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THE CHOSEN PEOPLE

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

Ps. 121:4.



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ises, but having seen them afar off."* Heb. 11:13.

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Salutation

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

Dearly beloved friends:—

"A Merry Christmas" is not a very truthful greeting, with civilization crashing before our eyes. But, thank God, it is the most hopeful one that we have had in five years, and many people of the world are taking already for granted (one might almost say, by faith, if it were not sacrilege to apply such a term to the great bulk of the godless mass which makes up our present day cosmos) the speedy end of the war on all fronts, the Pacific Ocean, the Atlantic Ocean, the Mediterranean.

So for this much encouragement we give thanks; and those of us who have learned to trust Him as our loving Father, have also learned to leave into His hands with the fullest abandon of confidence, the ordering of this world's affairs, knowing that He doeth all things well. For nothing ever happens in this world except by His fore-ordained or permissive will.

The unthinking crowd will still celebrate what they call Christmas, and most of them will have not the slightest idea of its meaning either to this world or to God Himself. We suppose nothing can be gained by continuing to protest that by every historic record, December 25th is assuredly not the time of our Lord's birth. But, since the world has blindly followed Romish popery, and since on that account the world's mind is now centered on the birth of Christ, we may as well think about these matters ourselves, and improve the opportunity for bringing to others a bit of Gospel truth.

NEW LIGHT ON CHRIST'S BIRTH

We thought we found a new ray of light the other day in reading Luke 2:41, 42. And we pass it on to you for such appraisal as the Holy Spirit will impress upon your own consciousness. The verses read as follows:—

"Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast." Luke 2:41, 42.

The feast, of course, was the Passover, and that would be in the spring of the year. The month in the Hebrew calendar would run somewhere around April, the time when the Church observes the so-called Easter holiday. So at the Passover time, the parents of the Lord Jesus went up to

Jerusalem, as was their custom, year after year. But the important point is that at this Passover year, the Christ Child was twelve years old, and they took Him with them. Now the thought that we had in this connection was that it is a reasonable assumption that the Scripture statement shall be taken with literalness at this point. We mean, for instance, that the Scriptures do not say he was "about 12 years old" nor do they say "after he was 12 years old," but they do say, "when he was 12 years old." To confirm our claim for literalness here, let us refer to Gen. 38:24 where we read "and it came to pass *about* three months after." Exod. 11:4, "*about* midnight will I go out into the midst of Egypt." Joshua 10:13, "the sun . . . hasted not to go down *about* a whole day." Matt. 20:3, "he went out *about* the third hour." Dealing with the Lord Jesus Christ Himself, see Luke 3:23, and we think you will be impressed with the parallelism of what we are trying to prove, the verse reads, "Jesus himself began to be *about* thirty years of age."

The point is that so many instances occur in Scripture where the Holy Spirit is careful to use the word *about* so many years, or so many days, or so many months, and avoids the more exact assertion of the actual number of days, or months or years, that it seems to us reasonable ground to take that when we read in Luke 2: 42, "He was twelve years old," it means he was so close to twelve that to use the word "about" was unnecessary, for he was just twelve years old.

BAR MITZVAH—A SON OF THE LAW

It is agreed by scholars that the taking up of the Lord Jesus as a child of twelve years of age to Jerusalem, was for the purpose of fulfilling the law of Bar Mitzvah, which would correspond in the Anglican Church to Confirmation. In the general regulations having to do with a Jewish boy reaching the age of Bar Mitzvah, when he becomes a son of the law, the requirement is that on the first Sabbath after the beginning of his fourteenth year he undergoes the solemnization of the attainment of the age of religious maturity. That means that just as soon as he has reached his thirteenth birthday, the very next day he is launched out on his fourteenth year, and immediately—that is, the following Sabbath—he goes through the ceremonies of Bar Mitzvah.

But in Talmud Yoma 82.a. the rabbis agreed on the anticipation of this legal age by one, and two, and in one case four years, so that under these regulations many Jewish boys have been through the ceremonies of Bar Mitzvah at as low an age as nine years, and up to thirteen years. Any one of these selected ages was perfectly legal in accordance with these rulings. Our Lord was twelve years of age, and in accordance with this custom the very first Sabbath after he passed the twelfth year, his parents took him with them to Jerusalem. The rabbis maintained that one advantage in anticipating the year of maturity or responsibility under the law, was that the boy would have that much longer to become accustomed to the duties involved.

WHEN WINTER COMES, IT'S COLD!

Climatic conditions in Palestine also bear out the suggestions that we are now considering: shepherds are not in the habit of feeding their flocks by night under December moons. Palestine has winters just as we have, and

Jewish Notes

REGARDING the article in last Thursday's paper headed "Palestine Terrorists Seriously Impeding War," many of your readers must have felt that the news communique issued by Oliver Stanley of the colonial office was an underhanded attempt to bolster the now completely weakened arguments upholding the White Paper policy with respect to Palestine, by trying to discredit the brilliant war effort of Palestine, and by a plain attempt to blacken the Jews of the world. The communique says "shame and dishonor on the Jewish people as a whole" will result from the criminal actions of a relatively small body of extremists which is condemned by responsible leaders of Jewry in Palestine and throughout the world. How a small group of terrorists a thousand miles from the nearest scene of battle can "impede the war" enough to warrant world-wide announcement, while the fact that over 30,000 Palestine Jews (there is no conscription in Palestine) are serving at the front, has never been officially announced. "These facts will not be overlooked by public opinion throughout the civilized world," the colonial office official threatens. Does the same official believe that this world opinion will be affected by the fact that there are 1,500,000 Jews in the uniforms of the United Nations (not to mention the guerrillas and saboteurs of Europe), that 25 per cent of Montgomery's army at the war's most crucial battle at El Alamein were Palestinian Jews, that one-quarter of the pre-war Jewish population of the world are already dead at the hands of the enemy, and not all without cost to him? When a similar relatively small group of Arab extremists tried for four years to terrorize the Jews of Palestine, these same officials announced "Jewish-Arab riots," and were simply unable until war broke out, to stop the terrorism. Now, when a small group of stupid Jews get out of hand, they tacitly threaten the Jews of the world with a world-wide announcement that all Jews will suffer for the sins of an admittedly few criminals.

—From a letter written to the Hamilton

Star, Hamilton, Ontario, Canada, by Sgt. John R. Devor and published on its Editorial page on October 23, 1944.

* * * *

The problem of Jewish immigration into Palestine is a source of trouble to the Jewish Agency. During eleven months only 14,500 immigrants, representing seven countries, and including 1,700 mostly orphans from Europe, arrived in Palestine. Very few of the newcomers brought any capital. The majority belonging to the middle class, were entirely destitute and of low physique, owing to their suffering and nervous exhaustion. The housing shortage is no small problem, as these immigrants arrive and are in need of special care. Twenty camps have been established where two thousand four hundred immigrants are being cared for and looked after.

Field Marshal Viscount Gort is the new High Commissioner for Palestine. Lord Gort was a worthy successor to General Dobbie in Malta. Like General Dobbie, Lord Gort is a definite Christian. Lord Strabolgi hopes that one of the first acts of the new High Commissioner will be to ease the restrictions on immigration for refugees seeking a haven in Palestine. During his tenure of office, those who seek to preach the Gospel in Palestine will find a friend in the High Commissioner. As a Christian, he will be just and impartial to both Jews and Arabs.—*Immanuel's Witness*.

* * * *

For four years, the Jews in Palestine, America and in Great Britain, have been agitating and demanding the formation of a Jewish Army. It is claimed that twenty-seven thousand Jewish men and women from Palestine alone are serving with the British forces. At last their request has been acceded to, and a Jewish Battalion is in process of formation, with distinctive flashes and markings to identify them as Jews.—*Immanuel's Witness*.

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December nights would be pretty raw and cold; and shepherds would have more sense than to sit around on the hills of Judea, playing their flutes while their lambs were shivering in the blasts of a cold December night. The Hebrew festival of Chanukah (a celebration in memory of the victories of the Maccabean wars) comes in the earlier part of December, and the secular as well as the apochryphal records of Jewish history speak of the season of Chanukah as being one of bitter cold, and of wintry weather.

If you think that Palestine has the climatic characteristics of the tropics, just examine the heart-gripping apologia with which Jacob rebuked his crafty old uncle Laban, in Genesis 31:38-42, and you will be disillusioned:—

"This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight."

Thus we have a picture of Palestine nights in winter. Of course, the question comes to the mind quite naturally too, as to why the actual time of the birth of our Lord is not given plainly in Scripture. We think we have the answer. Only it will take us some little time to bring it out, for we have to go back, far back, into the very roots of the history of redemption to get the answer.

Let us then turn to Luke 1:32, 33 and read:—

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:32, 33.

"The Lord God shall give unto him the throne of his father David." With this passage, let us couple the expression used when we are told of our Lord's coming to usher in the day of grace—"When the fulness of time was come, God sent forth his Son . . . to redeem them that were under the law." Gal. 4:4, 5. Thus we get a brilliant searchlight on the fundamental purposes that God has for this world's redemption. The redeemer, the Lamb of God, was foreordained from before the foundation of the world. Redemption by the Cross was an established *modus operandi* in the program of salvation for the world, long before a single human being walked upon this earth. The twofold purpose in Christ's sacrifice for the world is to be found just at this point: First, He was to redeem the world by means of grace, that is, the giving of His own life so that many others who would believe on Him might have life. Secondly—and this is the ultimate goal—"The Lord God shall give unto him the throne of his father David." If there is to be no throne of David, if Christ is not to reign in Jerusalem, if there is to be no restored Jewish kingdom, then all of the Bible evidences fall by their own weight, and the Church and the world are indeed in a hopeless cataclysm.

LUCIFER'S FALL—THE WORLD'S CALAMITY

So it came about that Lucifer, the brightest among the stars of heaven, not only fell from his high state, not only dragged with him uncounted millions of lesser stars, now little evil imps, roaming about here upon this earth, doing their frightful work of tormenting the saints, this Satan determined as a means of superlative revenge, to thwart every foreordained purpose that God had for the ultimate redemption of the world.

It is this devil who hounds the Jewish nation; it is this devil who seeks at every point to destroy the possibility of the fulfillment of God's promises. The miracle of the birth of Christ is to be found not only in the fact of the virginity of Mary, espoused to Joseph, but also the miracle is still further accentuated and even multiplied when the final consummation, or at least the first state of consummation of God's plan, is actually accomplished, so that "when the fulness of time was come, God sent forth his son . . . to redeem them that were under the law" and a million devils notwithstanding. God was able to deliver the goods, so to speak, and His only begotten Son was brought into the world. Just read the sublime and triumphant announcements of Heb. 1:6:—

"And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6.

Now couple to this the other transcendent announcement of Hebrews 10:7, where the Lord Jesus Christ Himself tells us:—

"Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God."

So God with supreme victory and with the utter ignoring of the diabolical strategies of Satan to thwart His purposes, can now make announcement that the first part of His present program is finished. His only begotten Son was brought into the world, He was born of a Virgin, He did perform the task which was put before Him, that is, to go to the Cross and pay the penalty of death for all who would believe in Him.

Since we now understand the unfathomable enmity which existed between the serpent and God's holy purposes to bring the Christ child into the world, can we not easily grasp the reasons why the actual time of the birth of Christ would not be foretold in Scripture? One has only to read the record of how the Evil One took carnal possession of the body and mind of that last of the Edomites, Herod, then tetrarch of Palestine. We read that this beast of a king was greatly troubled when he heard that a child had been born that might threaten his place on the throne. So savage was his fear and hate that he threw out a drag-net by which all the babies of Bethlehem under two years of age were raked up and slaughtered without pity somewhat as the Nazis today are taking thousands of helpless Jewish children and putting them to death in the unspeakable horrors of the gas chambers. To such brutal depths did this Herod descend in his mad assault upon the threatening danger to his powers as king. It was not Herod, it was Lucifer. It was that old serpent, become incarnate in the body of Herod and having operated through him.

Thus the Christ child was brought into the world, and God was able to say, "Let all the world worship him!" The escape was effected by the Lord warning Joseph in a dream to take the child to Egypt. But don't you see,

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TRACTS FOR JEWS

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By REV. LEOPOLD COHN, D. D.

To Both the Houses of Israel, Yiddish-English parallel	\$0.05
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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.

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the King, that His affection may be completely centered upon her. And not only so, but she shall receive honor on every hand. "And the daughter of Tyre shall be there with a gift; The rich among the people shall entreat thy favor." All the nations will seek the favor of the queen ("thy favor" is feminine in the Hebrew). The marriage procession is next depicted for us.

"The king's daughter within the palace is all glorious: Her clothing is wrought with gold. She shall be led unto the king in brodered work: The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be led: They shall enter into the king's palace."

The queen in Oriental fashion is waiting in Her Father's house to be escorted to her Bridegroom's home. It will be first the Rapture and then the Marriage. She is led to her beloved's home with her attendants; and she walks, in Oriental fashion, on richly woven carpets, with attendants and music. The virgins, her companions—in the place of nearest intimacy to the Bride—are the remnant of Israel. Compare Matthew 25:1 ff. Israel will then be THE HEAD OF THE NATIONS to go into the millennial reign. This will be the hour of Israel's exaltation.

III. THE PROMISE OF THE KING'S PERPETUITY, VERSES 16-17

The king is now the recipient of the best wish the Orientalist can conceive of: the joy of progeny. "Instead of thy fathers shall be thy children, Whom thou shalt make princes in all the earth." In the place of ancestors there will be the descendants of the Messiah. The sons of the Messiah are His spiritual seed. Isaiah tells us that when the Messiah has prolonged His days (a reference to the resurrection of Christ), He shall see His seed. Isaiah 55:10; Psalm 22:31. In the Orient today we are told, Christians are called the family of the Messiah.

The writer speaks as one in a long line of inspired heralds of the Messiah, when he concludes: "I will make thy name to be remembered in all generations: Therefore shall the peoples give thee thanks for ever and ever." The picture of the King is glorious, but such also is that of the Queen (the Church) and her virgins (Israel) who will occupy a place of eminence in the kingdom of the Messiah.

God has great things in His Book and in His heart for Israel. May we be thinking God's thoughts after Him.

Summary of Contributions

FROM OCTOBER 2nd TO OCTOBER 31st, 1944

Covering Receipt Numbers A-121994 to A-123471; B-133321 to B-135193

General Fund (Including sales of Congress Books No. 1 and No. 2)	\$23,436.16
The Chosen People	563.50
The Shepherd of Israel	49.00
Poor Fund	42.00
Refugee-Foreign-Overseas Fund	999.68
Jubilee (Building) Fund	236.65
Children's Fund	39.50
Student Training Fund	7.50
Literature Fund	262.00
American Translation	213.51
Dispensary Fund	22.75
Hewes Street Fund	20.00
Buffalo Branch	53.50
Columbus (Ohio) Branch	446.64
Florida Branch	72.50
Los Angeles Branch	6,520.18
Philadelphia Branch	380.36
Pittsburgh Branch	257.50
Seattle (Wash.) Branch	1.00

TOTAL \$33,623.93

that if the prophets had been specific and had said that not only in Bethlehem was the Christ Child to be born, but that he was to be born at the time of the Passover, and that he was to be born in a manger, and a stable, these things would have given dangerous clues to such enemies as Herod, and the thousands of other cohorts and minions that the devil would muster to his help, and these would have waited right there in Bethlehem to destroy the Virgin Mary herself, even before she gave birth to the child.

Then, it is significant that the Passover comes in the month of Nisan, which, as you will find in Exod. 12:2, is the beginning of months. It is the first month of the year. This is a divine historic fact flying directly in the face of the present blindness of our Jewish people when they celebrate the first day of Tishri, the seventh month, as their New Year's Day. Every time they do so, they do it in defiance of the declared calendar of God. The only New Year day that God knows anything about is the first day of Nisan, which means early in our spring. So is it not fitting that He who is the first born of all the world, who is to sit on the Throne of His Father David, who is to rule with a rod of iron—is it not fitting that He should be born at the head of the year, and not at the foot?

But let us for the moment waive the matter of our Lord's birth and let us consider just one other thought having to do with the actual fact of His birth. The world is now thinking of Christmas and of Christ's birth, and because it is doing so we may as well take advantage of such thinking and drive home some Gospel truths while the mind is open to receive them. If we should bicker and haggle and quibble for a thousand years as to the exact time of our Lord's birth, we would indeed be like a voice howling in the wilderness with none to hear, and we would certainly not be an ornament to our calling as minister of the grace of God. But it is sometimes a privilege and a joy that we who are His born again children can freely discuss matters among ourselves and get from such discussions blessing and joy. For the outside world our message must be one of salvation; it must bring to a lost world the revelation of the only means whereby redemption has been made possible and available to all. We were deeply affected in reading a personal testimony by the sainted Adolph Saphir, and we think that testimony has such a powerful bearing on the things we are talking about now that we want to pass it on to you:—

Perhaps none of you know from experience what it is to live without the knowledge of the Incarnation; what it is to endeavour to realize the incomprehensible, infinite God, without the light and comfort of the Mediator, and how joyous and self-evidencing is the peaceful brightness when Jesus is revealed as the Son of God declaring the Father. I was brought up in my childhood in the synagogue, and was taught that there was one God, infinite, incomprehensible, holy Spirit; high above us and omnipresent. Much stress was laid on the unity and unicity of God.

But this bare, vague, and abstract Monotheism leaves the mind in darkness, while the heart is chilly and desolate. There was another and a better current which then influenced me. It was the national history, as recorded in the books of Moses, the Psalms, and the Prophets, and commemorated in the festivals. There I was met by no abstract idea of unicity, but by a loving God, who appeared unto Abraham and spoke to him; who led Israel through the wilderness and dwelt among them; and after, when I thought of the friendly, kind, concrete, and *human* way in which the Lord God then appeared unto His people and dwelt with them, I wondered why He was not with us, known, loved, and followed.

One day I was looking at some books, and the title of one arrested my eye. It was "*Die Menschwerdung Gottes*"—God becoming man. The thought went through my mind like a flash of lightning; it thrilled my soul with a most joyous solemnity. "Oh", I said, "this would be the most beautiful thing, if God were to become man and visit us!" Not many years after I heard about Jesus and read the Gospels. I felt here the same presence, the same loving, condescending, redeeming, and sanctifying God, that appeared unto the Fathers. I felt that here was Jehovah; that all darkness had disappeared, and that the grand but inconceivable glory here shone upon us in the perfect, peaceful, and holy countenance of the man Christ Jesus. Peniel! I have seen God face to face, and my life is preserved To believe in Jesus, the Son of God, is not an abstract dogma, or a theosophic speculation, but a soul-experience, a new heart-life. It is the mystery of godliness. May the result of all we learn and experience on earth be summed up in this: By God's spirit I believe that Jesus is the Son of God, who loved me, and gave Himself for me.

And now we must close, lest we weary you utterly. Just a word with regard to the work in general; the Lord is wonderfully blessing the work of your hands through the agencies of this your beloved testimony to Israel. Fifty years of faithful and heroic service have been sealed by Him and honored by Him, through ever present persecutions, enemies, false accusations. And always we find ourselves through the Holy Spirit's empowering, to testify as Paul did of old, "none of these things move me."

May the grace of our Lord Jesus Christ be made manifest to you in these dark days, as never before. These are the days when we need so urgently to remember over and over again the exhortation of Ephesians 6:13, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Ever gratefully yours, to stand and to withstand
until He shall come.

J. Hoffman Cohen

P.S. Further news about our Manhattan Building, No. 12 East 54th Street. Our Directors decided that we must act the part of Christian gentlemen when we deal with those out in the world, so that our actions and deeds shall not be evil spoken of. They felt that when we bought the building, we bought it *subject to the lease* then existing on the property. It would be manifestly unfair to the tenants who had entered into that lease in good faith with the previous owners for us to dispossess them summarily. So it was voted unanimously that we allow the lease to run through to its expiration date. It was heartening to receive from a number of our readers letters giving expression to the very same sentiment, and suggesting that we leave matters as they are, for the Lord Himself to work out. In the meantime we of course are occupied in reaching the Jews of Manhattan Island through our regular missionary labors, and in this way preparing for the time when we shall be able to open the building in New York and carry on full activities.

beyond all human standard or comparison. This is His moral beauty and glory primarily. Therefore, seeing there is such beauty in Him, there is but one conclusion, that God has blessed Him forever.

In the next three verses we have the mighty conquest of the King when He comes as Judge, girded with a sword and ready for battle. Rev. 19:11-21. The Messiah is addressed:

"Gird thy sword upon thy thigh. O mighty one. Thy glory and thy majesty. And in thy majesty ride on prosperously. Because of truth and meekness and righteousness: And thy right hand shall teach thee terrible things. Thine arrows are sharp: The peoples fall under thee: They are in the heart of the King's enemies."

This is the Second Coming when the Lord Jesus appears to judge the world in righteousness. He will then be in conflict with the enemies of His beleaguered people, Israel. He will avenge and save the remnant of His people. See Psalm 110 and Zechariah 12 and 14. He prospers in His campaign to vindicate truth, righteousness, and meekness, or against fraud, sin, and haughtiness. His victory will be complete, for His arrows will be in the heart of His enemies, an emphatic way of stating their complete subdual and subjugation. Because the victory has been accomplished the Messianic throne, long since promised, will be set up. "Thy throne, O God, is for ever and ever; A sceptre of equity is the sceptre of thy kingdom." It is noteworthy that the Messiah is directly addressed, not by symbol or type or figure, as God; proof positive is given in Hebrews chapter one. The throne to be set up at the defeat of the enemies is the promised throne of the Davidic Covenant. 2 Samuel 7:13, 16; Psalm 89.

But what qualifications does the King have for rulership? Some men are excellent on the battlefield, but are not fitted for government. But the Messiah has all necessary requirements. It is said of Him: "Thou hast loved righteousness, and hated wickedness: Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." The moral qualities of the King are superb: He is a great lover and a great hater. He loves

righteousness, not merely has an admiration for it; He hates wickedness, not merely has a dislike for it. Such being His credentials, He was to be a supremely happy King. When we read Isaiah 53:3 concerning the Man of Sorrows, we must remember also that He prayed His joy might be fulfilled in His disciples (John 17:13). Some take the "fellows" of the verse before us as of other kings, but it is better to take it of the Church revealed in the New Testament. Here the Church is spoken of by figure. The Church appears in the Old Testament only by way of type, figure, or illustration; it is not there present in manifestation or in prophecy. The climax is the marriage feast and this is given in full Oriental setting. "All thy garments smell of myrrh, and aloes, and cassia; Out of ivory palaces stringed instruments have made thee glad. Kings' daughters are among thy honorable women: At thy right hand doth stand the queen in gold of Ophir." The marriage feast prophesied of in Revelation 19:7 is pictured here for us. Thank God for the joy and gladness that shall be His in that day. The kings' daughters in the retinue of the queen are the representatives of the nations in the kingdom. The queen herself is the Church, the Bride of the Messiah, by way of figure mark you. In the Old Testament Israel is seen as the wife of Jehovah, and never as the Bride of the Messiah. This position belongs to the redeemed of this age. She is arrayed in wondrous beauty and righteousness, but the king is deservedly the center of attraction. In the blessed Word it is Christ all and in all. Luther was indeed right: there is but one Book and in it all is written of Him.

II. THE PRAISE OF THE QUEEN, VERSES 10-15

The queen is now addressed in the following words: "Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people, and thy father's house; So will the king desire thy beauty; For he is thy Lord; and reverence thou him." The queen is counselled to adapt herself to her new relationships. She is so to forget her past and devote herself to

Israel The Head of The Nations

By Dr. Charles Lee Feinberg, Professor of Semitic Languages and Old Testament Theology, Dallas Theological Seminary, Dallas, Texas



Dr. FEINBERG

THE promise of God is that Israel would be the head of the nations when in obedience to the Lord. Through Moses the promise had been made that:

"Jehovah will make thee the head, and not the tail; and thou shalt not be beneath; if thou shalt hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and to do them, and shalt not turn aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them" (Deut. 28:13).

Many centuries later the same spirit spoke through the prophet Zechariah, saying,

"Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." (Zech. 8:23).

But through the past many centuries Israel has rather been the tail of the nations, not the head. Will she ever be in that place of prominence and eminence which God has foretold for her? The answer is found in the forty-fifth Psalm.

MARRIAGE OF THE KING

The psalm is a marriage song celebrating the marriage of the king. Some have referred the psalm to the marriage of Solomon to the daughter of Pharaoh of Egypt. A number of other views have been proposed seeking to identify the passage with one king or another; but none can be considered weightier than that which applies it to Solomon. Yet Solomon himself does not entirely meet all the requirements of the passage. A greater than Solomon is spoken of here, and so we find a skillful blending of the human and the divine. The Messianic interpretation is the most ancient among both

Jews and Christians. The Chaldee paraphrase on verse 3 reads, "Thy beauty, O King Messiah, is greater than that of the sons of men." The selection gives the union of the Messiah with His Bride under the figure of a marriage feast. The psalm has a simple threefold division:

I. THE PRAISE OF THE KING'S BEAUTY AND MAJESTY, VERSES 1-9

The title of the psalm, all too often overlooked in consideration of passages in the Psalter, reveals (1) that it is set to Shoshannim (that is, lilies); (2) it is from the sons of Korah; (3) it is a Maschil (instruction) psalm; and (4) it is a song of loves. Lilies are a splendid type of the Lord Jesus Christ in His purity and beauty. The song of loves describes the relation of the Messiah in His love toward His Bride, then toward Israel, and the nations of the earth. The title thus prepares us for the content of the psalm by striking the keynote. The sons of Korah, writing in the singular person, speaks first of the reaction of the truth they are to impart upon their own hearts. "My heart overfloweth with a goodly matter", reads the psalm, "I speak the things which I have made touching the king; My tongue is the pen of a ready writer." It is unusual in Hebrew poetry for the writer to tell of the greatness of his subject and how full his heart was of it. The word "overfloweth" is literally *boils up*, the figure either from boiling water or from a bubbling fountain. The work of the writer is for the King, that is, dedicated to the King Messiah. The King is now described for us. "Thou art fairer than the children of men; Grace is poured into thy lips; Therefore God hath blessed thee for ever." The beauty and eloquence of the King are first extolled. The word "fairer" is the Hebrew word for "beautiful," reduplicated, the only time this occurs in the Old Testament. So greatly would the Spirit of God emphasize this thought, that He has coined a word. The King is fair

Incidents In The Work

A FRESH MANIFESTATION OF THE HOLY SPIRIT'S POWER AT OUR MISSION IN BROOKLYN

By Mr. W. Jones, Honorary Treasurer for Canada, American Board of Missions to the Jews



Mr. W. JONES

DESIROUS of seeing for myself the religious activities of our Mission Headquarters in Brooklyn, I arrived on Lord's Day morning, October 8th, without being expected, and took a seat quietly at the back of the hall just before the commencement of the morning service. I was

surprised to find about fifty Christians, probably less than ten being Gentiles, all seated around the Lord's table. With the opening hymn, "My faith looks up to thee, Thou Lamb of Calvary", I for the first time in my life heard a company of the Sons of Abraham singing from their hearts of the Lamb concerning which Abraham had told his son, Isaac, as they journeyed up Mount Moriah, "God will provide Himself a lamb for a burnt offering". Prayer then followed by Brother Harry M. Fargo.

Dr. Cohn commenced reading from the Scripture, Acts 18th chapter, verse 23 down to 19th chapter, seventh verse, how Apollos, an eloquent Jew, only knew the baptism of John, and how Aquila and Priscilla took him aside and expounded unto him the way of God more perfectly. He continued with a brief talk on baptism, showing clearly from the Scripture the difference of John's baptism and Christian baptism, after which we had the joy of witnessing the baptism of three adults, two being man and wife. The husband is an ex-showman who told me afterwards that he had travelled around the world no less than six times; he is now in business with his wife at Miami, Florida, and both very enthusiastic now for spreading the Gospel among the Jews in Florida.

"WAITING FOR THE MESSIAH"

His wife in her public testimony told how she went to one of Dr. Cohn's meetings when he was holding a conference in Miami, Florida. She listened to his message indifferently until he said, speaking of the Jews, "Poor people, there they are waiting around their table for their Messiah, and they do not know He has already come;" this made her anxious to know the Lord Jesus. She commenced reading the New Testament with the result that the Holy Spirit opened her blind eyes, and she found Jesus as her own personal Saviour. Now knowing Him, her desire was to live for Him and tell others the good news. I wish you could have seen the joy radiating from this dear sister's face as she told her story.

The other sister, a Jewess, was saved in New York City and gave a very clear testimony as to her faith in the Lord Jesus, their promised Messiah. To look at her was to convince you that she had found Him of Whom Moses and the prophets wrote.

Immediately following the baptism, Brother Solomon Birnbaum spoke a few words on Communion, showing how necessary it was to be abiding in the vine. "I am the vine, ye are the branches." The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. 10:16. My joy was full, for is not the Holy Communion a symbol of Jew and Gentile united by faith in the finished work of Christ? Are they not incorporated or engrafted in the incarnated Son and Word of God, by which engrafting we are delivered from eternal death? After our brother had finished his message we all stood up and recited the ten articles of Confession of Faith, each article commenc-

ing with "I believe with all my heart." For sake of space I quote only at length the 2nd, 3rd and 8th.

"I believe with all my heart in the Lord Jesus Christ, the Son of God. I believe that He was born of the Virgin Mary, by the Holy Spirit, and through His death on the cross became an innocent and pure sacrifice for my sins. (Isaiah 7:14, Psalms 2:7, Luke 1:31)."

"I believe with all my heart that the Lord Jesus Christ after His death on the cross for my sins, rose again from the dead on the third day and ascended into heaven and is now seated on the right hand of the Father in heaven. (Psalms 16:10)."

"I believe with all my heart that the New Testament is the fulfillment of the Old Testament and that both together are one book, the inspired Word of the living God. (Matt. 1:22, Rev. 22:18, 19)."

You should have heard the emphasis placed on these words, "I believe with all my heart." I felt a lump in my throat and tears rolled down my cheeks before we had finished reading. In the language of my dear friend and brother, now with the Lord, Alex Marshall, the author of "God's Way to Salvation," etc., it could be plainly seen "It was better felt than telt" by my dear Jewish brethren. Then afterwards one of the Jewish Christians, Brother Singer, gave thanks for the bread. It was broken and passed around in silence. Likewise the cup also, each one feeling the presence of our adorable Lord who said "Do this in remembrance of me."

After singing, "When I survey the wondrous Cross, On Which the Prince of Glory died, My richest gain I count but loss, And pour contempt on all my pride," an opportunity was given for personal testimonies. One after another rose to their feet and told of the great things God had done for them in the person of His dear Son. Two ladies of our Missionary Staff, Miss Dorothy Rose and Miss Hilda Koser sang very sweetly:—

"Nobody else compares with Jesus,
Nobody so fair as He."

One dear Jewish brother in giving his testimony mentioned that he arrived home from work that morning in New York at 2:30 but could not keep away from the fellowship (my thoughts about excuses received from Gentile Christians when asked the cause of their absence from the meet-

ings, had better not be put down on paper). Thank God for the love this dear brother showed to his Lord. Another dear elderly brother gave his testimony in Yiddish by singing, "Pass me not O Gentle Saviour."

"BLEST BE THE TIE"

The meeting was brought to a close by prayer and singing, "Blest be the Tie that Binds, Our hearts in Christian love, The Fellowship of Kindred Minds is like to that above." After a brief silence we commenced to depart. It was wonderful to watch the Christians greeting each other. With hands outstretched, one after another welcomed me into their fellowship. There was no mistaking the warmth of their welcome as I pressed their hands. Never before have I visited such a hallowed scene, and never felt a parting more tender. May God richly bless Dr. Cohn and his co-workers as they labor among God's chosen people all over the world.

WHITE HARVEST IN MIAMI

(Here is a story of a week's round of work by our Missionary, Geraldine Larsen, herself a Christian Jewess. Her devotion to the Lord's work among Israel runs like a scarlet thread through this gripping report)

We have an elderly Jewish lady who has been attending our services. She had learned about Jesus, she said, in a Catholic Church. She said she left there, not feeling satisfied. One Sunday morning after prayer she said, "I once knew about Jesus, but now I *know* Him. I found Him here at the Hall this morning."

Brother Cohn, I learned that the Miami Beach Methodist Church is for sale. It is a lovely large building with many class rooms, a beautiful large auditorium, and I was thinking how wonderful it would be for the Jewish work. It is centrally located, being right in the midst of a Jewish section.

I still didn't give up praying for a large building so as to enable us to have class rooms, etc. We are so very congested at our hall, and handicapped, as it is just one large store room.

that there were 120 trumpets, played by 120 priests; but here we have clearly the assembly of musicians, and there were cymbals, psalteries and harps. There were also singers, and in the 13th verse there is also the statement, "instruments of music." The trumpets mentioned here are the ones described by the Hebrew word, "hazozerah". In Psalm 98:6, the distinction is clearly made between shofar and hazozerah, although the English translation would never give such a hint; it reads, "with trumpets (shofar) and the sound of cornet (hazozerah)."

The shofar is not an instrument of music, but one of "teru'ah" or noise; that is, the shofar was used as a signal of alarm; its principal purpose was to give signals to the people, to assemble and to break camp. See Numbers 10:5 for the various codes of blowing. In later times however its principal use came to be religious, and it became almost exclusively a priestly instrument. It was sounded on New Moons, at the daily sacrifices, during the pauses in the singing of the Psalms, when the people fell down and worshipped. See Numbers 10:10; II Chronicles 29:26-28. A blast of trumpets announced the beginning and close of the Sabbath. The shofar became the instrument exclusively of the New Year's Day, while the trumpet was the instrument used in connection with the solemn fast days. If our readers would like a more elaborate presentation of the various soundings of the Shofar, the "Tekiah", and the "teru'ah", and all the combinations of the bass and the treble blendings, we will be glad to comply, with the understanding that it may take from one to two pages of THE CHOSEN PEOPLE.

Answer 3: The Bikkurim loaves, as the offering of Leviticus 23:17 is described, consists of two loaves made of fine flour, but *baken with leaven*. The word Bikkurim means "first fruits". The typology here is significant as well as beautiful. The harvest in Palestine lasts about seven weeks, and at the beginning of the harvest the Israelites had to bring a single sheaf of grain and the priest offered up that single sheaf in the Temple. This was the Omer offering. Seven weeks later, at the end of the harvest, comes the Bikkurim or wave-loaves offering, known as Pentecost,

the word Pentecost meaning "seven weeks". And so the type is replete with wonderful beauty; for on the morning when the High Priest was presenting the Omer (single spike of grain) in the Temple, our Lord arose from the grave and presented Himself to His heavenly Father in the glory as the single Omer wave-sheaf offering. You remember He told Mary, "Touch me not, for I am not yet ascended to my Father."

Seven weeks later, on the 50th day from the Omer offering, the 120 were assembled in one place; the time had come for the offering of the two wave-loaves, and the large sheaf of grain, with many spikes. There was a sound as of a rushing mighty wind, and on that day the Church of Christ was launched into the world, with an offering of 3000 souls. That was the larger and more abundant offering which came at the end of the seven weeks of harvest.

The fact that there were two loaves instead of one, would indicate once more the beautiful typology that with the ushering in of this new creation of God, the Church of Christ, the two heretofore irreconcilable elements in the human race, Jew and Gentile, could now fellowship side by side and be made one within the confines of the Church of Christ. And this is what is meant when we are told in Ephesians that our Lord broke down the middle wall of partition between Jew and Gentile so as to make of the twain one.

That the two loaves were baken with leaven has provoked a good deal of speculation on the part of Bible students. But is not the explanation to be found on the surface? Every other sacrifice that God ordered was distinctly to be without leaven; leaven is the sign of corruption; every sacrifice, except this one of the Bikkurim loaves, had to do with the person of the Lord Jesus Christ, or with His sacrificial work. Therefore leaven could not possibly be associated with His Person or His work. But here the two loaves, representing both Jew and Gentile fellowshiping together in the Church of Christ, are ever beset with the evils of the generation in which they live. In other words it is as Paul said, "Evil is present with me," and the Christian life is a constant struggle against the evil darts of Satan.

Questions and Answers

Question 1: *What is the significance of "lead thy captivity captive", Judges 5:12, which is also used in the New Testament in connection with Christ? I have found the expression elsewhere in the New Testament.*

Question 2: *I have been hoping that you would be able to explain the meaning of the Trumpets in one of your numbers of "The Chosen People". I have found your other explanations concerning the "Feasts" very helpful in my work with others. In May, 1934, number of "The Chosen People" you sketched the meaning of the Tekiah, the Shebarim, etc., and I have been hoping that the time would come when you could give us a more complete exposition of them; and also the Trumpets of Revelation. It helps so much to interest the people when they can have a clearer understanding of these points.*

Question 3: *Please explain the Bik-kurim loaves.*

Answer 1: Barak, the son of Abinoam, had, under God's favor and protection, won a great victory; the Lord had delivered the hosts of Sisera into his hands, Sisera himself having fled away on foot, but having met tragic death at the hands of Jael, the wife of Heber. The record is that the children of Israel had sinned again, and now the Lord had delivered them into the hands of Jabin, king of Canaan. And so they were captives, or slaves to the Canaanites. But now comes the deliverance, and these captives were set free. But in setting the captives free these very same prisoners became captives to the hosts of Israel. That is, they had experienced a transfer of their allegiance. And so it is that Deborah could say, "Arise, Barak, and lead thy captivity captive, thou son of Abinoam." This second form of captivity, under the leadership of Barak and Deborah, was different from the other because this one brought much joy to the captives, while the other brought sorrow and suffering. The same thought is to be found interwoven through the New Testament teaching. For instance, Paul opens his letter to the Romans by

describing himself as "Paul, a servant (literally bondman) of Jesus Christ." The picture here is that Paul was in bondage to sin, and the Lord delivered him from the captivity of sin, and made him literally a captive of the Lord Jesus Christ. Thus we read in Ephesians 4:8, "when he ascended up on high, he led captivity captive." That is, by His death on the Cross He released from captivity countless thousands of saints whose redemption awaited only the actual sacrifice on Mount Calvary. So once more the captivity was transferred from one of bondage to sin, to a bondage to the Lord Jesus Christ, wherein was joy and peace and eternal security.

Answer 2: There is a large body of literature dealing with the trumpets in the history of Israel. But we thought we had given the heart of the whole background when we discussed in THE CHOSEN PEOPLE several years ago the various staccatos and gradations of sounds of the trumpets as they were blown, especially at the time of the Feast of Trumpets, on the first day of Tishri. Perhaps a little further comment here might be helpful.

We must distinguish between the Shofar and the Trumpet. The trumpet was a musical instrument, and no doubt was used in the various assemblages of musicians, such for instance as filled the Temple of Solomon. The Old Testament is careful to keep the distinction clear between shofar and trumpet, or hazozerah. The Septaugint Version has made almost invariably the mistake of translating the Hebrew word "shofar" into the Greek word which in the English language means only "trumpet", and it has been so rendered in the English Bibles of the St. James translation. Sometimes the error has even gone so far as to use the word "cornet", whereas all the time the original Hebrew word is "shofar".

Only two trumpets were originally authorized by God, see Numbers 10:1. These were to be of silver, and to be made of one piece; there were also instructions given for their use in calling the assembly. Later on, in II Chronicles 5:12, we find

We were trusting we could have child evangelism classes for the Jewish children, sewing classes after bible study, for the mothers, and also Sunday School classes for the different ages. As things are at the hall, we can not carry out our plans and hopes. I just thought I would mention same and see if God would want anything done about the matter, so I'll leave it with him. He knows the need.

Tuesday—7:45 P. M.—Services at Hall.

Wednesday—10:30 P. M.—Prayer Meeting, Bible Study and covered dish luncheon at one of our Jewish believer's homes.

Thursday evening—7:45—Services at Hall.

Friday—3:00 P. M.—Open Air Service at Bayfront Park grandstand, piano and microphone at our disposal.

Saturday—7:45 P. M.—Services at Hall.

Sunday—10:30 A. M.—Sunday School.
7:45 P. M.—Evening Service.

So you see, Brother Cohn, we have something every day of the week, which keeps us on the go.

I'd like to relate an incident in the work. One of our young Jewish believers was burdened about her friend's salvation and after prayer, felt led to write to this friend, inviting her to come from New York to Florida to live with her. This friend was having financial difficulty while in New York, having to support her little boy. The young believer cared for the child, when mother and child arrived in these parts, so as to enable the mother to earn a livelihood for the child and herself. The believer, was greatly ridiculed and scoffed at by her friend. However, very patiently she stood it all. She had so much to contend with including expenses, when the mother could not work. However, "love never faileth."

Two months ago, the believer led this scoffing friend to the Lord. With tears running down her cheeks, she accepted Jesus, as her personal Saviour.

"I AM LIVING IN THE ALL CLEAR"

(Our devoted sister, Mrs. Awerbach, has an air-raid deliverance in London)

We have been through a very hot time, and I myself had two very narrow escapes

while visiting my friends. The Lord has left me for a little more time here on earth to witness for Him to His people. It is now three years since my dearest friend is in heaven, and though I miss him so very much, I would not wish him back. The Lord is so gracious to me He provides all my needs in such a wonderful way, He gave me such dear Christian friends, who support me with their prayers. I can only say: I am too small for all the loving kindness and all the faithfulness that Thou hast shown unto thy servant.

One day when I was distributing tracts in the street I met an elderly Jew and just when I wanted to offer him a tract, the siren sounded. "There, another warning" he said to me. "Yes, it is a warning to you; I am living in the all clear since my twelfth year," I said to him. "Oh, are you, oh, I see, may I help you to the shelter?" "Thank you, it's very kind of you. If you are nervous or frightened then hurry to the shelter. I am quite bomb-proof because I am already in the deepest and safest shelter," I answered. "Oh, I see" my friend said, and looked very suspicious at me. I had in my bag my dear husband's little Psalm book in Hebrew, he always had it in his pocket, and I took it out, opened to the 91st Psalm and asked him whether he can read it. He was watching me all the time, and asked, "Are you a Jewess?" I said: "No, but my husband was, and I understand Yiddish and also a little Hebrew. Look here, that is my shelter." I told him a bit from our life in Russia, what a joy it is to be a child of God; and so we had a long conversation. At last he said, "I have to apologize; perhaps you noticed that I looked at you a bit suspicious?" "But I see, you have changed your mind?" "By all means. I am very glad to have met you. What a happy life it would be if people would be like you." "Well" I said "don't wait for others, you make a start."

WHY THE BUS DIDN'T COME

I heard that where my very dear Jewish friends live, a bomb exploded so I hurried along to see them. It was not too bad, but all the windows out with the

frames, glass all over the place; that was a job to clear it up, but as long as nobody is hurt it's all right, windows can be replaced. My friends were very touched to see me so soon after the explosion. I saw the Bible on the table and the lady said, "Don't think I am reading the Bible because that has happened. I vowed to the Lord to read every day when I visited you recently and met dear Mr. Rad; he spoke to me so kindly, and he is so happy in his belief, that in my heart I promised the Lord to read the Bible every day. And I keep it; I never thought it would give me such comfort." "Yes, the Bible is a living Book; It is the Word of God. Now that you have turned to the Bible, you must turn to God and be saved and happy."

Our dear Mr. Rad is not very well, he comes to see me now and then, and has an opportunity to talk to my visitors. He calls it an Occasional Bible Class.

One Saturday I went to see my friends and I stayed too long and missed my last bus. It was a long way from my home and I did not know what to do. A few people were there waiting still, because they said it happens some times a bus is late. In front of me stood a young soldier and I felt so sorry for him. I prayed in my heart for him, and the Lord may bless him and protect him. While I was thinking of him he turned to me and asked, "Do you think we can get a bus to take us home?" I said, "I doubt it, but we could try and get a taxi." That was still more difficult. That young soldier had to go the same direction as I had and he was a Jewish boy. Now I understood why I had to miss my bus. We talked a bit, I told him who I was and that I was praying for him. We could not get a taxi and the boy said, "I will see you home." We had to go by Underground, it was very complicated, but we got home and during the journey I told him about the Saviour. I took his address and gave him mine, he promised to come to see me with his mother. It was half past one when I arrived, very tired but happy. People who don't know the Lord say, it just happened. But I know why it happened, and I am sure the Lord will

bless and save that dear boy and his mother.

"WHO WON THE 3 O'CLOCK RACE?"

(Our young brother, Abraham Gradowsky, is being supported by us in Birmingham, England, under the care and supervision of Rev. Peter Smoljar. He is destined to help carry out post-war programs in Europe, once the war is over. Meanwhile he is doing an aggressive Gospel work among the Jews in Birmingham. We thought our friends would love to meet him through these columns, and to read this letter from his pen)

I feel I can truly say with the Psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name." Ps. 103:1.

This has been a most eventful month, full of remarkable incidents, while moving about amongst our soul-thirsty Jewish brethren.

On Saturday, the 30th of April, I succeeded in buying the last newspaper on the street corner. Owing to paper rationing, newspapers are very scarce here, especially on a Saturday afternoon when the sporting public are eagerly awaiting the results. And while busily engaged in reading the headlines of the War news, a young man in R.A.F. uniform, approached me excitedly, saying, "Excuse me, Sir, would you mind telling me the winner of the 3 o'clock race?" I looked up into the face of the questioner and saw a Jewish Sergeant Pilot, sweat pouring down his forehead. I said to him, "Friend, I know nothing whatever about horse-racing, but I can tell you much better news, of a Saviour who died upon Calvary's Cross for our sins." For a moment he stood speechless and thunderstruck. Then he asked me very politely to let him have just a glimpse into the paper. I handed him the much cherished paper and I heard him mutter these words to himself, "The favorite lost, there go my savings!"

A LONG CUP OF TEA

This moment of despair and bitter disappointment for this gambling friend afforded me an excellent opportunity to speak to his soul about the things of Jesus, our blessed Lord, and very kindly I asked him to join me for a cup of tea, where we could talk in a more congenial atmosphere. I testified to him about my personal experience concerning the saving power of Jesus, Israel's true Messiah, and I appealed to him very sincerely to accept Christ as his personal Saviour who has the will and the power to free him from the present claims of bondage and lead him to eternal life, bliss and glory. After two hours we became so absorbed in spiritual matters that we had almost forgotten that it was closing time. Let us pray that the Holy Spirit may guide this restless soul to the precious bleeding side of the Man of Calvary.

On Sunday, the 7th of May, I had an appointment in the city with a young Jewish refugee girl, and while awaiting her arrival, I heard sounds of a band and marching feet coming down the road. It was May Day demonstration and huge crowds of sightseers and curiosity hunters thronged the streets. Amongst the pilgrims of Socialism, I noticed many Jewish faces, young and old of both sexes. The most striking contingent of the procession was the Austrian League, with their display of Anti-Hitler slogans. These were carried by a large number of Jewish refugees on whose faces were written sorrow and persecution. I was constrained by the power of the Holy Spirit to bear witness for Jesus Christ amongst these unfortunate, disillusioned Jewish brethren. Providentially I carried a number of small pamphlets with me. At the end of the procession I pressed forward through the mighty crowds to reach the lost sheep of the house of Israel, distributing as many

booklets as I had, with the words, "Please read this message and find in Jesus, Israel's long rejected Messiah, the only true liberator from the bondage of sin." I had to work very speedily in order to reach as many as possible within a few minutes, as they were beginning to disperse. I pray most fervently that His precious Word shall not return to Him void.

And may the Lord's richest blessings rest upon you and your labours for His glory.

MORE WORD FROM PARIS

Following the indirect word that we had from Pastor Henri Vincent, there has now come a postal card directly from Germaine Melon-Frankel. It is a puzzle to us how the communication came through; because we, from our side, are not yet allowed to send correspondence to Paris. But, the card is here, and we give thanks to our Lord for the blessed news it contains, and we pass it on to you who have spent many and many an hour in earnest pleading prayer in behalf of these faithful workers of ours who have been living in such torture for the past year:—

My Dear Director and Friend:

It is such a blessing to be able to write again after these terrible years. I do hope you are well—give me your news! Here in Paris, we are safe. Pastor Vincent is well, as my husband, our little girl, myself, and all the staff. But I had last February the deep sadness to lose my beloved mother who died with cardiac illness.

Our work among Jews was never stopped, but we saw our people secretly, and Andre did not live at home, but went to hide himself in three different places in friends' homes. During this time the police came twice at home to arrest him, but he was not here—and all was well. And now it is the splendid liberation! Andre is at home again, and all the work begins again. We have now to see so many new people who are waiting for the gospel. We shall send a full report as soon as the correspondence with U.S.A. will be possible again. With all our affection and gratitude.