and agents in Germany, Austria, Poland, Czechoslovakia, to meet me in Budapest, where we would hold a conference for two or three days. But I had barely left New York when there came the news on board ship that Hitler had declared a new law:—no Jew would be allowed to leave Germany or Austria excepting on a one way passport! That is, any Jew who left Germany even for a proposed visit of a few days into some other country, would not be allowed to return! It is hard to imagine that such diabolic hatred could take possession of one human being, to the extent that he would even deprive a loyal Jewish subject the right of going out of the country and then coming back in a few days; but no one yet can fathom to what extent the devil will go when once he gets started on his final fury against the Jews. What we are now be-

holding is only a beginning of what terror and horror will be poured out upon poor Israel in that other day of the time of Jacob's trouble.

And so the wire was cut so far as any hope of mine was concerned, to meet our Jewish Christian brethren in Budapest. When I reached Naples there were several letters waiting for me from Jewish Christians in Naziland, explaining the new law to me; and of course I telegraphed immediately cancelling the Budapest arrangements.

DANGEROUS TO TALK

One brother however was able to come to meet me in Venice; he happened to be a Gentile; and because of the serious hour in which we live, of spy and intrigue, you will forgive me if I do not mention his name nor tell you from where he came. So complete and over-complete is the terrible spy system in Germany now, that as I write these lines the shocking news has come that dear Pastor Arnold Frank and his associate, Pastor Moser, have been arrested by the secret police in Hamburg, and as we understand it, are being confined in jail. This is shameful brutality, for Pastor Frank is 80 years old, and is a saint of God, if ever there was one, and he certainly cannot stand the roughage of jail experience. The information is such that we dare not write to him, we can do nothing except to pray earnestly that God, the God who brought deliverance to the Hebrew boys in the furnace of fire, may now bring deliverance to these faithful Jewish Christian martyrs.

So the brother spent two days with me in Venice, and he unfolded to me a tale of what happened in Austria on the day when Hitler accomplished his unconscionable rape of that helpless little land. The things that this brother told me are not printable; it makes one's blood boil that in this age of twentieth century civilization such things could be possible. When I returned from Europe I wrote to a dear friend a little report of my experiences, and I think it will be a help to our readers if I print that letter or at least a part of it, for it will give you an insight into some of the problems behind the scenes, and you will understand better the headlines of the newspapers of these last few weeks. Here are a few extracts:—

I have just returned from across the water with heavy heart. There is no dodging the fact that the Jews of Central Europe are facing extermination within the next five years, unless the Lord comes in the meantime, or unless there is a complete reversal of the present Jew hatred programs in Europe. It was heart sickening to meet the Austrian and German Jews and to hear from their lips such stories as belong only in the annals of aboriginal savagery and brutality. Wives separated from their husbands, children torn from their parents, agony heaped upon agony, until the Jew who escapes from this hell torment takes on the haggard look of a hunted beast. Multitudes of helpless and innocent Jews, men, women, children, were seized upon in the streets of Vienna by the Nazi soldiers, and without being given opportunity to go back to their homes to report on what had happened, were marched off to "concentration camps" for what these brutal Nazis called "Protective custody." And what a custody! It is better I think to pull down the curtain and not even attempt to tell of what went on and what is continuing to go on in these unspeakable places of filth, torture and licentiousness.

The problem is so staggering that I have to confess frankly my inability to see what is ahead. In Paris the Lord is allowing us to do a piece of heroic work in salvaging at least a few of those who have escaped from the horrors of Germany and Austria. I visited personally

FROM OUR BOOK ROOM

"Father, Why Do They Hate Us So?"

Dr. Louis S. Bauman gives the masterful answer to this question, in his newest book, "The Time of Jacob's Trouble." We read it with the tears falling, unrestrained, on the pages. This should be a *must* book on your list. We wish we had the money to pay for the free distribution of 100,000 copies among the people of God. We can only say, God bless Dr. Bauman for his bold, fearless stand for the truth. The little Jewish girl in Berlin climbs into her father's lap, and asks tremulously, "Father, why do they hate us so?" And to the basic scriptural answer, Dr. Bauman addresses himself.

Seldom have we seen a more beautiful foreword. To the one "whom I am proud to call my wife," he dedicates the book, "to one whose deep inherent sense of absolute justice and fair play has been no small factor in compelling the bold utterances of this little booklet."

Child of God! Get this book by the hundred, and give it wings! Jew-hate is rising in America like a flood-tide. Let each of us do his part to stem this Satanic tidal wave.

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the trumpet or ram's horn. The Jews of modern times however have confused this celebration and have designated a feast or a celebration which is not in the Word of God, which they call Rosh Hashonah, or New Year. If you will look in Exodus 12:2, you will find that the month Nisan is designated by God as being the first month of the year, and this month corresponds to the time of our Easter in the English calendar. No Jew seems to be able to explain the strange phenomenon of the change in the Jewish Calendar. The rabbis do try to claim that autumn is the opening of the economic year. Some rabbis attempt to explain the change as having begun with the Babylonian captivity. In the laws governing the observance of Rosh Hashonah, the first day of Tishri, authority is taken from Lev. 23:24, and yet this very verse speaks of this feast as being Teruah, or blowing of trumpets. This year the New Year Day or Rosh Hashonah or blowing of trumpets occurred on September 26th.

* * * *

Question. *I Peter 3:19, 20. To whom did the Lord preach?* —Mr. A. A.

Answer. The Lord by the Holy Spirit preached through Noah to the antediluvian generation of men. That preaching continued for a space of many years. The record is that Noah's generation was disobedient, and that "the longsuffering of God waited in the days of Noah, while the ark was a preparing." If, therefore, those men of Noah's generation "were disobedient," it follows that some sort of message or appeal must have been made to them, which must have been rejected by them. Those men and women who lived in the ages before the bodily appearance of the Lord Jesus Christ upon the earth, and who received God into their lives, and served Him, such Old Testament saints were the recipients of salvation, because in their very obedience to God, they were included in the salvation provided by the cross, a salvation that was planned before the foundation of the world. Our Lord Jesus Christ said, "Abraham saw my day, and was glad." If, therefore, those spirits of Noah's day, now in prison awaiting final doom, were disobedient, it follows that the interpretation put forth by some, that Christ, in his disembodied spirit, went to the spirits in prison and preached to them, during the two days between His crucifixion

and His resurrection, is not valid. For the Scriptures do not give basis for the theory of a second chance. These "spirits in prison" had their first chance but they "were disobedient."

Question. *The Levitical ritual typified the slain Lamb of God on Calvary's Cross. Was there anything in it typifying the burial and resurrection?*

—Mr. A. A.

Answer Lev. 6:8-13 presents the law of the burnt offering. The priest was to "carry forth the ashes without the camp into a clean place." But before he does this, he must first pick up the ashes which the fire has consumed, with the burnt offering on the altar and put them "beside the altar." May there not be in these instructions the allusion to the death of Christ? The lifeless body was taken down from the cross. Joseph of Arimathaea comes and asks for the body, and this body is put into "a clean place." The record is that the tomb in which the body of our Lord was placed, had never before held an occupant, "Wherein never before man was laid." In suggesting this type, however, may we warn you not to stress such types too far. It is a beautiful thing for the child of God to think about, but quite a different matter when it comes to presenting such deep symbolism to the unbeliever and to the nominal Christian. We do not know of any similar type of the Levitical ordinances which would symbolize our Lord's resurrection.

* * * *

Question. *Ezek. 43:18-27; Amos 9:11; Acts 15:16. Do these Scriptures foretell the restoration in the future of the altar of burnt offering?* —Mr. A. A.

Answer. All the sacrifices that were offered before the advent of the Lord Jesus Christ were foreshadowing the atonement through the blood of the Lamb of God on Calvary. When the Lord Jesus returns and occupies the throne of David, it will be the most proper memorial of His love for the world to resume all those sacrifices of the past. At the beginning the sacrifices were anticipatory. Now, at the time of Ezekiel's temple, they will be retrospective. Then, they were pointing to the future; now they will point to the past. So the grace and mercy and love of the Lord Jesus Christ will never be forgotten.

that old rabbi whose picture we used a few months ago in a public announcement, and spent an hour with him and his daughter. They live in one room, and she is most of the time in bed with incurable cancer, which has extended practically over her entire body. She has the appearance of an angel, as she lies in bed, her face an ivory white, her eyes revealing a spiritual ecstasy that I have rarely seen; and from her head there falls on her face and over the pillow, a wealth of golden yellow hair which completes a picture that might well be that of a Saint Cecilia. The old rabbi, her father, was seated at a table by the window, deeply engrossed in a mystic book from one of the Talmudic writers. He is over 80 years of age, and his mind seems to wander quite a bit. He showed me on his left temple the scars where the Nazi blows had opened into the skull. He told me of the cruelties he had received at the hands of the Nazis in Berlin and how he had finally escaped with his daughter to Paris. He also told me that years ago he used to be rabbi here in the Bronx in New York City, and at that time he used to see occasional copies of THE SHEPHERD OF ISRAEL, and developed an interest and a respect for my father and for the work. I engaged him in conversation by asking him how he thought the Jewish troubles would end. He replied that only the coming of the Messiah could do that. I then slowly maneuvered him into an examination of several verses in Isaiah 53. He seemed to be astounded when I read to him, emphasizing over and over again "He hath laid upon him the iniquity of us all." But after a few moments his mind began to wander, and the daughter from her bed with a peaceful light in her eyes, smiled over to me, and said, "He is too old to change." By this she meant that his mind could not grasp these precious truths of Gospel revelation. With her they were eagerly assimilated, and from them she received inward strength and help. As I left the home she begged me, with her both hands pressing about my right hand, to please come again before I should leave Paris. I saw her a few days later however at the wedding ceremony of our two workers in Paris, Mr. Frankel and Mlle. Germaine Melon-Hollard; her love for our workers was so great that she actually went to the superhuman strain of getting out of bed, dressing herself, and going all the way to the church for the wedding. I think that no face in that crowded church was more radiant than hers.

In the face of many humanly insurmountable barriers, there really is nothing that the Lord's people can do in America but pray that the Lord Himself by some supernatural intervention will come to the rescue of Israel in her darkest hour. Besides praying, those who own and profess the name of the Lord Jesus Christ may also help in at least two other directions:—First, it seems to me that it is the privilege and the duty of every child of God in this tragic hour to do everything in his power to stem the tide of Jew hate which is surely rising in America. It is shocking to witness that men who call themselves Christian leaders are engaging themselves in this terrible business of stirring up Jew hate. The second thing which every child of God can do in this connection is to give of his and her money so that these poor desperate Jewish families may be given at least a little bread to eat and their bodies at least saved from death by starvation. It is on this task that we ourselves have concentrated our activities in Central Europe, with an occasional larger appropriation to help bring a family across the water to settle somewhere in South America.

WEDDING BELLS IN PARIS

And now more details as to Paris. Here I saw and experienced a cross-section of human life, sorrow, and joy. The sorrow was of course presented in the pitiful condition of the thousands of Jewish refugees that even now are still pouring into France in spite of every vigilance on the part of frontier officials. To these men our Mission is being enabled of God to lend a hand of Christian love and sympathy, and with it a few dollars that these poor ones may at least have something to put into their stomachs, and a bit of clothing for the back. I had several sessions, as appointed by our missionary, Andre Frankel, with the



BRIDAL PARTY IN PARIS

QUESTIONS AND ANSWERS

Question 1. In John 1:21, John denies that he is Elias-Elijah, but in Matt. 11:14 Jesus says, "This is Elias, which was for to come." Also in Matt. 17:12, 13 Jesus says Elias is come already and they have done. . . . Was John the Baptist Elijah, though he knew it not?

Question 2. It seems to us that Luke 3:5 is fulfilled in the modern hi-way of Palestine which is preparatory and preceding our Lord's second coming, but was not fulfilled before His first coming. Is this correct?—MR. & MRS. R. C. T.

Answer 1. The application is typical or symbolic. John the Baptist was not Elijah, but he was a potential type of Elijah. The disciples had just witnessed the transfiguration miracle, and Elijah had appeared and had talked with the Lord Jesus Christ. This reminded them of the prophecy of Malachi that Elijah was to come to restore all things, and so they asked the Lord the question "Why then say the scribes that Elias must first come?" To that doctrine the Lord gave confirmation, for He said, "Elias truly shall first come, and restore all things." Then He goes on to explain that "if ye will receive it, this is Elias which was for to come." That is, if the Jewish nation would have accepted Him as Messiah and Saviour and rightful occupant of the throne of David, then indeed John would have proved to be Elijah. But all revealed prophecy, made out of God's foreknowledge, knew that Israel would reject the Messiah, and so John's potential denouement as Elijah was only academic. John, in a symbolic sense was Elijah, because he was a voice crying in the wilderness, and he summoned the nation of Israel to prepare the way of the Lord. But all of that was only a pre-type of the real Elijah to come in the last days just preceding Israel's national restoration. It is the same use of the double reference of prophetic teaching which Peter follows in Acts 2:16, "This is that which is spoken of by the prophet Joel," but he refers to Joel's prophecy and then speaks of the day of Pentecost as being a harbinger or an earnest of the final and plenary fulfillment in the days just preceding Israel's national conversion.

Answer 2. No, the reference in Luke 3:5 must be kept where it belongs, in the millennium.

* * * *

Question. Why did Jesus choose Peter, James, and John to go up on the Mount of Transfiguration with Him and did not take any of the others?—MRS. E. S.

Answer. The best suggestion I can offer is that here on the Mount of Transfiguration there were to meet, or indeed there did meet, the representatives of the old Jewish dispensation of the Abrahamic covenant. There was Moses to represent the law, there was Elijah to represent the prophets, and then there was the Lord, Himself, to represent the final flower and fulfillment of all the hopes of Israel's two thousand years of longing for the appearance of Him who was to come as the glory of Israel. And now to complement all of this, and to make clear all of the revelation of God, here are met three others: Peter, James, and John, the heralds of a new order, a new dispensation, a new demonstration of God's dealings with mankind, the Gospel of the grace of God; something hitherto unknown, the ecclesia, the elect, the Church of God was now to be established. And Peter was the one who had just a few days before made the confession: "Thou art the Christ, the Son of the living God!" This was the Peter who was to use the keys to open the door of the Church on that miracle Day of Pentecost, when as a result of his sermon, three thousand Jewish souls were born into the kingdom. So it was necessary, a sort of imperative, that Peter should be present on this ecstatic occasion. And then next to Peter in the founding of the Church was to be the first martyr of the Apostolic College: so it was also fitting that he should be present. Finally, John was later to be the writer of the Revelation, the Book that tells of things to come. Was it not then fitting that he should be present to get a vision of the glory of the transfigured Christ, a transfiguration which was incandescent, glowing from within His Holy Person, and not something shining from without?

* * * *

Question. I shall be so glad if you will tell me what the Hebrew name for the Feast of Trumpets is, and when it comes this year. —MRS. R. M. H.

Answer. The real name for the Feasts of Trumpets you will find in Lev. 23:24; it is TERUAH in the Hebrew. It is at this time that the Jews are supposed to blow the shofar, which means

The Jews receive only half portions of food, because during the first days, it was observed that some of the older Jews unable to eat were giving away part of their rations. The routine of the day is the same for all prisoners with no change on Sundays: Reveille at 3:30 A. M. Roll-call between 4 and 4:30 generally lasting more than an hour. March out to work at 6. All prisoners, at present, do building work, felling trees, carting wood and stones, digging excavations, etc. They are under constant surveillance of guards and foremen (fellow-prisoners picked for their brutality.) Work from 6 to 12. Interval from 12-12:30 (permission to smoke.) Work from 12:30 to 4. From 4 to 6 or later: Roll-call. After that, food is handed out, and then, if still time, work goes on till 8. The warm evening meal consists of about one pint of stew. One and a half pounds of bread and about one and a half ounces of margarine and a herring or a bit of sausage are handed out at night. All this, the prisoner must make do for the forthcoming workday, because he will get nothing till next night, except a mug of coffee in the morning. Prisoners are allowed to draw up to thirty marks per month of their own money to buy cigarettes and supplementary food. They are not allowed parcels, and they often have to line up for hours several times before they get their money. This they mostly do in their scanty free time after eight. Lights out at 9:30.

This is how thousands of people are now being treated in Nazi Germany for no other crime than that of having been born a Jew. What a glimpse of Nazi civilization!—*American Hebrew*, September 9, 1938.

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The latest statistics as published in *The Palestine Review* from official figures, with regard to immigration and activities in Palestine up to date, are as follows:—

Immigrants, during 1937, including visitors who received permission to remain in the country, numbered 10,500. This compares with 29,700 in 1936 and 61,900 in 1935.

The population of 203 Jewish villages was 98,300 in 1936, of whom 54,000 are engaged in agriculture, compared with 41,300 in such settlements in 1931. In the year 1922 the figures were: 14,800 persons in 75 rural settlements.

At the end of 1937 there were 219 Jewish rural settlements, of which 132 were established by the National Funds.

The number of Jewish farmholdings is 11,500, made up of 4,674 citrus plantations, 3,598 mixed farms and 695 horticultural farms for vines, almonds, etc., in addition to the 48 collective farms which comprise about 2,400 separate units, and are mostly used for mixed farming. Thus, 53% of the Jewish farms are of the mixed type, 41% for citrus plantations and 6% horticultural. Of these farms, 60% are on Jewish National Fund land.

* * * *

Once an individual or a nation departs from the truth as it is in the Scriptures, and repudiates God's revelation to the human race as we have it in His Holy Word, there are no limits to the deceptions to which they fall victims. It is written that when the love of truth is rejected, people begin to believe a lie. Consider the following despatch in this connection from Berlin, Germany:—

The demand that the Bible should be rewritten, and particularly that Moses should not be mentioned as the one who received the Ten Commandments, is made today by the "Westdeutscher Beobachter," quoted by the Jewish Telegraph Agency.

The newspaper states that this problem of eliminating the Jews from the Bible must be dealt with "urgently" because school teachers do not know how to explain to their pupils why God should have chosen the Jew, Moses, to whom to reveal His Commandments.—*Reuter*.

A few years ago such a thing as this would have seemed incredible. We have pointed out before, however, that Germany led the way in Higher Criticism, and was the pioneer in that destructive process whereby the Scriptures were reduced to a mass of Jewish folklore and old wives' tales. That being so, it is no great matter for surprise to find the Germany of today rapidly getting rid of the Book, particularly when hatred for the Jew has become an all-absorbing passion with them. But one trembles to think of the end of the road this once great nation is travelling. History seems to have no meaning for them. Blindly they rush to their own destruction against the thick bosses of the bucklers of Almighty God, (Job 15:26).—*Evangelical Christian*.

most needy and worthy of the cases, and among them we distributed several thousand francs in just a few hours of time. In every case our effort was directed towards the helping of the individual to a footing whereby he might help himself, that is, to earn his own living. One Jewish Christian refugee for instance, came in and put on the table four or five bottles; he uncorked them and bid us smell. We did so, and found them to be delightful perfumes of various scents. He explained that he was a chemist, and that his specialty was perfumery and insecticides. He had escaped from Hamburg, where his family still is waiting for deliverance, and now he has a little room in a cheap hotel and makes up these bottles of perfume from such unpromising things as potato peels, and other cast off vegetables. He wanted a few hundred francs to start him in this business, so that he could make three or four dozen bottles at a time and then peddle from house to house. So he really had a way out of his troubles; all he needed was the cash. And we were happy to supply him with the cash. Another poor Jewish Christian brother wanted to buy a stock of goods to peddle; and we gave him money for that. In every case, our missionaries, Mlle. Germaine Melon-Hollard and Mr. Andre Frankel had made thorough investigation and this investigation had been checked upon by Pastor Henry Vincent, and so we knew each case to be genuine. It was a joy to be able to help, especially when such help meant that the brother saw a way out for his living in the future.

And now the joy of the visit to Paris. It was none other than the sound of wedding bells; for be it known that early last spring word had come to us that our two workers, Mlle. Germaine Melon-Hollard and Mr. Andre Frankel had been working together in the Mission for so long, that they had come to the point where they felt they could not get along without each other. And so one romantic night, after Mr. Frankel had taken Germaine to a concert in one of the college auditoriums, he was walking home with her in the soft Paris moonlight, and unburdened his heart to her; it took her by surprise, so she told him she would have to think about it and pray about it. But eventually their troth was plighted, and then they wrote to us that they wanted to be married, but would not marry until I should come to Paris and be present at the wedding, and take some little part in it. And so it was; they waited until my schedule was definitely set and at long last the happy day came about. If you never attended a French wedding, you have something to learn about weddings. Because here in the fast tempo of American life, the modern bride and groom are in the church and out again before Mendelsohn's March has lost its echo! But a French wedding, that is something! The bride and groom sweep down the aisle of the church and are seated in front of the Communion Table. Then the ceremony involves speeches by the pastor and visiting clergy; I should say each speech might be half an hour in length. My own speech I made fifteen minutes on purpose, because I thus allowed fifteen minutes extra time for Pastor Vincent to interpret, so that even then I took half an hour.

The church was crowded, and people were standing all about. I should say that one-third of the audience was made up of our own Jewish refugees, the larger part of them Jewish Christians; another one-third might have been the members of the church itself, and the final third I judge was made up of the Quaker friends of Mlle. Germaine Melon-Hollard. An American Christian woman, Mme. Loysonne, who married a Frenchman and had been living in Fontainebleau, is a very close friend to the bride, and so she placed her lovely little chateau on the Seine at the disposal of the bridal couple for a whole week, where they could spend their honeymoon carefree and unmolested, with a cook at their disposal. And Mme. Loysonne even had the automobile waiting for them at the church so that when the ceremony was finished they were taken down to Fontainebleau. After the ceremony, the bride and groom, and the bride's mother, Mme. Melon-Hollard, a woman of queenly bearing who is proud of her descent from Huguenot ancestry, and who has in her veins the blood of six direct generations of clergy, this brave woman with the bearing of the martyrs from whom she sprung, also stood in line for the reception. I wish only that our readers could once glimpse the patrician face of this remarkable woman, and the best I can do is to let you look at her photograph which we are printing in connection with this report.

CONFERENCE IN LONDON

From Paris I went to London, and there some of the brethren who could not meet me in Budapest found ways of getting to London, and we had at least the satisfaction of talking with them, praying with them and planning for the work in Poland, Germany, Austria, Bessarabia. Here in London I spent also time with the Jewish Christian leaders of the International Hebrew Christian Alliance and with them we planned for whatever relief can be possible for Jewish Christian refugees. The problem is staggering beyond the power of language to describe. We realize that nothing can be done wholesale, that we must work out the problem as on the basis of the individual family. To that end we pledged to each other our fullest cooperation and support, and already certain plans that we had agreed upon are being worked out and put into effect. This is all that I can say at the present writing, but our friends may be sure that we are bending every effort to bring comfort into the homes of distress and grief. The fact that the situation involves uncounted thousands of families will not deter us from helping a few of them, one by one. This is the way that our Saviour did when He was here on the earth, and we must do likewise.

And so from London, in the Lord's good pleasure I set sail for beloved America; and it was with happy heart, and much thanksgiving that I set foot once more on the soil of my own country. Again one must repeat the conviction that in spite of all the world confusion and in spite of what we in America are going through, America is still the finest land in the world in which to live; and we will never be done giving thanks to God that in His marvelous mercy He put us here and set our roots in this soil.

BACK TO THE HOME FIELD

And now a few words of a more immediate and local nature. As we write these lines we are somehow deeply conscious of the absence of the dear father who was taken from us on December 19th last; it was his annual delight to have the Thanksgiving Dinner here in the Mission building, at which time there would gather the Christian Jews not only of our own immediate congregation but our sons and daughters from afar would come back to the home nest, and for one night of the year there would be the mountain top experience of reunion blessings and fellowship. But somehow we have not the heart to undertake such a dinner at this time, and unless there comes a very radical change in our own minds between now and Thanksgiving, it is more than likely that we will not have the thanksgiving dinner. Somehow we feel that perhaps this first time it might be an honor to his memory, just not to have the dinner, and then if the Lord so leads we can start it again a year later. Instead of the dinner we will try to make extra generous distribution of gifts from our relief funds to our families here in the field of the headquarters building; in our anxiety and sorrow for the suffering Jews across the water, we must not allow ourselves to forget those to whom we minister here day by day. You will of course remember these likewise and you will enable us as you have done in other days, to be open handed in our care of the Lord's poor.

And now a word of earnest good wishes to each one of you dear friends whose generous standing by with us in the hours of trial and labor, has made possible the blessed growth of this Mission; may your own thanksgiving season be one of rich blessing, one of rare fellowship with Him Who gives the harvest. Who sends the rain, and Who also, when need be, can shut the heavens and make barren the earth. As we gather about our own thanksgiving tables, may it be with a renewed sense of our dependence upon Him, for as events of the last few weeks have already demonstrated, no one knows what a day may bring forth; but He knoweth, for He also knoweth the end from the beginning. And that end is not far off, if we are able to judge of the signs of the times. Let us therefore make use of the days that are left as an opportunity to be found faithful in our service for His people Israel about whom so much still centers by way of future world history.

Ever faithfully yours in His service,

JOSEPH HOFFMAN COHN.

JEWISH NOTES

If Moscow reports reaching Helsingfors, Finland, can be relied upon pogroms have again broken out in Soviet Russia.

According to these reports, such anti-Jewish pogroms have broken out in the Ukraine and in White Russia, where many persons are supposed to have been killed.

It is stated that the inhabitants of the town of Pedobyanka, in White Russia, suddenly stopped work and began evicting and beating Jews and wrecking their shops and homes.

A commission of inquiry which was sent to the scene, found that the pogrom was organized, and many local people have been arrested. So serious did the situation become that military had to be sent to various places to restore order.

—*Palestine Illustrated News.*

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Some thirty odd thousand Jews won decorations for distinguished service during the World War.—*International News Sheet.*

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In the crew that Columbus took with him on the first voyage to America, the interpreter, the surgeon and the physician of the fleet, besides several sailors, were Jews.—*International News Sheet.*

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Of late most of the daily newspapers in Europe have published stories of the new Buchenwald Concentration Camp. This Camp is at the very center of the Third Reich, six miles from Weimar, the town of Goethe and of the Republican German Constitution. It is most dreaded of all the Nazi Concentration Camps. At present it has 8,000 inmates but work is being completed now by the prisoners to accommodate 20,000. It is to this Camp that the Nazis are now in the habit of sending most of the Jews, just to 'ginger them up' to leave Germany under any condition. It was to this camp that 1200 Jews were sent from Berlin during the recent raids on Kur-fuerstendam. There, too, most of the unhappy Jewish victims from Vienna are now sent more and more.

A prisoner who has recently been released from that prison gives a graphic

account of it in one of the leading London weeklies. The writer tells that the prisoners in the camp are divided into four categories; 'Permanents,' 'Political,' 'Work-Shy' and 'Bible Society.'

The Jews—he writes—gave a special problem to the authorities' orderly Teutonic mind. The orders were that they should be classified in one of the existing four categories, and that they should get a special yellow triangle placed upside down over the other one, so as to form a "David's cross," and to be placed in the category of the "work-shy," although there are a great many prominent doctors, lawyers and merchants among them. Most of them came in with the big drive of June 13th and 14th. There were two special trains from Berlin, one from Silesia and one from the west. At the Camp they were organized in special Jew Companies, which are fenced off from the rest. They meet the others at work and roll-call; but none of the Aryan prisoners lodge with them.

The special position of the Jews in Buchenwald can be gauged from the impossibility of classifying them; the only reason for their being there is to put the fear of God in them and force them and their kin to emigrate posthaste, leaving all their property behind to swell the new special Goering Fund. The authorities do not in the least try to disguise the motive. Whilst normally prisoners in Buchenwald are allowed two letters a month, Jews can write as many as they please to their relations and lawyers, providing these letters deal exclusively with arrangements to speed-up emigration. They are actually encouraged to write such letters. The Commandant of Buchenwald, Standartenfuhrer Koch, on June 15th addressed his newly arrived batch of Jews: "You swine have had five years to emigrate and failed to do so! Just watch us ginger you up a bit here!"

Almost every day, one or another of the older men drops dead at roll-call, which entails standing anything from one to three hours after work. Many commit suicide, the simplest form being to run against the electric wire at night, or during the day to break the rule which forbids approaching to within six feet of the sentries, on penalty of instant death.

The Lord Gives Us A New Location in Philadelphia

By the time this paper reaches your hands, our missionary in Philadelphia, Brother Harry J. Burgen, joyfully hopes to be established in new quarters. We also hope to have a dedication service, but we cannot at this time give the exact date. Our Philadelphia friends, however, may inquire by telephone, Lombard 7725, and Mr. Burgen will be able to give you the exact date.

The new location is 717 Walnut Street, across the street from the Philadelphia Savings Bank. For twelve years we have been at 535 Spruce Street, and for at least the last five years those who have helped in the Philadelphia work have felt the inadequacy of the Mission Hall, and many of us have been praying for a long time that the Lord would give us a new location and more spacious quarters; and now He has done so, for the new store is more than twice as large as the old one. It has separate rooms for classes for children, etc.; it is located where the streams of men flow by, and where many more Jews pass to and fro than was the case on Spruce Street.

So, will you rejoice with us, and give thanks to the Lord for this new provision? The rent will be \$10.00 a month more than what we paid on Spruce Street, but we have no doubt that the Lord will make up the extra money to us so that we shall not feel

the added expense of the rent, nor indeed the other larger expenses that must follow the taking of a larger store and the doing of a larger work.

More Christmas Cards

Like an avalanche came your orders for the Palestine pressed-flower Christmas cards, and for the Palestine Soap. The soap was gone within twenty-four hours after the paper went out. We cabled for more soap, and orders will be kept until we receive the shipment from Palestine, in about a month. Orders for Christmas cards are being filled just as rapidly as they come in, thanks to a larger initial supply.

We were too low-priced on the soap and we lost money on each box. On future orders we will have to increase the price to 75c for a box containing three cakes, made from Palestine ingredients, at Mt. Carmel. The Christmas cards remain the same price. Orders must be in units of fifteen cards for \$1.00. Get your orders in early so that you may not be disappointed at the last moment.

We are not in the business of selling soap or Christmas cards or any other merchandise. This is only an exceptional accommodation because we thought many of our friends would really enjoy something from the Holy Land, particularly so after our visit there this past summer.

SUMMARY OF CONTRIBUTIONS

FROM SEPTEMBER 1st to SEPTEMBER 30th, 1938

Covering Receipt Numbers A 23312 to A 23994; B 21209 to B 22005 Inclusive

General Fund	\$5,919.72
For Relief to the Poor	112.85
For Literature Fund (Bibles and Tracts)	96.30
"The Chosen People" (Subscriptions)	219.50
For "The Shepherd of Israel"	94.60
Dispensary Income Account	46.00
For Work Among the Children	19.00
For Hewes Street Account	46.50
For Student's Education Fund	9.50
For Philadelphia Branch	96.32
For Pittsburgh Branch	238.00
For Columbus Branch	82.39
For Los Angeles Branch	136.34
For Buffalo Branch	189.25
For Work Overseas, including Relief Funds	812.01
Resettlement Fund	26.50
Total for All Purposes	\$8,144.78

INCIDENTS IN THE WORK

"It's A Boy!"

So read the telegram when it reached Dr. Charles Feinberg while he was with us at our summer Bible Conference at Winona Lake, Indiana. It was the hardest job to keep our beloved "Charley" from catching the next train to Dallas, Texas where the home is, and where the dear wife had just given birth to the first born. But, with the combined efforts of Mr. Centz, Mr. Wago, Mr. Machlin and a few others of us we managed to hold on to Charles until he was through with his program of addresses. And, as was reported last month, the Lord gave him great liberty and much blessing.

All of the above is by way of letting you see a few paragraphs from a letter which has come to our desk from Charles Feinberg. Our friends will remember that only eight years ago Charles Feinberg was a young Jewish boy, just graduated from the University of Pittsburgh, who had found the Lord Jesus Christ through the ministrations of our beloved John Solomon of the Pittsburgh Mission, only a few months after his graduation. In the Lord's good providence, Charles was sent to Dallas, Texas, and there under the faithful tutelage of Dr. Lewis Sperry Chafer, and the other members of the faculty, he graduated in due course from the Dallas Theological Seminary, where he now remains as Professor of Semitic languages and Church History.

After our return from Winona Lake we wrote Dr. Feinberg a letter of appreciation of his ministry in Winona Lake and also a few words of congratulation and good wishes in connection with the new arrival in the home. A few paragraphs from his reply we think will be a blessing and encouragement to our friends:—

"When I returned to Dallas, there were several matters to be looked after immediately, the principal one of which was to secure a larger place for us to live. We now live in a beautiful duplex in a fine residential section of the city. Then I had two weeks of revival services at my church. The following week the presbytery met in my church. This week seminary opened. So between all these things and getting ad-

justed to the little one, there has been precious little time to write. Now that school is getting in swing, I am claiming this moment to write you, although a pile of correspondence on my desk must go unanswered for the present.

"Paul David (the new baby) is such a joy to us. It seems we get little done besides stand around and gape at him. We have about decided he is too good-looking to look like either one of us. He is a strong little one. Although he was small in weight at the beginning (because he was lacking about three weeks for the full term) he is doing better even than the doctor anticipated for such a little one. He is today 7 pounds and five ounces. He gains from one to three ounces a day. Well, I suppose you think I am a regular dad already by bragging on my own. Perhaps so, but it feels fine to do so.

"You mention Winona Lake in your letter. How shall I ever forget the rare and blessed spirit and fellowship that prevailed there? God was indeed gracious to us all. Although it meant a personal sacrifice for me at the time in being away from my wife at an important time, yet I can truthfully say I would not have missed it for anything. It will always remain with me. It was a particular joy to get to know our workers better than hitherto. I was glad to meet Centz and consider him a dear friend in the Lord and in the work. Remember me to him kindly.

"What a situation in Europe!!! If ever it was the hour for the people of God to come to the aid of Israel with the gospel, it is NOW when she is being hemmed in on every side by the enemy. God grant Israel a speedy hour of deliverance!"

"We Are Perplexed But Not in Despair"

So wrote a Jewish Christian brother from Milan, Italy. He originally escaped from Germany several years ago, together with his aged mother and his sister. He is a physician, unmarried, and a believer in the Lord Jesus Christ. We have been helping him from time to time in the hope that he would soon become established in a medical practice in Milan. According to the Italian laws however he was not allowed to practice independently, and could not

be thus allowed for a number of years after residing in Italy. So, he had to become an assistant to some other physician, and in that position he has slowly been making headway.

But now suddenly has been announced Mussolini's new decree—all Jews who have come to Italy since 1919 must leave within six months! And so this poor Jewish Christian physician, after having for some two years laboriously and patiently dug down his roots in the hope of starting a new home for his dear ones, must now pull up once more and go. Whither? He himself does not know. We here in New York do not know. But we have written to him that the Lord does know and that we will do all we can to help him find a new home and a new country.

But, it is the remarkable steadfastness and faith of this poor Jewish Christian doctor that has impressed us and given us cause of thanksgiving. Here are a few sentences from his letter:—

"This time brings us besides these many cares and sad questions, as also here the problem of race has become a program. Almost from one day to the next the Anti-semitism has risen enclosing alike Jews and Juden-Christian. After the present census of their numbers new laws are expected for October, and the Lord alone knows whether, in spite of all our testimonials being first rate, there be a possibility of our staying here for good, or whether we have to seize again the traveller's staff. But, 'we are troubled on every side, yet not distressed; we are perplexed, but not in despair.' 2nd Cor. 4:8. Our Saviour, whose gracious help was with us unto this day, will not forsake us in future days, though it would be bitter to begin anew now when the practice begins to develop farther. Heartfelt thanks for your former kind help, hoping you will enclose us in your prayers."

We sent the brother a little money at once, and we assured him that we will do all we can to help him, if only he can suggest to us where he wants to go, and where there will be an open door for him. He must take his aged mother and his sister with him. Will not our readers pray earnestly for this special case, that the Lord may indeed

come to the brother's deliverance in this hour of trial. At the time that he wrote us his letter, the new Italian decree had not yet been promulgated, but when the letter reached us, the announcements had already circulated the globe; and we may well imagine the sorrow of this poor brother as he realizes that he must start life all over again, and that he must find a place of shelter.

Astonishing Seattle Jews

"Mr. R. (a prominent Jew of Seattle, Washington) told me the other day that my logical way of putting things and my fair mindedness had won him first. The editor of the 'Transcript' (a local Seattle Jewish newspaper) said he was so astonished to find a Gentile woman who knew their Scriptures so well; and another Jew inquired where I got my knowledge of the Jewish way of looking at things."

Thus writes Miss Anne Catherine White in a recent report of how the Lord is using her in reaching the Jews in the Seattle area. You will remember how the Lord suddenly took home our worker there, dearly beloved David Cant, last winter; many friends began praying at that time that the testimony which had been so faithfully given to the Jews of Seattle should not be lost; and so, a few months later, the Seattle Committee suggested that Miss Anne Catherine White might take up, at least for the time being, the work of visitation in the Jewish homes, and the giving out of Gospel literature. And so it has been, for this sister in the Lord does indeed carry on the work in season and out of season, and the Lord has given her already many tokens of His blessing and approval of what she is carrying on in His Name. May we quote from one of her letters, so that you may have an inside knowledge of her thoughts and actions, and you may the better be able to pray for her as she seeks so faithfully and patiently to present the Gospel to needy Jewish souls:—

"It was with praise to God in my heart that this week I saw in a copy of 'The Prophecy' that you had returned safely from your world trip. I am sure your heart is sad and your spirit much burdened because of the grief and woe and desolation you

found in Europe; one can't love the Jew and not have a constant heartache these days, and if one is a Jew it makes matters even harder to bear. Our prayer has been with you as you have journeyed, and I am sure God has girded and guarded you in every way because of the prayers of the many saints who know and love you as their leader in this work.

"I don't know when I have had a summer of more beloved tasks nor of such a spirit of praise as God has opened doors and hearts, and I have been able to speak of and for the Jewish race in the present situation. I received such a pressing invitation from the little town of Castle Rock that I finally yielded and went to Portland, where I spoke; to Vancouver where I talked to the young people and then spoke to a church union audience.

"My work over the radio has yielded amazing results as far as the leading Jewish business men are concerned. 'The Transcript' (a local Seattle Jewish newspaper) has called me in several times for information and interview; the district president of the B'nai B'rith has been most cordial, asking me to call at his office and offering to cooperate in any way he could. This has given me an unusual opportunity of speaking about their Messiah-Saviour, and I find them tolerant, open-minded, and even curious to see my viewpoint, and they have courteously and frankly accepted the literature I have given them."

So let us give thanks to the Lord Jesus Christ that here are further evidences that there is a stirring among the dry bones of Israel, a stirring that keeps well in tune with the tempo of these closing days of the age.

The Lord Hath Taken Away

With sorrow we report the sudden homegoing of our brother and fellow laborer in the Lord, Herman D. Juroe, on the Lord's Day morning of September 25, at Des Moines, Iowa. Mr. Juroe had spent most of his lifetime in New York City, where he was brought up in a strict Orthodox Jewish home. After a remarkable conversion, he studied first at Moody Bible Institute in Chicago and then at the Dallas Theo-

logical Seminary of Dallas, Texas. His connection with the American Board of Missions to the Jews was that of district missionary and evangelist for the State of Iowa, and adjacent territory. For several years he had been going about in the various towns of that district, calling upon the leading Jewish families in the towns, and holding conversations with them concerning the Lord Jesus Christ. He also would contact such families with some local church where he had been seeking to stir up a scriptural interest in Israel.

Mr. Juroe's going leaves a void which will be hard to fill. And while we feel our loss so keenly, we are not unmindful of the keener sorrow of the devoted wife and children who are left behind. Shall not our readers join us in earnest prayer for these bereaved ones, that the God of the widow and of the fatherless shall be indeed a protector and provider in the days to come.

Blue Skies

This is the name of a novel that has been recently written by our friend Miss Louise Harrison McCraw, author of "Hearts That Understand," and "Glorious Triumph." We do not have room in these columns for book reviews, nor do we often mention books, but once in a while some such book as this makes its appearance and we are led to feel that we ought to mention it for the sake of our readers who may wish to read of a work, in story form, which presents the problems of Jewish mission work in a way that may grip the imagination and the enthusiasm of the child of God. And such a work is this book for Miss McCraw taps a new field in the realm of inter-marriage romance. She has done a good exploratory job, for she has brought to the surface some important undercurrents of a new life in America where Jew and Christian interweave in the highways of social traffic. . . . These are the soul-stirring problems that Miss McCraw has undertaken to explain and to solve and she has gone at them with the fearlessness of a Luther.

The price of the book is One Dollar and orders should be sent to the Zondervan Publishing House, Grand Rapids, Michigan.