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By JOSEPH HOFFMAN COHN

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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.

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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.

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.

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cast in their lot with us, taking fellowship in the great task He has committed to our charge.

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German Edition. THE CHOSEN PEOPLE is now published each month in the German language. The German title is, "Zions Freund." Our Mr. Herbert Singer, who spent 27 years in Jewish Mission work in Hamburg, Germany, is the Editor. Sample copies, 10 cents each; subscription annually is 50 cents. We will appreciate your help in getting this paper in circulation.

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TO THE JEWS, Inc.
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JOSEPH HOFFMAN COHN
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MISS ELLA T. MARSTON
Associate Editor

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No. 6

Salutation

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

Dearly beloved Friends:

"And their debtors they are." So Paul tells us in Romans 15:27. You remember that the Gentile believers of Macedonia and Achaia had, in their kindness of heart, sent a contribution out of their own meager purses, to the poor suffering Jewish Christians in the mother church at Jerusalem. And now Paul was reporting their generosity, with this striking comment:—

"Their debtors they are. For if the Gentiles have been made partakers of their (the Jews') spiritual things, their (the Gentiles') duty is also to minister unto them (the Jewish Christians) in carnal things." Romans 15:27.

We thought of all this when once more we were so deeply touched with the continued outpouring of the hearts of our many friends in such generous and sacrificial giving, so that the work of your Mission, both in its Gospel ministry and in its emergency labor of temporal relief to those of our brethren across the water who have been made the innocent victims of unprecedented Jew-hate, might go on without hindrance and in an ever-widening stream of blessing and service.

Particularly affecting was a letter received from a Chinese Christian brother in Hong Kong. For several years he has been a generous helper of our Mission, having been fully convinced of God's program that the Gospel must be carried on in a faithful ministry according to God's order, "To the Jew first." Came Japan to the front, and with wicked cruelty, heaped suffering, loss of fortune, brutal death, agony of soul, upon thousands of helpless Chinese. Among the victims was this faithful Chinese servant of Christ; suddenly he found himself a refugee and on the trek in search of a new place of shelter. This refuge he found in Hong Kong, and from that new location he wrote us the following letter, timing it so that it should reach us during the first week of the New Year, so that he might continue his practice of making his annual gift, "to the Jew first." Here is the letter:—

"I have become a refugee at Hong Kong, after the fall of Hankow. Since I wrote you last year, the war is still raging. The suffering among our people beggars description. Among all these trials we cannot forget your people, and we take this opportunity to send you herewith our usual subscription of \$200."

It was hard to keep the tears from our eyes when we read this letter; to think of a brother in far-off China, with troubles enough of his own almost to overwhelm him, and yet finding room in his heart and in his purse to remember God's covenant people, Israel, suffering in like manner as the Chinese people have been suffering. This touched a tender cord in our own hearts, and we gave thanks to our Heavenly Father that He vouchsafed to us such a help and such a friend. At the next meeting of our Directors, this gift was reported, and again the hearts of all of us were deeply touched, and a special prayer of thanksgiving was offered up, together with an earnest plea that somehow God

might reward this faithful Chinese servant of His in some special way for what he had done. One of our directors called attention in this connection, to that beautiful picture given in Malachi 3:16-17:—

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

And somehow we look forward to that blessed day when we shall stand with the redeemed ones on the blissful shores of eternity, and shall be forever with those whom in this world we have not seen, but whom we have loved; then we shall indeed speak often to another, with none to molest and none to make afraid.

And so Paul reminds us that these poor Jewish Christians had given of their all, in a ministry of Gospel testimony, a ministry which brought new vistas, and new life, and new hope to uncounted millions of Gentiles who had heretofore sat in the shadow of great darkness, having had no hope, and having been without God in the world. And these Gentiles are reminded that it is now their blessed privilege to pay back in material things those spiritual blessings that are without price and beyond human appraisal.

And we thank you once more, and take courage, and continue in the work that God has committed to our hands, and in which you as our co-laborers have strengthened us. It is not an easy task, and we are continually finding ourselves driven back in an earnest plea for the Lord's guidance, for His wisdom, for His patience, and for His protection. You keep on praying with us and for us; and as He enables you, continue to communicate to us the material means whereby we shall press on; and then we for our part will strive to the utmost in our administration of the stewardship that you have committed to our hands. From time to time we will give you reports of what we are doing and what new problems are facing us, as your servants.

THE CROSS ON THE HORIZON

And now we are approaching once more that most sacred of all memorials of the year, mistakenly called by some, Easter. It is well to keep in mind that the word Easter is nowhere to be found in the Bible; it is purely a Romish invention. The one place in all Scripture where the word Easter is mentioned, Acts 12:4, we find to be an error in translation. The proper word is, "the Passover."

With a world now going through the throes of misery and confusion, our thoughts have been dwelling much lately on what must have been the frightful sufferings of the Lord Jesus Christ, sufferings which led to that unspeakably terrible climax, the crucifixion on the cross at Calvary. We sometimes notice beautiful and much bejeweled crosses worn by many of the Christian ladies of our country, and we notice how highly polished they are, and what creations of beauty they have been made. But we wonder if it has been fully realized that the cross on which the Lord Jesus hung was not a thing of beauty. On the contrary, it was about the most repulsive thing in all human experience. In his book, "Jesus of Nazareth", Professor Joseph Klausner of the University of Jerusalem, gives a most harrowing portrayal of what the cross really was, and what it meant. Dr. Klausner is an unbelieving Jew, and it is not usually our practice to make use of the writings of unbelievers in these columns; but the historic values of Klausner's descriptions are sufficiently important for us to ask our friends to forgive us if we refer to them just for the sake of setting forth the terrible experiences that our Lord underwent in those awful hours of crucifixion. We feel that the testimony of such a world-praised philosopher as Klausner has value in the realm of apologetics, because a lawyer's case is often strengthened if he gets his testimony and evidence from hostile sources. It is a case of God causing the wrath of men to praise Him. Klausner tells us:—

"Crucifixion is the most terrible and cruel death which man has ever devised for taking vengeance on his fellow-man. Cicero

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By REV. LEOPOLD COHN, D. D.

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

Name

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token of his gratitude and discipleship. Even in modern times the original appellation or epithet of an individual seems to follow him through life even though his circumstances change. We note, for instance, in Christian work the names of preachers and evangelists, and attached to these names they seem to continue the epithets which applied to them in their lives before conversion. For instance we always thought of Billy Sunday as the baseball player. We speak of "gypsy" Smith, although he is no longer a gypsy, and Billy Sunday was no longer a ball player. Arthur McKee we speak of as the opera singer and yet he has not sung opera for at least a generation past. And so Simon the leper was known as such for a good many years, and then after he was cured, the name evidently stuck to him through life.

* * * *

Question. *Kindly tell me who the Prince of Persia is, mentioned in Dan. 10:13.* —J. E. L.

Answer. See Question and Answer 3, Mrs. C. B. M. these columns.

SUMMARY OF CONTRIBUTIONS

FROM JANUARY 1st to JANUARY 31st, 1939

Covering Receipt Numbers A 27591 to A 29298; B 26064 to B 27971 Inclusive

General Fund	\$17,366.75
For Relief to the Poor	92.75
For Literature Fund (Bibles and Tracts)	146.19
"The Chosen People" (Subscriptions)	942.70
For "The Shepherd of Israel"	142.00
Dispensary Income Account	58.50
For Work Among the Children	33.28
For Hewes Street Account	55.00
For Students' Education Fund	19.50
For Philadelphia Branch	237.42
For Pittsburgh Branch	324.02
For Columbus Branch	254.24
For Los Angeles Branch	8.00
For Buffalo Branch	208.93
For Work Overseas, including Relief Funds	7,401.05
Resettlement Fund	402.84

Total for All Purposes \$27,693.17

Question. *One hears much today about the desecration of the Lord's Day by the ungodly but it appears to me that many of the Lord's people hold the day far too lightly and convey the impression that because we are not under law but under grace that they can do as they like. In short what is the real significance of the Lord's Day? How should we regard it as Christians?*—B. M. F.

Answer. The true meaning of the Lord's Day, the first day of the week, is that the Lord accomplished our redemption on that day, by rising from the dead, and ascending to His heavenly Father. This therefore makes the Lord's Day a most solemn one for the one who has been truly born again. Certainly if a redeemed child of God ponders for a moment over the awful agony of Calvary, and the amazing miracle of the resurrection, such a one cannot desecrate the Lord's Day. It is too full of meaning and symbol. We have been saddened many times to read in the newspapers announcements from the churches, explaining that if only the reader will attend church in the morning, he can go out and play golf in the afternoon.

describes it as *crudilissimum teterrimumque supplicium* (the most cruel and horrifying death), and Tacitus refers to it as *supplicium servile* (a despicable death). It came from Persia where apparently it arose out of the desire not to suffer the condemned victim to defile the earth; thence it passed to Carthage and so to the Romans, who employed it as a punishment for rebels, renegade slaves, and the lowest types of criminal. Josephus tells how Titus crucified so many Jewish captives and fugitives during the siege of Jerusalem that there was not sufficient room for the crosses, nor sufficient crosses for the condemned!

The Law (Deut. 13:6-11; 17:2-7) enacted that the blasphemers, the false prophet, the beguiler and seducer, were to be stoned. It was also held that "everyone that is stoned is also hanged" and all alike held that the blasphemer who had been stoned, was, after death by stoning, also hanged. The Mishna goes into detail: "How do they hang him? They fix a beam in the ground and a piece of wood branches from it like a peg coming out of the beam near the top, and the two hands are fastened together, and so they hang him." This is very like the form of the Roman cross, which was not of the present conventional shape, but resembled the Latin and Greek capital T. The hanged victim suffered no pain since the hanging or crucifixion only took place after death had resulted from stoning, and the hanging only served to impress the on-lookers during the body's short time of exposure. They took it down at once, for if they suffered it to stay until night-time, a negative commandment would thereby be broken; for it is written, "his corpse shall not remain on the tree, but thou shalt surely bury it, for the curse of God is that which is hanged."

What a flood of light this explanation sheds upon the declaration of the Holy Spirit through Paul in Galatians 3:13:—

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree."

What a pity that Dr. Klausner could not see in these marvelous types and their fulfillments, the divine credentials of the Lord Jesus Christ as Messiah, as Lord, as Saviour, as the curse on the tree, that curse which each one of us by right deserved. Another great rabbi, the famous Isaac Lichtenstein of Budapest, having before him the very same evidence, the very same facts, but possessing a true spirit of search after the truth, this rabbi did see in these astonishing details the very things which poor Dr. Klausner either wilfully or ignorantly failed to see. The story of Rabbi Lichtenstein is briefly told by Dr. Howard Hyde Russell in his book, *A Lawyer's Examination of the Bible*:—

"An eminent Jewish scholar once read for his entertainment the gospel of Matthew. As he read, his curiosity deepened into a more solemn interest. A second time he read it, and his face grew pale. The closing scenes in the life of Jesus enchained his attention as never before. When he read for the third time the death and burial of Christ, he dashed the book across the room, exclaiming with an oath, 'Yes, the story is true! The cursed Nazarene was the Messiah of the Prophets!' The evidence which had convinced him against his will was the exactness with which the biography of Jesus tallied with the prophecy of Isaiah, written seven hundred years before."

How one wishes that such a celebrity as Klausner could have grasped the same profound truths! But this is the tragedy too many times of men who have been so filled with the wisdom of this world that there has been no room in their poor crammed brains for the true light of God's revelation to filter in. Quoting further from Klausner's description of the awfulness of the cross, we read:—

"There was no real justice in the case; neither the Sanhedrin nor Pilate probed deeply enough to discover that Jesus was no

rebel; and a Sadducean court of law would not pay scrupulous regard to the fact whether or not Jesus was a "blasphemer", or "false prophet," or an inciter to idolatry, in the Biblical or Mishnaic sense.

Scourging always preceded crucifixion; so Josephus twice informs us. This was a horrible punishment, reducing the naked body to strips of raw flesh, and inflamed and bleeding wales. And when afterward the victim's hands were nailed to the cross-piece, and his feet tied, or nailed, to the base of the beam, leaving the sufferer unable to drive away the gnats and flies which settled on his naked body and on his wounds, nothing could have been more horrible and appalling.

After the scourging Jesus was handed over to the Roman soldiers, who then ridiculed him. They dressed him in purple and put on him a crown of Akkabith or "Jewish thorn." They mockingly saluted him, "Hail, king of the Jews!" They beat him on the head with a reed (the royal sceptre), spat in his face and bowed the knee and prostrated themselves before him. After this mockery they removed the purple raiment, replaced it by his own clothes, and led him away to be crucified.

From Pilate's Praetorium in the Phaseal Tower they went to Golgotha, so-called because it was the place of execution and filled with human skulls. General Gordon placed the site near the "Cave of Jeremiah", a hundred yards northwest of Herod's gate, on the mound known to the Jews as "The Place of Stoning," near the so-called "Garden Tomb." According to an ancient Baraita, when a man is going out to be killed they suffer him to drink a grain of Frankincense in a cup of wine to deaden his senses; wealthy women of Jerusalem used to contribute these things, and bring them. Mark points to this custom when he says, "And they gave him wine to drink mingled with myrrh, but he received it not."

By eastern reckoning the crucifixion began at "the third hour" of the day, i.e., nine o'clock in the morning. It was continued until "the ninth hour", i.e., three o'clock in the afternoon. The Messiah was crucified! The "Son of Man" hanged (and so became "accursed of God") by uncircumcised heathen—and yet no help from on high!

At last, overcome by his sufferings, Jesus cried out with a loud voice and gave up the ghost. The disciples' dream of a kingdom where they should sit on twelve thrones judging the twelve tribes of Israel, had come to naught; the dreamer-king, the king-Messiah was "hanged—a curse of God"; he had died an ignominious death at the hands of the Gentiles."

Poor Professor Klausner! To him the death of Christ was just one of those human tragedies of injustice that somehow scatter themselves over the history of civilization. To him also that crucifixion meant the failure of Christ's mission on earth. "The Messiah was crucified" he tells us, "and yet no help from on high!" He thinks that Christ was a helpless martyr going to His doom for the sake of a cause which was a delusion. And unwittingly Dr. Klausner himself becomes the finest proof of the truth of God's Word; for it is written, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." I Cor. 1:23. And so here Dr. Klausner stumbles over the actual crucifixion of Christ. And to show further the fog of blindness in which Dr. Klausner is wandering, he has either not noticed, or has deliberately ignored, the clear-cut statement of the Lord Jesus Christ in John 10:17-18:

"I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

And so, Dr. Klausner lowers himself to the level of those priests, scribes and elders, who with the same taunting challenge of Klausner, wagged their heads and said:—

QUESTIONS AND ANSWERS

Question 1. *Is the passage in Zech. 14:16-19 to be taken literally? Will they sacrifice animals as of old?*

Question 2. *How did the disciples of Jesus make a living?*

Question 3. *Please explain Daniel 10:5-21. Was that man an angel? And who was the Prince of Persia? If he was a man how could he detain an angel?*

Question 4. *Did Abraham do right in sending Hagar and her son away? Abraham was rich, he should have given her a piece of land, and something, a cow and a sheep so that she could make a living for herself and son.*

Question 5. *Was Simon, the leper of Bethany, Martha's husband? Why was he allowed to be with other people since he was a leper?* —Mrs. C. B. M.

Answer 1. Yes, we take this passage literally. If we establish the Cross in our minds as being central in God's redemptive program, we then can envisage the children of Israel, indeed the patriarchs also, bringing their sacrifices as anticipating the atoning work of the Lord Jesus Christ at Calvary. But now the work of atonement has been accomplished and in the millennial day when Israel shall once more be established a nation in the earth, with Jerusalem as the capital city, why should there be any objection to the reestablishing of the old order of sacrifices, only in this case these sacrifices will be looking backward to, a sort of memorial or commemoration of, the sacrifice offered by the Lord Jesus Christ. It must be remembered that it will be a redeemed Israel then living in Palestine, the temple will be rebuilt, and the throne of David will be set up again. What is more natural than to expect under those conditions that the sacrificial order shall likewise be established, with the priesthood once more in the church, all of it being a continual reminder of the finished work of the Lord Jesus Christ? Certainly Ezekiel's portrayal of the rebuilt temple, from the 40th chapter onward gives every ground to understand that the temple will be literally rebuilt, and that the sacrifices will be instituted once more.

Answer 2. The Lord gathered His disciples from all walks of life; some were fishermen, some were tax gather-

ers, receiving salary no doubt from the Roman government, like for instance Zacchaeus and Matthew. The Scriptures do not give us the occupation of every disciple, but we may well assume that each was engaged in some form of secular activity which enabled him to make a living. The leisurely life of those Galilean peasants and fishermen was such that they had ample time to attend to the making of a living and to give also discipleship to the Lord Jesus Christ.

Answer 3. It is our belief that the "certain man" was the angel Gabriel, because it had been Gabriel who on previous occasions had come with prophetic messages to Daniel. The Prince of Persia was doubtless the literal ruler of Persia, and the account of his hindering or withstanding Gabriel for twenty days, thus delaying the relay of the message that God had sent to Daniel through Gabriel, is only a hint, but a very significant one, of the powers of darkness, which are all about us in the form of invisible demons and other evil spirits. Evidently such demons do have certain influences; you remember that Paul reminds us that we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. See Ephesians 6:12. In modern times so called science has tried to veneer modern evidences of demon possession by the use of the word insanity; or sometimes they have conjured up some adjectives and terminologies from the newest fad known as psychoanalysis, and they speak of libidos, and complexes, and self-expression. But much of this in the present time is plain demonism.

Answer 4. Did not God instruct Abraham, "In all that Sarah hath said unto thee, hearken unto her voice?" Gen. 21:12. Then if you read down in the chapter further, you will find that God made provision for Ishmael and for Hagar.

Answer 5. The Scriptures do not state that Simon the leper was the husband of Martha. As to Simon being allowed to mingle with other people, it was doubtless the case that Simon had been healed; possibly the healing had been done miraculously by the Lord Jesus Christ, and so Simon was entertaining Him just by way of a small

American Joint Distribution Committee about 1,000 pounds daily. Their emigration overseas would cost approximately 300,000 pounds.

* * *

The Nazis of the free city of Danzig are making rapid progress in Jew-baiting. A "purge" is going on among officials and mass arrests of Jews on trumped-up charges are daily occurrences. 400 Jewish-owned buildings are up for sale.

* * *

The Nazis have been ordering the eviction of Jewish tenants in non-Jewish quarters in Vienna. Thousands of families have been forced out of their flats. They seek shelter with Jewish relatives in Jewish districts, which are already dangerously overcrowded.

* * *

The situation in Palestine is steadily deteriorating. Arab terrorists are everywhere disturbing the peace of the country: casualties mount up daily to scores. Police stations are raided and rifles and ammunition are carried off. It is reported that Arab leaders have recently decided on a five years' plan of continuous violence, including the mobilization of all Arab young men. They claim to have received from outside sources 50,000 pounds for the scheme.

* * *

In his New Year's Message the Chief Rabbi of England, Dr. J. H. Hertz, says: "During the month of August 250 Jews were shot, flogged to death, or hounded to suicide in one Nazi concentration camp alone."

—*Trusting and Toiling.*

* * *

Progress in Palestine continues, despite the desperate efforts of evil-minded men. It is true that the terrorism of the brigands who are growing almost daily more daring and defiant, is interfering with the hotels and touring business. The constant murders, kidnappings and casualties are alarming. For instance, it is reported that for the two months, July and August, 1,500 casualties occurred, including 200 brigands killed. Nevertheless, 636 ships called at the Jewish port of Tel-Aviv during the past twelve months with a tonnage of 887,000. This is the more remarkable when we remember that this port is hardly 18 months old, and came into existence as a result of the Arab strike in April, 1936.

The citrus fruit trade is progressive; during the season 11,408,964 cases were exported from Palestine.

The farmer, whether Jew or Arab, goes about his work defying the danger, and despite the oft-repeated attacks upon lonely and isolated villages by large numbers of brigands. The Arab population of Palestine must not be confused with the Arab brigands imported by foreign powers and propagandists. The Palestine *fellah* is generally friendly towards the Jew, and would live in neighbourly friendship if only left alone and not interfered with by gangsters. The proof of this may be found in the continued contact between Arabs and Jews.

During the first six months of 1938, over 33,000 dunums of land were sold by Arabs to the Jews, and this at a time when every Arab knows that if he sells land to a Jew he may forfeit his life. But the decent Arab knows that Jewish settlement and investment produce all-round benefits. The brigand on the other hand does not benefit by such investments for the simple reason that he is a foreigner to Palestine and has no stake in the country. Destruction of life and property is his sport, and theft is his only gain. These terrorize the Arab population even more than they do the Jews, simply because they desire all Arabs to join in their scheme against law and order, and against the Jews. Failing to comply, means in so many cases death. Wealthy Arabs are assessed and blackmailed, failing to pay, they are murdered. The organization of the brigand today has a skill beyond the ability of an ignorant Arab assassin. It savours of European scientific deviltry. The carefully planned attacks on public buildings, police outposts, the depositing of bombs, infernal machines and landmines in crowded markets and urban thoroughfares, and at strategic positions is not the work of the vermin-infested Arab who holds his life cheap and sells it for a few piastres. It is a work with motives, whose masters and brains may be traced to some European capital. On the whole it is part of the big scheme to retard the return of the Jews and the rebuilding of Zion, and an effort to delay the return of the Lord. It also has a motive with a view to supremacy in the Mediterranean and the conquest of the East.

—*Immanuel's Witness.*

"If thou be the Son of God, come down from the cross... He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now. Matt. 27:39-42.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is everyone that hangeth on a tree."

The lesson of the cross comes to us however, as His followers, as a spur to a more devoted and more affectionate service for Him, who suffered so much that we might have life eternal. The exhortation is beautifully given to us in Hebrews 12:3-5:—

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

"Ye have not yet resisted unto blood!" There is much comfort for us, even in the darkest hour, when we realize that no matter how tense and poignant may have been our sufferings and our trials, the truth is that we yet have not resisted unto blood. The Lord Jesus Christ did resist to the point of the shedding of His blood. Most of His followers through the ages gone by have been spared this last pressed-out drop of human agony. It may well be that as the days of this twilight zone of a tottering civilization come to a close, and the beginnings of the reign of terror, the foreshadowings of that unspeakable monster, the Anti-Christ, make their appearance, some of us who are called by His name may be sucked up into the vortex of persecution fierce and brutal, and will spill the last drop of blood as our dying testimony to our supreme confidence in His deliverance; if such events should so transpire, may God grant that we shall consider it a privilege, and like the martyrs of old, shall go into the arena of death with a song of praise on our lips and a spring of boldness in our step, and with Stephen of old, we shall be found calling upon God, and saying, "Lord, Jesus, receive my spirit!"

Shall not therefore the cross have to us a new meaning at this season when we remember His passion in that hour of agony in the garden of Gethsemane? Toplady's beautiful hymn brings us a new joy as we look at it once more:—

"In the cross of Christ I glory
Towering o'er the wrecks of time
All the light of sacred story
Gathers round its head sublime."

We have said nothing of the triumph of the cross, the sealed tomb, the rolled-away stone, the body resurrected, the joyful announcement, "I ascend unto my Father, and your Father; and to my God and your God." Lack of space prevents the further elucidation of the victory evidenced by the empty tomb. But every child of God knows this full well; for is not the living Christ dwelling bodily within us in the person of the Comforter whom He promised to send to us after He was to go away?

And now may these thoughts give us new joy and new appreciation of what the crucifixion and the resurrection really mean in God's plan of the ages, a plan wrought out of the very heart of Him who loved us and gave Himself for us. And may these thoughts unite us into a new and sacrificial bond of love and fellowship as we continue to carry the burdens that He has committed unto us in the task of gathering out speedily that remnant from among Israel that is to be saved and to become part of the Body of Christ, according to the election of grace.

Ever faithfully your fellow servant in Israel's behalf,

JOSEPH HOFFMAN COHN.

INCIDENTS IN THE WORK

Seed Sowing in Pittsburgh

By Mr. B. Given, a volunteer worker in our Pittsburgh Branch

Sunday afternoon, and we find ourselves wending our way across town and up the hill to the Jewish Mission, as though a magnet were drawing us onward; and truly it is a magnet, but one which man can not explain; John 12:32. For there is that hunger to join with kindred spirits to worship Him in prayer and praise, and one is never disappointed for there is no undue restraint in the meetings, but a freedom of the Spirit as manifested in faces and in testimonies.

The meetings are opened with a song service and to hear the children in the audience singing would quicken the dullest spirit to new zeal. Six or eight months ago these same children were so mischievous that you could not get very much out of the message. Not that they were so much meaner than other children, but child life somehow gives boisterous expression. And now, after a heart-warming Gospel message by our dear Brother Solomon, the meeting is open for testimonies. One after another stand up and testify how the Lord has saved them and given them strength to live daily for Him. And their testimonies are not something that had been taught them by their parents or the missionaries to recite as from a catechism, but they are spontaneous as the Spirit moves them.

The following Friday evening the writer was a little late getting to the Mission, and Sister Solomon informed me that Brother Solomon was out of town, and would I lead the meetings? Well, I would; and feeling my utter dependence upon Him, we had a few songs, then each one was furnished with a Bible and we began reading and commenting on the Word as we read it. I dare say you could not have had more rapt attention if you had taken them to the best (?) moving picture in the city. And we were reading from God's Word at the seventh of Acts, if you please. O praise God, it is good not to be prepared sometimes, so He can show us what He can do and how well He can do it.

Dear reader, will you pray with us that God will use these young people to bring fathers, mothers, brothers and

sisters to the Messiah and send some of them out as missionaries?

A Letter and a Reply

This will make your heart ache. But it will give you a revelation, more clearly than anything we could write or say, as to at least some of the reasons it is so hard to do Gospel work among the Jews. A Christian brother in a mid-western state, whose heart has been deeply moved for Israel's salvation these many years, felt in his conscience that something should be done for the Jews of his own town by way of giving them the Gospel message. His letter explains what he tried to do, and what the reaction was:—

The thought has come to me several times in the past few weeks, why should not we of the First.....Church send out to the Jews of the city a written invitation to attend the services of our church? This past week before the prayer meeting group I spoke about this idea but did not receive any response. I intend to mention it again before this same group, and if it has not their approval, I hope to go forward on my own initiative provided I feel led of the Spirit.

If you could spare time I wish you, Brother Cohn, would give me your advice and counsel. I am only a layman without any leadership ability but I am especially interested in the evangelization of the Jews and also the Gentiles. Our congregation are a very cold people, including the pastor. We have not had a conversion in the church in years to my knowledge; excepting when the Sunshine Gospel Trio were with us sometime ago, when ten or twelve souls gave their hearts to the Lord.

We replied as follows:—

My secretary has just answered your letter for me, for she said as I was about to dictate the reply, "I feel sorry for any Jews who would attend a church like that!" And I was going to write you to say that before you should even think of inviting a Jew into your church, you should make sure that

JEWISH NOTES

Anti-Jewish demonstrations, bearing a close resemblance to those organized in Vienna when Austria was annexed, broke out in Berlin last night. They were accompanied by violence.

The official explanation of the incidents is that "thousands of Jews have recently come from Vienna to Berlin. Their attitude has been so insulting and provocative that many people have shown increasing indignation. 'To prevent worse things from happening it has been decided to take a portion of the Jews into custody. This process will last a few days more until all cafes and boarding houses have been thoroughly combed out.'"

According to a semi-official statement tonight the number of Jews arrested in police raids yesterday was 143, of whom 26 were of no nationality and 51 were foreigners with defective identity papers.

This evening groups of boys between 9 and 13 years of age, egged on by youths and adults, marched along streets in the east of Berlin, in particular the Frankfurter Allee, carrying buckets of white paint and brushes.

They went to shops pointed out to them as Jewish and daubed the windows with Stars of David. In some cases they painted rough outlines of gallows.

Crowds which I watched earlier today, though partly influenced by the general spread of the Nazis' anti-Semitic doctrines, were by no means in a demonstrative mood. The general attitude was more sympathetic than hostile to the Jewish victims.

In other parts of Berlin similar systematic attacks are being carried out. Jewish shopkeepers in the Kurfuerstendamm, the chief West End street, were ordered this morning to paint their names on the shop windows and to retain the inscriptions above the doors.

Elsewhere epithets are being painted on pavements outside Jewish shops. This is done at the dead of night, and the police ignore it.

Another proof that the demonstrations are organized and carefully timed is afforded by the fact that in the schools today the children were instructed to tell their parents that they must cease buying in Jewish shops.

The children have been encouraged to ask one another where their parents buy school clothing. Any boy or girl who admits that it comes from a Jew-

ish shop must stand in a corner for an hour.

Children are forbidden to speak or play with Jewish children, and "Hitler girls" have been ordered to denounce their parents if they enter Jewish stores.

—From the London Daily Telegraph.

* * * *

And lo! While in our western world, anti-Semites are denouncing the Jew because, they say, he is in command of the destructive forces of Bolshevism that are crawling out of the filthy blood-smear den of the Russian Bear, yet, over in Russia, the Jew is quaking in helplessness and in fear as he watches Soviet officialdom joining in the anti-Semitic procession of hate that is on the march around the earth. Within the last few months, officers of Jewish blood have been deposed from the ranks and the General Staff in control of the Russian legions. "A growing anti-Semitic campaign is being openly encouraged by Stalin and his present entourage of military advisers." The ground of no nation on earth has been more thoroughly saturated with Jewish blood than has the terrain of the Muscovite,—Dr. Louis S. Bauman, in his book, "The Time of Jacob's Trouble."

* * * *

The British government today decided to put down the Arab revolt in Palestine at any cost in an effort to save British prestige in the near east. The civil war has reached a point where even British sources admit the country is almost completely out of control.

Sir Harold MacMichael, high commissioner of Palestine, will return there this week with orders to use any means necessary to end the uprising.

The net result is expected to be that even if British prestige is saved, the idea of a Jewish state in Palestine will have to be scrapped.

—The Chicago Tribune.

* * * *

The Jewish Chronicle reports that "hardly a day passes without an average of fifty Jews being forced to swim rivers, climb mountains, crawl through thickets and across marshes to evade detection in passing the frontiers of Switzerland, Holland, Belgium, Czechoslovakia and Luxembourg. These refugees now total about 10,000, and their sheltering and feeding cost the

through September. We have suggested that he allow us to mention this to our readers, and to mention in connection with it that he will be free to respond to calls for Bible Conference work, preaching services, throughout these summer months. In the middle of August he is to give us one week in Winona Lake, Indiana, for our own Bible Conference.

We strongly urge any pastor or any group of the Lord's people who may be desirous of having a sound and thoroughly scriptural presentation of Bible truth, including evangelism and dispensational teaching, to contact Dr. Feinberg and arrange with him for a visit of a few days or a few weeks. This is the young man who took Winona Lake by storm last summer when we had him with us for the first time. The Lord has been using him mightily in his preaching and evangelistic work, and you can do your people no greater favor or kindness than to invite Dr. Feinberg for a series of meetings. His plan would be to take his wife and baby with him, in his automobile and to travel from appointment to appointment.

Dr. Feinberg found the Lord Jesus Christ through the ministry of our Pittsburgh missionary, Rev. John Solomon, and through this mission he was given his education, and is now looked up to as one of the coming young men in the Lord's work. Financially Dr. Feinberg makes no arrogant stipulations; he expects of course the expenses to be paid, and then whatever the Lord leads the friends to give by way of an offering to him and to his family. You may address him as follows:—

Dr. Charles Lee Feinberg,
c/o Dallas Theological Seminary,
3909 Swiss Avenue,
Dallas, Texas

To Our California Friends

We need your help. Very few of the Lord's people in California seem to be aware of the fact that the American Board of Missions to the Jews has a most flourishing and blessed ministry by way of a Branch Mission Station to the Jews in Los Angeles, located at 2005 Brooklyn Avenue, in the Boyle Heights Section of the city. This Branch is in the charge of Rev. Elias Zimmerman and his good wife, who are continually burdened and busied with the abundant labors of this Mission. Assisting Mr. and Mrs. Zimmerman is Mr. Elmer S. Davidson, also a Jewish Christian brother.

An important part of the work of both these brethren is to reach out in other parts of California, through the churches, in a combined ministry of enlightenment to the Christian people concerning the needs of the Jewish work, and also a Gospel testimony to the Jews in these cities and towns.

Can you not secure an opening in some of the churches in your own town, for Mr. Davidson or Mr. Zimmerman to speak? They are available for such meetings at any time, either in the churches, or before any gathering of the Lord's people, perhaps in some Christian home. The financial terms are very moderate, as the only guarantee expected would be the actual expenses, and of course if the opportunity were given for the audience to make a free will offering for the work, that would be a welcome help. Will you not make this need a matter of prayer, and then see if the Lord will not lead you to take some action that will result in the invitations being given to these brethren to arrange for meetings in your home town? You may write directly at any time to Rev. Elias Zimmerman, 2005 Brooklyn Avenue, Los Angeles, California.

in the Church the members have a wholehearted and scriptural love for the Jew; and you should make sure that the pastor himself loves the Jews and will preach sermons along the lines that will interest the Jews, such as the return of the Jews to Palestine, the keeping of God's covenant with Abraham and Isaac and Jacob, the necessity for the Jews' accepting the Lord Jesus Christ as Saviour.

Lacking these necessary backgrounds, it would be a mistake to invite the Jews to your Church. All you can hope to do is to go yourself to the Jewish stores and homes in your city and distribute copies of "The Shepherd of Israel" and express to the Jews your own personal love and deep interest in their spiritual welfare.

It hurts me to have to write you a letter like this, but I must be honest with you, and nothing is gained by ignoring the facts.

Five Men Baptized

By MR. E. S. DAVIDSON

Come, let us see what the Lord has done, and "Praise him for his mighty acts; praise him according to his excellent greatness." Sunday, December 11, 1938, was a great day for the Los Angeles branch of Beth Sar Shalom, when we gathered in a friendly church, to witness the baptism of five of our recent converts. What a sight to behold, as the five Israelites from orthodox homes, all men young in years, except one, and he young in spirit, stood in the water to give their public testimony that they have found Him of whom Moses and the prophets spake, that they have confessed their sins to Him, and these sins are now all washed away, that they of themselves can do nothing, they are new creatures, born again in newness of life. Thus standing in the water, just before each one went under, he gave his personal testimony, and these are some of the words. "I have eyes but I saw not, I have ears but heard not, now I see and can hear." "Jesus Christ has put a rock, a real foundation under me so that I can stand." "This is the happiest day of my life, that I can witness for my Lord."

We then gathered at the Mission where Gentile Christians, lovers of God's Ancient People, had prepared dinner. May I say here, that some of these lovers of the Jews (and how they do love them) are Germans. Yes, a real born-again German does love the Jews. What sweet fellowship we did have as we partook of the food.

After the dinner we had another feast, a spiritual feast, when we fulfilled another command of the Lord. We sang spiritual songs and gave praise and prayer to God Almighty, and Brother Zimmerman explained the Lord's supper. Then for the first time, these new-born Christians remembered Him, until He come again.

HOW CHRIST TRANSFORMS LIVES

Let us glance over these five men and whence they come, that we might see how far reaching this work is. The first one's home is in San Francisco; the second one is from Denver; the third comes from Chicago; the fourth from New Orleans; and the fifth comes from Philadelphia. The youngest was a communist and had been coming to the mission for two years, now he wants to go to school to study that he might be a missionary to Jew and Gentile.

The boys that come to the mission night after night, to hear and ask questions about the Messiah of Israel, the Lord Jesus Christ, then go to the library to study and to fortify their position by finding evidence to disprove that Jesus is the Messiah. Yes, they even say to Mr. Zimmerman, "We will get you yet"; they mean they will disprove his teaching of the Messiah. But that is a healthy sign. They are thinking; but in their search to disprove, they find the truth. It is not just raising their hand and saying, "I believe." They know, they have come under the Spirit of God as it is in Christ Jesus. Words cannot express, but if you could come and see with your own eyes and hear with your ears, you too would rejoice with us. But with these simple words we try as best we can to share this great joy with you.

We ask your prayers that many more Jews may be led to our Los Angeles Branch, that the bread of life may be broken unto them and that they too, may find the Messiah of

whom Moses and the prophets spake and did write.

**From the Bulletin of the Church of the
Open Door, Los Angeles, Calif.;
December 18, 1938**

Those of us who witnessed the baptismal service last Lord's Day were greatly impressed by this sight. First there were a number of dear children who were expressing their childlike faith in a risen Saviour by identifying themselves with Him in baptism. Then there were a number of Hebrew converts who had recently come to know the Lord Jesus Christ as their long promised Messiah, and their own personal Saviour. Our hearts were much blessed as each one of these men in turn said a few words relative to the great joy that had come into his heart when Christ entered. Then there were a number of adults, and one complete family that were immersed together. What a picture of the future glorious state when children and adults, Jews and Gentiles all ascribe praise and honor to the Lord Jesus Christ!

We do thank God for our beloved Brother Elias Zimmerman, Superintendent of the Beth Shalom Mission, 2005 Brooklyn Avenue, (Los Angeles Branch of the American Board of Missions to the Jews, of Brooklyn, N. Y.), and for the splendid work that he is doing among his own people. And we earnestly beseech our people to remember this work, as well as the work Brother Daniel Rose is doing in our own church, before the throne of grace, as you pray for Israel.

We Baptize Two in Warsaw

By MOSES H. GITLIN

Despite all the difficulties we had to go through this year in our work, the Lord was pleased to give us the joy of having two of our converts baptized. And although because of those difficulties I could not administer the baptism myself, I rejoice none the less about it.

The first convert is Mr. Jonah M. 24 years of age. He is the son of a "shoichet" (Orthodox Butcher), a teacher of modern Hebrew, and well learned in Judaism. He was

sent to us by Mr. S. B. Miller, a spiritual child of ours, who is in charge of the British Jews' Society work in Krakow. We received Jonah into our home and instructed him in the way of the Lord. He soon became convinced of the truth, and manifested remorse over sin. After 3 months' stay with us, conditions changed, and we could no longer keep him. I then arranged for him to go to a Russian pastor for further training. After that we helped him to return to Krakow, where he found work, and attended and helped in the mission. He was finally baptized there. Considering our mission as his spiritual home he came back to Warsaw. He is making a living by giving lessons in Hebrew. He is a great help to us in our mission work, especially at our Hebrew meetings. From time to time he helps also at the other meetings, thus training himself for spiritual work. We are quite hopeful that by the grace of God he will some day make a good missionary.

SAMPLES CATHOLICISM

The second convert is Mr. Henry H. He is about 43. He is a baker by trade. His features are those of an Aryan. He came into contact with Roman Catholicism, which however, did not satisfy him. Finally he learned to know about Hebrew Christians. He came to one of the missions to the Jews of Warsaw, which mission later directed him to us. He became a regular attendant of our meetings and often came also to study the New Testament. We often dealt with him. He later on brought to us his son, then his wife, and finally all his children. He was then out of work, so we helped him a few times with little sums and then helped him with one month's rent. One of the Jewish missions helped me to find a job for him at an ice cream company, and I guaranteed there for him. Later on he found work at a large bakery shop, and there again I gave the firm my personal guarantee for him. He asked for baptism some time ago but we thought it well to learn to know him better first. He finally appealed to our Polish Baptist Church for baptism. It so happened that the day before his final examination for baptism, his wife died. For certain reasons the baptism could not be post-

poned, and so he was baptized the next day while his wife's body was lying in the dead chamber of the hospital. Our brother is liked by the Polish congregation. He is seeking to bring his children to the Lord. His older son who is now in the military service manifests signs of interest in the Gospel.

We shall appreciate the prayers for these two young souls that they may prove faithful and go on to know their Saviour better, and to make Him known.

Invitation

The World's Fair will soon be open in Flushing, Long Island. This site is perhaps seven or eight miles from our Mission building. We suppose, unless war cancels all present plans for the Fair, that many of our friends will be visiting New York during the next seven or eight months. May we extend this invitation to have you visit the Mission? We are well located on the various transit lines, but will you please follow just one instruction? That is, before you start out from your stopping place, to visit us, please telephone, and our telephone operator will give you detailed information, how to reach us by the shortest and simplest route, from wherever you may happen to be at the time. Do not ask your hotel clerk, nor even a policeman; for these overburdened individuals, particularly if they are in Manhattan, have not the least idea of locations in Brooklyn and they have sent our friends adithering and atottering all over Brooklyn, until they reached us, sometimes two or three hours later, almost in a state of collapse. Telephone us first, and we will tell you exactly how to come, so that you cannot get lost. The way is simple, but someone has to tell you.

The principal activities here at the headquarters building are as follows:

Gospel preaching service, the one which is possibly the most largely attended of all the week, is held on Friday night at eight o'clock. The singing is in English, but the preaching is largely in Yiddish.

The next important service is on Sunday night at eight o'clock, which

is largely a testimony meeting, when our own converts have the predominance. The testimonies are given both in English and in Yiddish, and the singing is all in English.

Then there is the meeting for young people on Tuesday night, in charge of Miss Dorothy Rose. This is a more recent development of the work and is giving us a great deal of joy and encouragement. This service is entirely in English, and you will meet Jewish Christian young men and young women whose growth in the spiritual life will be an inspiration to you.

The principal afternoon meeting of the week is on Wednesday at three o'clock, when we have our Mothers' meeting. This is in charge of Miss Sussdorff, and is a unique feature of Jewish work both in America and in Europe.

During the summer weeks, beginning usually the first Monday after the fourth of July, we conduct the Daily Vacation Bible School. The sessions begin at 9 o'clock in the morning and carry through until noon, daily except Saturday and Sunday. You would be delighted, we are sure, to see this phase of the work, which is unique, because it is one of the few Vacation Bible Schools in which the Lord Jesus Christ is lifted up as the only Saviour of mankind, and this is done without compromise or evasion of any kind.

Then of course the mission offices are open every day from nine until five, and you will be always welcome to come in, browse around, make yourself at home, meet the workers, and become familiar with the work and its wide ramifications. Many a dear child of God has come to visit us, and then gone away with the statement, "The half was never told me." So we say again, welcome, and drop in on us at any time.

**Dr. Charles Feinberg's
Summer Plans**

Our beloved brother, Professor Charles Lee Feinberg, of the Dallas Theological Seminary, has his vacation from the early part of May