

THE CHOSEN PEOPLE

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



JOSEPH HOFFMAN COHN, *Editor*
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Salutation

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

Dearly beloved friends:—

"It shall be said of Jacob and of Israel, what hath God wrought!" Num-
bers 23:23.

The exhilaration of the now historic New York Congress on Prophecy still lingers. Its abiding inspiration seems to dominate and motivate our every thought and action, so that we are encouraged and impelled to undertake even greater ventures for Him Who has ever been our Guide and Shepherd. Who knows what further privileges He will bestow upon us in the strategic and crucial days ahead? Ours it is, in all humility and faithfulness, to be the instruments in His hands for the carrying out of His eternal purposes, until the divine pattern of His weaving shall be accomplished, and we shall know even as we are known. One thing we know, and that is that He has told us, "Occupy till I come", and this we shall, please God, continue to do until, in His good time, His purposes in us shall have been fulfilled, and we shall hear the welcome verdict, "Well done, thou good and faithful servant."

But, as in all militant campaigns, there must, every so often, be a lull. And we now set aside for the moment, the hustle and bustle of the Congress aftermath activities. The Book to contain the reports and addresses of the Congress is now in the making, and that takes time. We hope to announce its completion next month, and then we must set to work on the task of utilizing this implement for a nation-wide and world-wide testimony of the vital truths so desperately needed in this crucial hour of our world's convulsion.

AGAIN THE BASIC INCULCATION

But now it is again January, and we turn our minds to the immediate affairs of the Mission,—its many world wide activities, its far flung interests, its obligations of implicit Gospel testimony, its privileges of ministry to the saints. For a good many years past our faithful friends have come to look to this January issue of The Chosen People for a fresh message of inspiration having to do especially with God's divinely ordained principle governing world wide missionary witnessing, "To the Jew First." Nothing needs to be said to the devoted army of believers who have cast in their lot with us these many years, who have entered with us into every experience in which our Lord has led us; they need no convincing, they have been convinced a long time ago that the

only Scriptural method that God ever revealed to His Church for preaching the Gospel to the nations of the world, is "To the Jew First." That method has never been changed by God. And our friends have had this conviction burned deep in their hearts by the Holy Spirit; indeed such a conviction must come directly from the Holy Spirit's leading; because the natural heart, as witness what is going on in the world today, is filled with hatred for the Jew. And so these many friends have underpinned our labors, they have shed many a tear both of joy and of sorrow when they have read of the marvelous doings of God in our midst, of the persecutions, and of the miraculous victories achieved.

But even these friends love to have once in a while a little prodding or a little reinforcing to give them encouragement and inspiration as they go on, pilgrims together with us, ever forward on the road to the heavenly Jerusalem. And so we come now to a present day consideration of this missionary problem. I had thought to prepare for our readers a carefully reasoned out presentation of further Scripture teaching on this basic doctrine, but recent events in the world of nations, and their blood curdling cruelties against Jews, have rather abruptly and sharply brought into focus another angle of the problem which might be highly desirable that our friends should examine. The approach in the present instance will be of a negative character, showing what has been the result of not obeying God's declared purposes with regard to Israel. You remember the poet's phrasing, "Of all sad words of tongue or pen, the saddest are these, it might have been." And then the Lord Jesus Christ voiced once perhaps the most tragic of all statements in the Holy Scriptures, when He told Israel, "If thou hadst known . . . the things which belong unto thy peace!" Luke 19:42.

A few days ago there appeared a startling advertisement occupying a full half page of the New York Times. It proved to be an appeal addressed "to the conscience of America." It was signed by the world famous Holland Jew, Pierre Van Passen. The advertisement began with a quotation of the first verse of that most beautiful of all passages in the Word of God, the 23rd Psalm, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me besides the still waters." Then followed the most poignant and heartbreaking indictment of world civilization and American Christianity that ever our eyes have beheld. We quote apart of the advertisement that you may get an inkling of what this Dutch Jew is driving at; it is the pathetic unveiling of the heart of a disillusioned Jew. If the reading of these lines should bring you to your knees in more abundant prayer for Israel than ever before in all of your Christian life, then our reprinting it in these columns will not have been in vain. The italics are ours:

In that hallowed hour on Thanksgiving Day when President Roosevelt recited those words from the 23rd Psalm to the nation, seven thousand children of the people who first sang that Psalm were led out of the ghetto of Warsaw to be slaughtered.

The day before and the day before that, the day thereafter and the day after that the same harrowing thing occurred: more thousands of Jews were massacred. For Hitler is not merely boasting that the Europe he has conquered will be made *Judenrein*, he is feverishly at work translating into reality his threats to exterminate the Jewish people root and branch wherever they may be found.

To the Jew of Europe the green pastures have become a big ditch which he is forced to dig with his own hands before falling into

it riddled by volleys of shots from the Gestapo's execution squads. The still waters are pools, nay, a rising river of blood . . .

Day in, day out, the torment goes on. The details of the massacres are almost too hideous to be put into words. They are appalling. Nothing so bestially cruel has been recorded in the annals of history.

Air bubbles are injected into the veins of tens of thousands of Jews, resulting in agonizing death in a short time. . . . Men, women, and children are pressed into airtight chambers where they are choked to death en masse with poison gas. . . . Elsewhere, as in Vilna, Jews are herded into disused slaughterhouses and done to death by electric currents that pass through the specially installed metal flooring on which they stand. Jewish mothers have been compelled to look on as German soldiers played football with babes and newly born infants . . .

Did Dante in his awful vision see anything as gruesome in hell?

Every day our State Department's figures reveal a larger number of Jews is slain than the British people lost in the entire year 1940, the worst year of the air blitz. The Jews have nearly two million victims to mourn, and each hour the mountain of their martyred dead rises to still ghastlier heights . . .

When, a quarter century ago, the Armenian people were subjected to systematic spoliation and murder, the Christian world cried out its indignation and protest. When the streamlined barbarians of our day leveled Rotterdam to the ground and buried 30,000 Netherlanders under the ruins, humanity's heart stood still and sickened. When they burned Lidice, a cry of horror went up from the civilized world.

The Jew has seen a hundred Rotterdams. He has witnessed and experienced the horrors of a thousand Lidices. Every step he takes in Europe is stained with his own blood. Yet, no action was undertaken to stop this ruthless process of annihilation. There has not been an official word of protest or indignation in America following the State Department's recent harrowing revelations — not a word of rebuke or disgust, of shame or warning.

Hardly a word from the Christian churches! Not a word from governmental authorities! Not an adequate word from the moulders of public opinion in the press and on the radio! Not a word from the intellectuals, the guardians of civilization!

That silence, sinister in its implications, has now lengthened into weeks. And Jews are still being slaughtered.

Are we so callous or so inured to calamity and horror that we cannot take notice of an old people's anguish or hear the death-rattle in the throats of millions of human beings?

Are the United Nations so weak, or so cowed and intimidated by Hitler's bloody face, that they do not even dare to talk back?

Dr. Goebbels, the Nazi Minister of Popular Enlightenment, wrote not long ago in his weekly newspaper *Das Reich*: "If the day should ever come when we (Nazis) must go, if some day we are compelled to leave the scene of history, we will slam the door so hard that the universe will shake and mankind will stand back in stupefaction!"

Now, having seen the writing on the wall in the unbroken fighting spirit of the Red Army and in America's ability to wage offensive war on both sides of the world simultaneously, the butchers of Berlin have begun to slam the door. They have started to do to the Jewish people that fiendish thing which is to cause the human race to reel back aghast, just as every act of barbarism and every piece of inhumanity they ever perpetrated was first tried out on the Jews.

What the Nazis are doing to the Jewish people today is a foreshadowing, a foretaste of what is in store for all the peoples in the occupied

countries. It is the beginning of a program of terror and horror that is ultimately to be applied to Poles and Czechs, to Dutchmen and Yugoslavs, Greeks and Frenchmen.

At the time when the Nazis came to power and singled out the Jews for their first attacks, *the democracies stood aside, invoking the political doctrine that there must be no interference in or notice taken of the purely internal affairs of a foreign state.* Moral considerations had to make way for the rules of the imperialist game of blood and guile when great nations like the Czechs and the Austrians were to be handed over to the sadists of the Reich. We distrusted reports about the inhuman treatment meted out to Jews in the murder camps of Dachau and Oranienburg. We shrugged our shoulders as if it was no concern of ours what Streicher and Himmler did to a few thousand German citizens of the Jewish faith.

We were yet to learn, at an immense cost in tears and blood, that humanity is one, even as God is One, and that the martyred Jews were merely the forerunners on the road of sorrows of Poles and Albanians, of Czechs and Norwegians—and of American mothers and fathers.

We were yet to learn that the anti-Semitic justification of the Hitlerite attitude to the Jews was but a trick to lull the Christian nations to sleep, to divide the democracies, to obscure the issues at stake, to befuddle people's minds in order that they might fall victim the easier to the Nazi plans of world conquest.

To be silent in this hour when thousands of unarmed, innocent Jewish human beings are murdered each day is not only a betrayal of elementary human solidarity, it is tantamount to giving the blood-thirsty Gestapo carte blanche to continue and speed its ghastly program of extermination.

To be silent is to help Hitler carry out his program of killing off one people today—another people, perhaps the Poles, tomorrow, and the Czechs and Yugoslavs the day after tomorrow, when the American Army proceeds to the offensive against the European continent, and Hitler, in desperation and fury, will seek to remove the danger of uprisings in his back.

Our present silence is growing audible in Berlin. For us to say that we will do our best to find a solution for the Jewish question after the war is a mockery, and only evokes laughter in hell. At the present rate of killing, there will be no Jewish question left to solve . . .

Let America speak out!

The immediate purpose of the advertisement was to crystalize sentiment to persuade Great Britain to allow the Jews to form a separate Jewish Army in Palestine. We are not here endorsing such a proposal, nor is this the time or place to discuss the merits of the idea. Personally we find ourselves out of sympathy with the plan, but that is not the purpose for which we reprint the stirring advertisement. We see, and we hope our friends likewise will see with us, a mighty and a transcendental force in this powerful indictment, and one which leads directly down the road to the thing that we have been talking about not only in the beginning of this letter, but for the 48 years of our existence. It is the inevitable but evil result of disobeying God's fundamental command with regard to the Jew, a disobedience in which the nations as such and the organization called Christendom as such, have both proven inexcusably guilty.

NIEMOLLER'S TERRIBLE MISTAKE

"Hardly a word from the Christian Churches!" What a scar such a charge must make upon the sensitive conscience of the real child of God within the organization of Christendom! Can you see once more the poor bleeding victim who had been stripped of all his possessions, and was lying wounded, half

dead? The priest came that way, but when he saw him he passed by on the other side. Likewise a Levite came and looked on him, and passed by on the other side. And then came deliverance at the hands of a Samaritan, who had compassion on him.

What has the Church been doing? While Israel has lain bleeding and over two million Jews have been slaughtered in Poland alone by the wicked hands of the Nazis, the Church of Christ is busy "reconstructing the social order", and some of their misguided leaders are running up and down the country holding conferences to discuss what kind of a peace they are going to make with Germany! And forever over the doorway of time God has laid down the order to the Church, "To the Jew first!" What a terrible accounting some of these leaders will have to give in that day of judgment! Just look a moment at what happened in Germany: Niemoller, representing, at least in symbol, the Christian testimony of Germany, actually played along with Hitler during the first four years of the Jew-hating campaign of the Nazis; he did it of course in all innocence, and he says now that he thought that the Nazi hate for the Jew was only a passing fancy, and would stop as soon as Hitler was sure of his power. But poor Niemoller woke up four years too late, to find that the fangs of the demon serpent of Jew-hate had reached down into his own church and was destroying its very vitals until now there is no church in Germany! If Niemoller and the Christian church in Germany had stood steadfast upon the rock foundation which God gave 2000 years ago, "To the Jew first", they could have defied Hitler, they could have told him to keep out of the churches, to leave the Jew alone; in that hour the church was strong enough in Germany to have wrung Hitler's neck. But no, the church was lulled into a false sense of security, and before she knew it, Hitler's bestial foot was upon her neck; and all because the Church failed to obey the instruction "To the Jew first."

NATIONS EQUALLY GUILTY

"The democracies turned aside!" This indictment is reminiscent of God's bitter denunciation against Edom, in Obadiah:—"In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces . . . *thou wast as one of them!*" And so these world nations have proven false to their trust. Among all nations, God has scattered the Jews, and by doing that He has definitely created a trust for which these Gentile nations must give an account. It is Israel whom God has cast upon the seas of the world nations, and Israel is the testing ground of these nations. True, God has been displeased with Israel and God has been punishing Israel for these 2000 years, but that was not the business of the Nations. Just read again the incisive indictment that God gives on this point, Zech. 1:15, "I am very sore displeased with the nations that are at ease; for I was but a little displeased (with Israel) and they (the nations) helped forward the affliction!"

We like to idealize our wars; in fact it is only by idealizing them that we can gain national morale and national acclaim. That is the function of all propaganda machinery of Government. But such idealizing should rather be called rationalizing, because it is a noteworthy historic fact that no nation goes to war for an ideal, or for a humanitarian principle. We go to war because we have been attacked and we must preserve our national existence; we go to war for aggrandizement, for territory, for greed; but after the war has started then we fall back upon some ideology so as to give our people the enthusiasm needed to keep up the morale for winning the war. We mention

this because we want to stress the everlasting fact that no nation goes to war for humanity's sake; otherwise we are face to face with a devastating contradiction;—if Great Britain and America and France ten years ago, when first the demoniacal hand of Hitler fell with such a thud upon a helpless body of Jews, and they were being slaughtered and treated in such ways as to make civilized brains reel and shudder, if in that hour, only these three nations of the world, Britain, France and America, would have united and told Hitler, "This butchery and savagery against the Jews in your country must stop! If not, we will invade your country and blow you to pieces!" If these countries had done that, it is one of the surest things that there would now be no world war and no Hitler; for what was true of the Church in Germany, was also true of these world nations. For, in the very infancy of Hitler's rise to brute power, these world nations had the ability to stop him on 24 hours' notice! But no, what did they care? A few thousand Jews to be butchered, more or less, made no dent on their conscience; after all it was "an internal affair of the German government." And so the conscience was lulled to sleep, and today the nations have Hitler. All because they failed to stand by the Jews in the hour of anguish.

HOW LONG SHALL WE REMAIN BLIND?

Need anything more be said? Will any sane reader question the conclusions and the indictments that we have now perforce had to make in these columns? Are there still those among Christian people who are callous enough to deny to the Jew his God-given place in the missionary program of the Church? Can you not see more clearly than ever before the eternal and infinite wisdom of God in having laid down this principle for the church to follow? We are well aware that many well intentioned Christian people, both pastors and laymen, fight bitterly when they hear us present the claims of God with regard to Israel; one such pastor was quite vociferous in talking with me not long ago about this matter. "I differ with you radically," he told me, "in your claims about the Gospel being given to the Jew first. I believe it is for everybody in equal order, and that the Jew has no prior place, but should be given the Gospel the same as everybody else." He seemed to be holding his temper with great difficulty, and I sensed beneath the surface an almost implacable resentment against this established teaching of God's Book. So when he was finished I said to him, "Very well, supposing for a moment that we assume that your position is correct, may I ask how much money your church gave this year for Jewish missions? You have just told me that you think the Jew should have the Gospel just the same as other people, and now I want to know how much you gave for Jewish Missions this year; did you give to the Jewish work just as you did to other Missions?" His face got red, and he was silent; I pressed the question however, and finally he had to admit that his church had not given a single dollar for the cause of evangelizing the Jews! And so, the cat was out of the bag, and I trust he saw to his own shame what the consequences are when one starts out to deny God's Word and to say that the Jew is to have the Gospel like anybody else. We have discovered so many times that such a claim is only an evasion, and results almost invariably in the Jew receiving nothing from the church. Is this not also another powerful explanation why God gave the commandment, "To the Jew first"?

THE LORD'S TREASURY IS OPEN

And so with this sad background, we do once more what we have done these many years past in January; we open the books of our Treasury for a

new year, and we say to our beloved people, "The treasury is open, the Lord invites you to make such an outpouring of your gifts in this the first month of the year, and thus literally to the Jew first, as you never have done before." This is the hour of challenge, this is the hour when on every side the Jew is suffering such anguish as never known before in history; even your own Jewish Mission would be extinguished to-morrow if only the enemies of the Jews had their way. Our friends have known this for many years, and they have always answered the challenge by laying down sacrificially such heroic gifts that the enemies have marvelled and have been stunned to see how this Mission has plowed through the waves of distress and persecution, with God on the bridge deck; and He will remain as our Pilot, until in that last blessed day He shall bring us to that haven which is the desire of all those that go down to the sea in ships. The promise is, "So he bringeth them unto their desired haven." Psalm 107:30.

Somehow we hope and believe that we shall have the largest January, financially, in our history; for it has become increasingly the blessed custom of our people to set aside their gifts until the month of January, and then to release them for the Lord's work in our hands. You will rejoice to know that we are closing the year 1942 as the greatest year since first my dear father opened the little store in one of the thoroughfares of that section of Brooklyn known as Brownsville. Our own hearts have been not only astonished, but cheered and encouraged to go on with ever larger ventures for Him; because, behind us have been the cheers, the prayers, the tears of those whom we have learned to call our friends, beloved friends, and true friends.

And now may the New Year bring to each one of our readers a peace and quiet such as the world cannot give, in the midst of its own din; above all, we have the blessed assurance, "Behold I come quickly," and from the depths of our hearts we voice the response that came from the burdened heart of the seer of Patmos, "Even so, come Lord Jesus!"

Ever faithfully yours in Israel's behalf,

J. Hoffman Cohn

P.S. Strangely enough, just as it was last year, I laid down my pen as I finished these lines, and again it is December 17th. Five years ago my sainted father laid down his armour and went on to the Better Land to receive that crown which was laid up for Him for eternity. What tremendous changes have come since then, both in the world and in the work of your Mission! How it must rejoice his heart to behold from his place with the Lord the marvelous multiplying of the work to which his life was consecrated. To him doubtless has come the better understanding of that truth which the Lord Jesus Christ enunciated as He Himself faced the climacteric hour of His work, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24. And so the harvest of this Mission continues to be abundant because there was one who laid down his life, the corn of wheat that fell into the ground. And so we pay once more loving tribute to a valiant hero of the faith, who fought a good fight, and left a goodly heritage.

Incidents In The Work

FROM OUR MISSIONARY IN LONDON

Dear Brother Cohn:

The Lord is very good to me, I do experience the truth of His promise, "He giveth power to the faint, and to them that have no might He increaseth strength." When I come home from work sometimes weary and sad because people do reject the love of God, and my home is empty and so quiet, then suddenly I remember "He giveth . . ." For 30 years my dear husband and I shared troubles and joy, and now I have to carry them alone; it is hard but—"He giveth." I have so many friends who pray for me and for your Mission and for the Jews, that, too, encourages me.

Docking Shortage in Britain

The tracts you have sent me are very good and helpful. When they arrived I was asked by the Board of Trade, "why haven't I told them when I ordered to send them to me?" So I answered, "I did not order them, but my Director in America did it for me; he knows what can help to draw the attention of the Jewish people to Christ their Messiah," and the Lord graciously preserved them, now I am longing to distribute them as soon as possible. What a joy it was when I got my parcel; and how abundantly the Lord blessed the distribution! I met an elderly Jew in the street and offered him the tract "Was Abraham a Jew?" in Yiddish. He looked at it and said, "What a silly question, of course Abraham was a Jew, he was born a Jew!" I said, "I feel so sad that you, a Jew, do not know your Bible; Abraham was not born a Jew but became a child of God by faith."—"You are telling me!" he said, "Abraham was born a Jew, but became a real Jew on the eighth day after his birth; soon you will be telling me that Haman was a Jew and Mordecai a Goi! (Gentile)." I replied to him, "I will soon show you what a fine Jew you are; you do not know your Bible." I took my Bible from my bag and showed him how old Abraham was when he became a real Jew. He looked at the

verses again and again, and finally said, "Well, I can see that I am wrong; I knew the Bible better when I was a young man; now I have to confess I do not know it, and I envy you. I thank you for the tract, and, God bless you."

I have so many good conversations with Jews in the streets. I have in recent weeks distributed 315 tracts, 2 New Testaments in Hebrew and 2 German Bibles to my new friends, refugees. The 50 New Testaments (Dr. Einspruch's translation) have not arrived, my Jewish friends wait so anxiously for them. What a pity if they are lost.

The Bible-Class with Mr. and Mrs. Rad was very interesting; all the refugee friends love Mr. R. very much: Saturday 11th we have the next one.

My prayers always are that the Lord may bless you abundantly for your Christian kindness.

Yours sincerely,

MARIE AWERBUCH.

"BEFORE THEY CALL"

Our Latest Letter From Haifa, Palestine

My very dear Brother Cohn:—

In Phil. 2:20 we read, "I have no man likeminded, who will naturally care," and I had just quoted this statement in a cable written out to you with my appeal for further help, when at the Post-Box I found a credit-note from Barclays Bank amounting to \$500.00, which has come to hand by your transfer through Montreal.

I was overwhelmed, realizing how our precious Lord has once more foreseen our needs and used you in precise time to be His angel of mercy. Glory to God, and deep gratitude unto you and your generous supporters. Words cannot express the amount of relief that I am thus enabled to render.

Conditions here are greatly affected by the war—most of my young men are in the Army or engaged in work for the war-effort; it is the older folks who now need more attention and sup-

port and, of course, wives and children, who must be provided to a greater extent since the men are away.

Now that winter will soon be at our doors, many problems are to be solved as we have to deal with various restrictions and difficulties which result from war conditions. I do not know what the future will bring.

I do hope that you are keeping well and that the strain of your great work and responsibilities is not too much for your delicate constitution—did not Christ Himself bade His disciples "come ye aside and rest awhile?" Did you take at least a short time furlough during this summer?

Please let me hear of you as soon as possible, and accept again with my warmest thanks for your mindfulness; my heartfelt wishes for a blessed Christmas season; much fruit and prosperity by your labours!

Yours in His love to serve,

F. J. PLOTKE.

A LETTER AND A REPLY

The Gospel of Matthew translation which the Lord enabled us to publish last fall for distribution among the Jewish boys in the army, is giving a good account of itself, and God is honoring richly this timely and strategic testimony. From all over the country chaplains keep writing us asking for additional copies, and telling us how the Jewish boys eagerly plead for them. Only the Lord knows how many a Jewish boy may have found the Lord Jesus Christ as Saviour in a lonely and desperate hour on the field of battle.

To us came a letter direct the other day from a Jewish boy who adjured us not to divulge his name, nor to make any attempt to reach him personally. We have respected his wishes and shown him that we are worthy of his confidence. We think that our friends will like to read the letter and perhaps also to see our reply: So here are both:—

The Letter

Gentlemen:

Have just obtained and read your booklet, "The Good News According to Matthew," and am interested to learn more. If you have any other pamphlets that cite references from the

old Testament, please forward them to me, especially if these citations and excerpts are in the original Hebrew.

My purpose is to examine such citations and references in order to ascertain whether they are of such general import as to be susceptible to almost any interpretation desired or whether they are really specific, and point unequivocally to the verification of the New Testament.

Thanking you in advance, I am

Yours very truly,

Private . . .

P. S. Please do not have any one contact me personally. Will pay reasonable cost of pamphlets sent to me, such costs not to exceed \$2.00 unless I am first notified and give my assent in writing for a larger sum.

Our Reply

Dear Mr. . . .:

We are very thankful to have your frank and kindly letter of September 1st and we are further thankful that you have read the little Gospel of Matthew and have become sufficiently touched and interested to want more literature. You shall have all that you wish of whatever we have available, and there will be no obligation on your part. We admire and respect your earnest desire to seek only that which is true, for we too have ever been actuated with the same desire. If God is dealing with you and bringing these things into your mind and heart at this time, it may well be that He has a work for you to do for Him, if only you will let Him, and if you will follow the light as He gives it to you, step by step.

A package is going forward to you containing a variety of literature dealing with the very questions you have brought up. Most of them are in English, some are in Yiddish, but all of them are grounded solidly and honestly upon God's Book which you and we know as the Bible.

Now I hope you will feel free to write us again and ask any questions you wish; we for our part will do everything to be of help to you, for we are anxious that you too shall have the light God has given to us. You may also feel assured that whatever you write and whenever you write, your letters will be respected as confidential and will be answered in a spirit of truthfulness and earnestness.

Now may God Himself lead you into the truth that He would have you know and we are satisfied that if He will show you the truth, no man will be able to take it from you.

You may be sure also that no one will contact you in any way; your name will be given to no one, only it will be kept in our files and nowhere else. We would be glad to send you, if you wish, an entire New Testament either in English or Yiddish or Hebrew. The Yiddish one is a new translation and is a beautiful piece

of work, if you can read Yiddish. This New Testament will open up to you the whole of the New Testament revelation which will help you so much better to understand our T NACH. We will not send it to you however until you write us and tell us which one you want.

Yours sincerely,

Our readers will know how to pray and plead with God that this Jewish boy may see and accept the Light of the knowledge of the Lord Jesus Christ.

THE AFFIRMATION NOW AVAILABLE

Gratifying and cheering has been the large response of approval of the Affirmation which appeared in the December issue of "The Chosen People." Some of the ablest Bible teachers of America have pronounced it one of the most important and strategic documents that has been put out since the

Apostolic age. It will be of special blessing and value to thousands of preachers scattered over our country whose people have been confused by many errors that have recently found their way into print. These teachings have upset and disturbed some of the Lord's children, and pastors have been hindered in their work because of these false doctrines. To such brethren this Affirmation will come as a boon, and indeed already many are writing to thank us for having come to the service of the Church in such a crucial hour.

Copies of the Affirmation of the New York Congress on Prophecy are yours for the asking; only please state specifically how many copies you wish. If you prefer to pay the actual cost of these documents, you may estimate on the basis of approximately 2¢ each, or \$15.00 a thousand. In both cases the figure takes into account the cost of postage, etc.

SUMMARY OF CONTRIBUTIONS

FROM NOVEMBER 1st TO NOVEMBER 30th, 1942

Covering Receipt Numbers A85689 to A87246; B90064 to B91871

General Fund	\$18,392.28
"The Chosen People"	305.32
"The Shepherd of Israel"	175.00
Children	8.65
Dispensary	19.00
Poor Fund	939.79
Philadelphia Branch	323.40
Pittsburgh Branch	145.00
Columbus Branch	153.30
Buffalo Branch	36.73
Los Angeles Branch	35.00
Seattle Branch	181.00
Hewes Street Account	35.00
European and Refugees	678.89
Literature Fund	187.28
Education Fund	6.00
American Translation of Yiddish New Testament.....	208.50
Congress Book	585.50
Total	\$22,416.14

Received at our Canadian Office, from November 1st to November 30th, as reported by Pastor Donald J. MacKay, Honorary Treasurer, Hamilton, Ont., covering receipt numbers 2350 to 2430

\$643.68

The Seventy Weeks of Daniel Nine

An address delivered by Dr. Harry A. Ironside at the New York Congress on Prophecy, November 5, 1942. Owing to the vital importance of this address, and the wide interest in the subject matter treated, we are setting aside our established policy of limiting these reports to a condensation of three pages.



DR. IRONSIDE

WE have in the ninth chapter of the book of Daniel the most remarkable time prophecy of the holy Scriptures. Sir Edward Denny was, I think, perhaps the first prophetic student to designate this chapter "The backbone of prophecy." He may, of course, have borrowed the term from someone else, but if so, I have never found it in anyone who wrote earlier than this particular teacher. The term is well given for if we understand the outline indicated here, we shall find that all the prophetic Scriptures fall into place without forcing them, and that so simply as to make it evident that we have here the backbone of the entire prophetic system of the Bible.

Those who have given much study to the book of Daniel will remember that the Chapter begins with some account of Daniel's personal exercises. He tells us that he had been studying the books of some of the prophets who had gone before him. He refers definitely to the book of Jeremiah for one, and probably the second book of Chronicles for another. In these books he learned that God would accomplish seventy years in the desolations of Jerusalem. It had been foretold clearly that following the destruction of the city and temple and the enslavement of God's earthly people in Babylon, a period of seventy years would elapse ere they would be restored to their own land and permitted to rebuild the temple, and eventually the city of Jerusalem itself.

Daniel had been carried away in one of the first of the campaigns against Palestine. He was, then but a youth, and now had become an old man. He

realized, therefore, that the 70-year cycle must be practically up. This stirred his heart to prayer. This in itself is most suggestive. How often people take up the study of prophecy from a purely intellectual standpoint, and yet surely there is nothing to move our hearts toward God like occupation with His marvelous purpose in regard to the coming of His own blessed Son into the world again and the setting up of His glorious Kingdom.

Daniel felt in his soul that the people were not in a fit state for restoration, and he took the place of confession before God. He himself was perhaps one of the holiest men living at that time, and yet, as he prostrates himself before the Lord, he identifies himself with the sins of his people as he cries, "I and my people have sinned." As he pours out his heart in contrition, he counts on God to work deliverance, and in answer to his prayer, a messenger is sent from the Throne of God, even Gabriel himself, the same glorious being who appeared to him on a later occasion, and who at the beginning of New Testament times was chosen to convey to the blessed virgin Mary the wondrous news that she was the destined mother of the promised Messiah.

There is something moving in the way the Spirit of God directs attention to the time when Gabriel first appeared to Daniel. We are told he "touched him about the time of the evening oblation." That is, it was the time when, if things had been right in Israel, the evening sacrifices would have been offered on the altar at Jerusalem, but that altar was cast down, the temple was in ruins. No smoke of sacrifice ascended to God from that holy place. Yet Daniel never forgot the time when the oblation should have been placed upon the altar.

Of course, that offering spoke of the sacrifice of our Lord Jesus which was

yet to take place. God Himself saw in every victim placed on Jewish altars a type of the person and work of His own beloved Son; and everything that God will yet accomplish for Israel, for the Church, and for the nations will be based upon the finished work of Calvary's Cross. Our Lord there "tasted death for every man." Actually, the last word is in the neuter in the original. Our Lord tasted death for every-thing. The blessing of the entire universe hangs upon the work which He accomplished on the Cross.

Now let us note the message or the prophecy that Gabriel brought to Daniel. We read in verses 24 to 27:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Daniel 9:24-27.)

There are a few items here which become a little clearer if we turn to other translations. For instance, in verse 25, the latter part, the Revised Version reads, "It shall be built again with street and moat, even in troublous times." Some versions read in place of "troublous times," "the narrow times." Then in verse 26, the marginal

reading seems better than the received text: "After the sixty-two weeks shall Messiah be cut off, and shall have nothing." The latter part of verse 26 is given in the Revised Version as, "Even unto the end shall be war; desolations are determined." And in verse 27, the last half of the verse reads in the Revised Version, "Upon the wing of abominations shall one come that maketh desolate." Other slight differences are found in various versions, but they need not occupy us now.

COUNTING THE SEVENTY WEEKS

Let us weigh carefully just what is here revealed. Remember in the first place, Daniel had understood by books the number of the years in which God would accomplish the desolations of Jerusalem. His prayer of confession is with that in view. God meets him by informing him through His angel that not at the expiration of seventy years, but at the close of seventy weeks will all Israel's sorrows come to an end. The word translated *week* is recognized by scholars generally as a generic term simply meaning a *seven*. It could be used for a seven of days, a seven of months, or, as is undoubtedly the case here, a seven of years, since it was of years that Daniel was thinking. Seventy weeks of years, then, would be 490 years.

Now let us observe exactly what the angel says. "Seventy sevens are determined," or cut off (that is, cut off from the entire period of time). These seventy sevens, or 490 years, are set apart in the divine reckoning for what the angel calls, "Thy people and thy holy city," that is, Daniel's people, certainly the people of the Jews, and his holy city, Jerusalem, the literal capital of the land of Palestine.

Now, what will take place at the expiration of this period of 490 years? The angel adds: "To finish the transgression and to make an end of sins and to make reconciliation (or atonement) for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most Holy." Notice carefully each of these expressions. At the end of 490 years, Israel's transgression will be finished, and an end made of their sins because their Messiah will

have made reconciliation or atonement for iniquity. The long period of Israel's sufferings under the heel of the Gentiles will be ended, and everlasting righteousness will be brought in. This refers clearly to the setting up of Messiah's Kingdom. Then the vision and prophecy will be sealed up. That is, all will be fulfilled so that vision and prophecy will no longer be needed; and last of all the most Holy will be anointed. This must refer, I believe, to the Shekinah glory returning to Israel when the people are gathered back in their own land and Jehovah's temple rebuilt. The glory has been missing ever since the destruction of Jerusalem by Nebuchadnezzar. It was not seen in the temple of Zerubbabel nor in the temple of Herod, but it will return when Israel's mourning shall be ended and, as a repentant people, they will be brought back to God. Thus far, then, the promise of verse twenty-four.

Now, if we can find out just when the 490-year period was to begin, it ought to be an easy thing to count 490 years from that point and then to ask, Have all these promises been fulfilled? The starting point is given in the next verse. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem"—let us stop there for a moment. This is clearly the time from which we are to begin to count. When did a commandment go forth to restore and to build Jerusalem? Right here there is a difference of opinion among sober teachers of prophecy. Some insist that the reference is to the commandment given in the seventh chapter of the book of Ezra, which was approximately B. C. 457; but a careful examination of that decree will make it evident that it did not really have to do with restoring and building the city of Jerusalem at all, but was rather a confirmation of the earlier decree of Cyrus to rebuild the temple and reinstitute the worship of God in Israel. It seems far more likely that the commandment referred to is actually that given in the second chapter of the book of Nehemiah. There we have in very truth a commandment to restore and build Jerusalem, and that commandment was given about B. C. 445-46.

We are not told whether the sevens of years are to be counted according

to sun time or lunar time, and for our present purpose it is not necessary that we should go into this. Sir Robert Anderson, in his masterly work, *The Coming Prince*, has taken it up in great detail, and has presented a chronological system which seems fully satisfactory, though all are not prepared to accept it. Those who are interested, may consult that work at their leisure. I shall not deal with chronology as such. I only desire to emphasize the fact that we have evidently in Nehemiah 2 the starting point for this time prophecy.

But now let us go on with the quotation of the rest of the verse. "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and three score and two weeks." Here, then, we have sixty-nine weeks, not seventy. In other words, 483, not 490. For some reason the angel separates the last week of seven years from the sixty-nine which were to run out at the coming of Messiah the Prince. And these 69 weeks are divided into two periods—seven weeks, or forty-nine years, and sixty-two weeks, or 434 years. Undoubtedly the division here is in order to prepare our minds for a further division between the sixty-ninth and the seventieth weeks. We are told, "The street shall be built again and the wall even in troublous times," or, as other translations read, "In the narrow, or the straitened times." The reference is evidently to the seven weeks as distinguished from the three score and two weeks. The former period is the narrow times, and during those forty-nine years the city of Jerusalem was rebuilt and the people gathered back to it. They were troublous times in measure, but the reference is evidently not so much to the distress in which the people were found as to the fact that the city was built in the narrow period.

SIR ROBERT ANDERSON'S
CALCULATIONS

The sixty-two weeks begin to run immediately after the expiration of the seven weeks, and we are told in verse 26: "And after three score and two weeks shall Messiah be cut off and have nothing." If Sir Robert Anderson be correct in his system of chronology, this tremendous event occurred within a literal week after the exact close of the sixty-nine weeks of years. He points out that sixty-nine years of 360 days each ran out when our Lord was welcomed into Jerusalem by the children and others who cried, "Hosannah to the King that cometh in the name of the Lord." However, we are told that Messiah would be cut off at the exact time of the expiration of the sixty-two weeks, but *after* three score and two weeks shall Messiah be cut off. This part of the prophecy has been fulfilled to the letter. "He came unto His own, but His own received Him not." He presented Himself to Israel as their promised King Messiah. They said, "We will not have this man to reign over us," and demanded that He be crucified. Pilate asked, "Shall I crucify your king?" They exclaimed, "We have no king but Caesar." And so the Messiah for whom the nation had waited so long was crucified, and following that, if we are to take the seventieth week as an immediate continuation of the period which ran out at the Cross, in seven years from the time of the Saviour's crucifixion all the promises made to Israel should have been fulfilled.

The fact is, they were not fulfilled. Israel did not recognize their Messiah. They do not know Him yet as their sin-bearer. Their transgression has not been finished. An end of sins for them has not been made. They do not know anything yet of atonement for iniquity. Everlasting righteousness has not been

brought in. Vision and prophecy have not been sealed up. The most Holy has not been anointed by the return of the Shekinah. What then? Has the prophecy failed? Has God's Word proven false? Impossible! We know that He cannot deny Himself. But it is right here we come across one of the great and important truths of the Word.

Between the sixty-ninth and the seventieth weeks we have a Great Parenthesis which has now lasted over nineteen hundred years. The seventieth week has been postponed by God Himself who changes the times and the seasons because of the transgression of the people. As I have put it elsewhere, though some have objected to the expression, the moment Messiah died on the Cross, the prophetic clock stopped. There has not been a tick upon that clock for nineteen centuries. It will not begin to go again until the entire present age has come to an end, and Israel will once more be taken up by God.

WAR AND DESOLATION
DETERMINED

Let us turn again to the prophecy and see definitely what is there predicted. After telling Daniel that Messiah would be cut off and have nothing after the conclusion of the 483-year period, we read, "And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and until the end shall be war and desolations as determined." Now what is it exactly that is here predicted? Messiah was cut off. He had nothing so far as the kingdom so long promised and expected was concerned. Shortly after His crucifixion, the Roman people came and destroyed the city and the sanctuary. We are not told just when

this would take place. Actually, it was forty years after. Also observe it is not said here that the prince should come and destroy the city. A prince is in view who is yet to play a large part in prophecy. He, however, has not appeared yet, but his people, that is the Roman people, were used as the scourge of God to punish Israel for their sins, and they destroyed Jerusalem and the temple of Jehovah.

Then we have all the present age put into three lines: "The end thereof shall be with a flood, and until the end shall be war and desolation as determined." That is, as by an overwhelming flood the people of Israel were to be destroyed by their enemies, scattered throughout the world, and until the end, that is the seventieth week, which remains unfulfilled, there shall be wars and desolations. This is exactly what our Saviour Himself tells us, as recorded in Matthew 24. "During all the present age ye shall hear of wars and rumors of wars: see that ye be not troubled, for all these things must come to pass but the end is not yet." That end is again the seventieth week.

Throughout the book of Daniel we have the expression frequently, "the time of the end." The same expression is found elsewhere in the prophetic Scriptures. The time of the end is the last seven years of the times which God has allotted to the people of the Jews, which has not yet begun to run its course.

THE GREAT BEAST TO APPEAR

When this time of waiting comes to an end, then the prince whose people have already appeared shall himself appear; that is, the great Roman leader of the last days, called in Revelation 13, the Beast because he is emphatically the embodiment of every

evil principle in all the empires of the world. When he appears, he will pretend at first to be the friend of the Jews, and we read in verse 27, "He shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," or as some read, "the desolator." Strange is it that many have supposed it was Prince Messiah Himself who was to confirm a covenant for one week, but when did He ever make such a covenant? The blood of the covenant which He shed upon the Cross is not to confirm a covenant for seven years, but it is the blood of the everlasting covenant.

In the last days when God takes Israel up again and is about to bring them into fulness of blessing, a Roman prince will arise who will make a covenant with the nation for seven years, promising them protection and liberty in religion as they return to their land. For three and one-half years he will permit this to go on, but in the midst of the week he will violate the covenant and demand that all worship to Jehovah cease, and the Antichrist will be manifested in his true character. This will result in what is known in Scripture as the time of Jacob's trouble, or the Great Tribulation, and it will go on for three and one-half years until judgment is visited upon the desolator, and God's earthly people delivered. The greater part of the book of the Revelation, in fact practically everything from chapter four to the end of chapter nineteen, has to do with events which will take place in heaven and on earth during this last unfulfilled seventieth week of Daniel. When this is seen, all is wonderful harmony, and the prophetic Scriptures are plain.

Out of the Mail Bag

As Others See Us

Dear Dr. Cohn:

I was thrilled to learn of the calling of a conference of Fundamental preachers to talk over the vital subject of Prophecy, and other subjects. I have prayed much lately that God would raise up Leaders (Shepherds) as of past days. When I read of your plan, Dr. Cohn, I felt that you had a real inspiration of the Spirit to lead in this movement such as your manifesto indicates!

God will be in your midst!

You and your co-workers are doing a great work for the Master. I often pray that you may be kept strong in body and in Spirit. I am 86 yrs. old, but should love to be present at the coming Congress. I am deaf and could not hear were I present—so hope to have a copy of the book reporting addresses made at the Congress. Enclosed please find small check for the feeding of the hungry.

Most sincerely yours "till He come."
I. W. H.

* * * *

My Beloved Brother in the Lord:

Permit me to congratulate you for your noble efforts in the New York Congress on Prophecy, November 1 to 8. I had the privilege of five days of blessedness and glory in our adorable Lord and Master, the Lord Jesus Christ. Hallelujah!

While I spoke to you but once, I saw you many times. I have been a friend of your work for years, honoring and loving your dear father. Your selection of speakers, committees, etc., etc., were excellent and highly commendable. We have ordered through you three copies of the "Congress". Let us know about when they will be ready. I intended seeing you, also writing you of the great and marvelous success. The finest I have attended, and I have been present at many the past fifty years.

We are joyful in declaring to you our belief and trust in all the Holy Scriptures. The Jews are God's Chosen People, for unto them were committed the oracles of God. We thank you and all your Hebrew Christians in your loyalty and fidelity to Him. Our Lord and Master never fails. The joy and inspiration I received at that Con-

gress lives in me as the most wonderful and glorious experience I have ever known. God bless His Chosen People, the Jews.

The writer just passed his 77th birthday anniversary, November 22nd. The writer has prayed for, respected and honored the Jews for perhaps fifty years. The check enclosed is for the most needy work you are interested in. You undoubtedly were definitely led of the Holy Spirit in your conception of the Congress. I never saw such beautiful, glorious unity, harmony and felicity spiritually.

RICHARD E. TOMLIN, M. D.

* * * *

Dear Bro. Cohn:

I regret to have to begin a letter with an apology. However, since my conscience is lashing me a bit, perhaps I had better state that I am sorry to have waited this long before writing to thank you for one of the most wonderful week's enjoyment and fellowship we have ever had.

The Congress in New York was even greater than we anticipated. We are still living within the glow and warmth of its radiation. As time passes its proportion seems to increase rather than diminish. I have attended many conventions and conferences, but never have I enjoyed such fellowship or experienced such hospitality. Mrs. Stevens and I wish to thank you for your graciousness to us. We have talked matters over and have decided that nothing was left out that was essential to make the trip and the stay in New York ideal. It was a privilege of a lifetime to meet and hold fellowship with the great Christian scholars and preachers that you were instrumental in bringing together. In addition to this, we caught a new vision as to the services being rendered by the American Board of Missions to the Jews. In behalf of Mrs. Stevens and myself, for all that you did for us, I wish to extend my sincere thanks.

Fraternally,

(REV.) CHAS. H. STEVENS, Pastor,
Salem Baptist Church, Winston-Salem, N. C., and one of the speakers on the New York Congress program.

FROM OUR BOOK ROOM

TRACTS FOR JEWS

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

By REV. LEOPOLD COHN, D.D.

To Both the Houses of Israel, Yiddish-English parallel	\$0.05
The Dialogue, Yiddish-English parallel05
What is His Name? Yiddish-English parallel05
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1. What is a Christian? By J. H. Cohn, English or Yiddish02
2. Was Abraham a Jew? By J. H. Cohn, English or Yiddish02
3. Don't Go to Jerusalem, By J. H. Cohn, English only02
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5. How Many Times Have You Been Born? By Rev. Coulson Shep- herd, English or Yiddish02
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12. Let's Hang All the Hamans! By J. H. Cohn05
13. The Meaning of the Jewish Holy Days, English only10
14. Behold, the Virgin, By Leopold Cohn, English only05

These tracts are available to friends of Israel at prices close to, or even below, printing costs. We would gladly, as the Lord would enable us, send unlimited supplies free of all charge, were it not that we wish to avoid waste in unwise distribution.

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

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

Dear Friends:

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.....

Address.....

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

OUR FAR FLUNG BATTLE LINE

(1 Cor. 14:8)

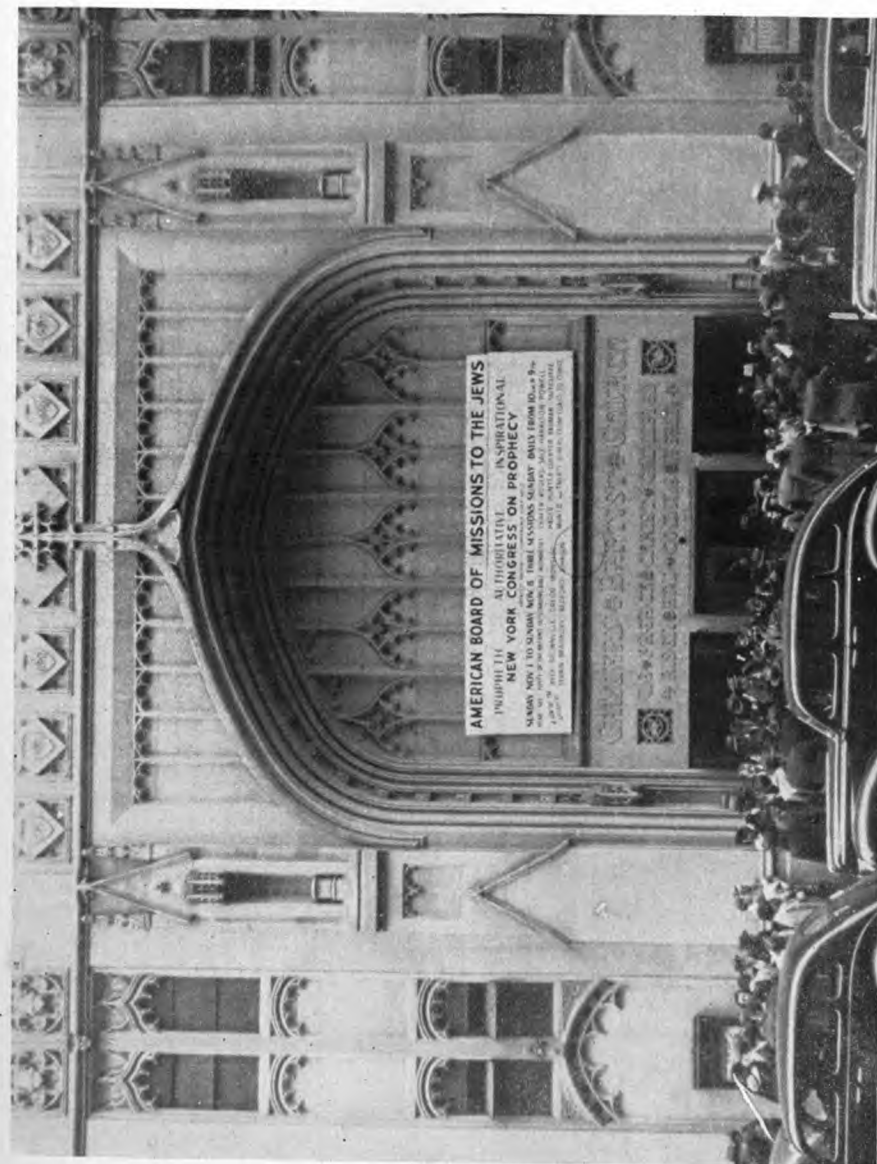
Branch Stations in important Jewish Centers in the United States.
 Gospel Meetings, Bible Classes, Industrial Classes for men, women and children.
 An extensive Ministry of Christ-love among the Jewish victims of Nazi persecutions, both in this country and in various other countries of Central Europe and South America.
 Street Meetings, distribution of Bibles, New Testaments, Tracts, Visitation.
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FROM OUR BOOK ROOM

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The Jew and World Ferment, By Basil Mathews75
The Tottering Nations, By Rev. Keith L. Brooks	1.00
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A Modern Missionary to an Ancient People, By Leopold Cohn, D.D.30
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 27 Throop Avenue, Brooklyn, N. Y.
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An afternoon audience leaving Calvary Baptist Church — New York Congress on Prophecy

THE CHOSEN PEOPLE

Published Monthly, October to May, as a medium of information concerning the work of the American Board of Missions to the Jews, Inc. *Subscription price*, 50¢ yearly. Remittances should be sent by check or money order; *cash should be registered*. Address, P. O. Station A, Box 10, Brooklyn, N. Y. Agency in Great Britain: Pickering and Inglis, 14 Paternoster Row, London, E.C. Northwest Pacific Agency; Mr. J. R. Hemminger, 309 North Eye Street, Tacoma, Wash.

General Information

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

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

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

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

Budget. Under God's leading and blessing, the needs of the Mission have grown to about \$200,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. The Mission exists as a testimony to the God of Israel Who has never failed to move the hearts of His children to come to our help.

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

Bequests. Form of bequest: "I give and bequeath to the American Board of Missions to the Jews, Inc., of Brooklyn, N. Y., incorporated in the State of New York in 1924, the sum of \$....., to be used for the purpose of said corporation, as defined in its charter."

Contributions are acknowledged promptly. Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate.

Gifts of Clothing, new or used, (but in good condition) etc., should be sent by express, prepaid, and marked plainly, 27 Throop Avenue, Brooklyn, N. Y.

Students in Training. Continually we have Jewish Christian students who have given evidence, first of the new birth; secondly, of a definite call for service in the Lord's work; and thirdly of outstanding talents and leadership for the work. These we are supporting in various Bible schools and seminaries throughout the country, and these form the reserves behind the lines to whom we may look for reinforcements for the days to come.

Programs for Meetings. We have prepared Jewish Missionary programs for services devoted to prayer and interest in behalf of God's covenant people—hymns, Scripture reading, inspirational papers, all complete. Offering of meeting may be sent to us for use in the work.

The Jews in Your Town. Send us 50¢ with each name and address. We will mail them monthly *The Shepherd of Israel* for a year. When a Jew shows a spirit of inquiry, we will inform you.

Menukha. A Home for Jewish Refugees who have escaped from the Nazi persecutions. It is located at 141 Hewes Street, Brooklyn, not far from the Mission Buildings, and it forms a temporary shelter until the refugee finds himself and is prepared to seek employment in his new environment.

Hebron. A place of fellowship and social privilege for all Jewish Christians from any part of America or the world. The location is 590 Broadway, Brooklyn, directly adjoining the Mission Headquarters building at 27 Throop Avenue.

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(See Hebrews 12:1)

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"These all died in faith, not having received the promises, but having seen them afar off." Heb. 11:13.

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Philadelphia: Friends of Israel Prayer Group, Place of meeting, at the Mission Hall, 717 Walnut Street, Thursday, 3:00 P. M. **Atlantic City, N. J.:** Friends of Israel Prayer Circle, Mrs. Katherine Stevens, Secretary. Meets every Tuesday morning at 10:30 at Y. W. C. A., North Carolina at Pacific Avenue. Visiting friends always welcome. **Pittsburgh, Pa.:** Friends of Israel Prayer Circle meets at Mission Hall, 5843 Forbes Street, first Friday of each month, 7:30 P. M., for prayer and praise. **Seattle, Wash.:** Bithiah Prayer Group, 937 Twentieth Avenue.

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Our Book Room

At Your Service

1. **THE CHOSEN PEOPLE QUESTION BOX.** This was an expensive undertaking, and we had to charge \$2.00 when the book first came out, to enable us to meet the first cost. But now we are able to cut the price exactly in half, and hereafter it will be \$1.00. So many Book Rooms wrote us begging, "If only you could make the price \$1.00, we could sell so many of them!" And so here it is, and the price is \$1.00.

2. **"ARE THE JEWS GOD'S CHOSEN PEOPLE?"** Somewhat like the he-goat bouncing out from the west and touching not the ground (Dan. 8:5) has come this little book from far distant Africa; only, it is all in reverse. It is not a goat, and it does not come from the west, rather from the East; and it bodes no evil. On the contrary, it is all to the good. For it answers vividly, clearly, and with indisputable finality, the question which the Nazi demon has reared as a specter before the world of today. This book should be distributed by the thousands, and we are only grieved that our supply is down to a few hundred. They are yours as long as we have them, for 50¢ a piece. As to size, printing and bookbinding they are really not worth more than 25¢; but there has been the tribute to pay to Caesar for these books have come from a far, far distant foreign shore; and the shipping companies, and the insurance companies, all have stood at the toll gate. So the best we can do is 50¢.

3. **HAVE YOU A JEWISH MISSION MITE BOX?** We have them and will gladly send one to you for 5¢. On the dining room table, such a mite-box would be a reminder to each member of the family that God still has Israel in His mind, that the Gospel obligation still is "To the Jew first." Then when the box is full, think of the joy of opening it and sending the contents to your beloved Mission, as a gift "from the family."

4. **WHEN JEWS FACE CHRIST**, by Dr. Henry Einspruch. Twelve stirring biographies of Jewish Christians of modern times, with 16 illustrations. Beautifully done, should grace the library of the Christian home, and should be in the hands of every rabbi in America. Price, \$1.25.

American Board of Missions to the Jews, Inc.

27 THROOP AVENUE

Station A, Box 10

BROOKLYN, N. Y.