

## SUPPER TIME IS NEAR

**L**IKE the man in Luke 14:16, we are preparing a great supper and are going to bid many. We mean of course the blessed SUMMER'S END CONFERENCE to which so many of our dear people look forward for their annual mountain-top meeting with the Lord.

Speakers expected include, Dr. Charles H. Stevens, pastor of the Salem Baptist Church and president of Piedmont Bible College, Winston-Salem, N. C.; Dr. James H. Miers, pastor Fourth Presbyterian Church, Washington, D. C.; Dr. James T. Rider, pastor Ruggles Street Baptist Church, Boston, Mass.; Dr. W. H. Rogers, former pastor First Baptist Church, New York City, author, lecturer, Bible teacher, conference speaker; Mr. H. A. Sinzheimer, of Philadelphia; Dr. L. Sale-Harrison, Bible teacher and author, Seattle, Wash.; Rev. Thomas G. Lawrence, pastor Calvary Temple, Hartford, Conn.; Dr. Robert L. Evans, Bible teacher, conference speaker, evangelist, Alhambra, Calif.; Dr. W. E. Pietsch, Bible teacher, radio evangelist, Waterloo, Iowa. Also, workers and field evangelists of our own staff are to have parts in the program.

Some unusual features there will be; a Boston night to be given over to Dr. Rider and his group from the Ruggles Street Baptist Church of Boston; and there will be a Washington night, for Dr. James H. Miers and a delegation that will come with him. Likewise, Canadian Night, with Mr. Jones and Rev. Stanley Stock. Then there will be An Evening in Paris, with our good brother, Pastor Henri Vincent, Honorary Director of our work in Europe and pastor of the First Baptist Church of Paris.

So make your plans to come if you possibly can; more important still, pray for these meetings, that the testimony shall go forth in this hour of world darkness with more brilliance and more boldness than ever before, because there is desperate need for it.

We shall hope to have the detailed program to send you as a part of your MIDSUMMER LETTER.

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.  
236 West 72nd Street  
New York 23, N. Y.

VOL. LV

Fifty-sixth Year

MAY, 1950

No. 8

# THE CHOSEN PEOPLE

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

Psalm 121:4.



JOSEPH HOFFMAN COHN, Editor

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

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

Headquarters, 236 West 72d St., New York 23, N. Y.

20 cents a copy

\$1 a year

Copyright 1950 by the American Board of Missions to the Jews, Inc.  
Not to be reproduced in any form without permission of the publisher

Entered as Second Class Matter November 14, 1945, at the Post  
Office at New York, N. Y., under the Act of March 3, 1879

PRINTED  
IN  
U.S.A.

# American Board of Missions to the Jews, Inc.

Founded in 1894 by Leopold Cohn, D. D. (1862-1937)

Continuing the Williamsburg Mission to the Jews

Headquarters:

236 West 72nd St., New York 23, N. Y.

In Canada:

39 King William St., Hamilton, Ont.

## HOME BRANCHES

Brooklyn, N. Y.  
27 Throop Avenue  
Coney Island  
3116 Neptune Avenue  
Des Moines, Iowa  
MRS. HERMAN JURCO  
Denver, Colorado  
MRS. OSCAR WAGO  
Columbus, Ohio  
REV. S. C. MILLS  
187 Glencoe Road  
Austin, Texas  
DR. HARRY A. MARKO  
Muskegon, Michigan  
DR. E. DEN AREND  
Philadelphia  
717 Walnut Street  
Pittsburgh  
5808 Beacon Street  
Los Angeles  
Second and St. Louis, in  
Calvary Baptist Church



LEOPOLD COHN  
MEMORIAL BUILDING

## FOREIGN BRANCHES

Hamilton, Canada  
MR. W. JONES  
Honorary Treasurer  
Montreal  
REV. S. STOCK, Director  
Oslo, Norway  
REV. MEYER WAINER  
(Hon. Representative)  
London, England  
MISS ANNE RAYNER  
4 Petherton Road  
Paris, France  
REV. HENRI VINCENT  
Honorary Director  
123 Avenue du Maine  
Jerusalem, Israel  
REV. HAIM J. HAIMOFF  
Havana, Cuba  
REV. PAUL H. WILSON  
Buenos Aires, Argentine  
REV. E. LICHTENSTEIN

## Publishing

"The Chosen People." For circulation among Christians.  
"The Shepherd of Israel." A monthly paper for international circulation among Jews.  
Leaflets. Expounding scripturally Israel's place in God's program.  
Gospel Tracts. In Yiddish-English parallel editions for Jews.

## Leopold Cohn Memorial Edition of the Yiddish New Testament

Produced in the emergency hour of destruction of all Yiddish New Testaments  
in Europe by Nazi burning and bombing.

## World Fellowship of Christian Jews

European Headquarters, 24, Rue Liancourt, Paris  
American Headquarters, 236 West 72nd Street, New York 23, N. Y.

## Jewish Missionary Institute

A Training School for Christian workers interested in Jewish Evangelization.

(Continued on inside back cover)

(Continued from inside front cover)

## BOARD OF DIRECTORS

IRWIN H. LINTON, *President*; FRANK E. DAVIS, *Vice-President and Treasurer*; HAROLD B. PRETLOVE, *Secretary*; MISS ELSIE L. OLSEN; JOSEPH HOFFMAN COHN; GAYLORD A. BARCLEY; WM. JONES; LEWIS H. FISHER; DR. FRANK MORRIS.

## ADVISORY COUNCIL

REV. OTHO F. BARTHOLOW, D. D., Urbana, Ill.; REV. KEITH L. BROOKS, D. D., Los Angeles, Calif.; REV. C. GORDON BROWNVILLE, D. D., Los Angeles, Calif.; REV. R. PAUL MILLER, Berne, Indiana; REV. W. E. PIETSCH, D. D., Waterloo, Iowa; REV. W. H. ROGERS, D. D., Phoenix, Ariz.; L. SALE-HARRISON, D. D., Seattle, Wash.; REV. JOHN BUNYAN SMITH, D. D., San Diego, Calif.; REV. CHARLES H. STEVENS, D. D., Winston-Salem, N. C.; PROF. CHAS. L. FEINBERG, Ph. D., Los Angeles, Calif.; REV. FRANK H. THROOP, D. D., Columbus, Ohio; REV. ADAM B. HUNTER, Tacoma, Wash.

## OUR CLOUD OF WITNESSES

(See Hebrews 12:1)

LEOPOLD COHN, D. D.	MISS ELLA T. MARSTON	OLIVER W. VAN OSDELL, D. D.
FRANK H. MARSTON	JAMES BLACK	W. B. HINSON, D. D.
JOHN T. PIRIE	THOMAS J. WHITAKER	CHARLES H. IRVING, D. D.
W. C. P. RHOADES, D. D.	RALPH L. CUTTER	JOHN DONALDSON
JAMES O. BUSWELL, D. D.	MISS FRANCES J. HUNTLEY	CORTLAND MYERS, D. D.

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

## HONORARY TREASURER FOR PACIFIC COAST

REV. KEITH L. BROOKS, D. D., *Editor of Prophecy*  
Box BB, Eagle Rock Sta., Los Angeles 41, California

## CANADIAN OFFICE

Gifts in Canada should be made payable to American Board of Missions to the Jews,  
c/o Bible House, 39 King William Street, Hamilton, Ont.

## FOR THE BRITISH COMMONWEALTH OF NATIONS

Gifts should be sent to our missionary, Miss Anne Rayner, 4 Petherton Road,  
Canonbury, London, N5.

## GENERAL MISSIONARY STAFF

REV. WALTER J. ATKINSON, Itinerant	REV. S. C. MILLS, Columbus, Ohio
MISS ELEANOR L. BULLOCK	MRS. A. MUNRO, (Honorary)
HARRY J. BURGEN, Philadelphia	REV. SAMUEL NEEDLEMAN
PHILIP J. COGAN	MISS ANNE RAYNER, London
J. HOFFMAN COHN, General Secretary	Mlle. MARIE SALOMON, Paris
ELIAS DEN AREND, Mus. D., Itinerant	REV. BERNHARD SCHATKIN
REV. HARRY M. FARGO	REV. ARNOLD SEIDLER, Pittsburgh
MRS. ANNA FRANK	JOSEPH SERAFIN
REV. AND MRS. ANDRE FRANKL, Paris	MISS JEAN SHALLCROSS, Philadelphia
REV. DANIEL FUCHS	MISS ISABEL SMITH, Hamilton
REV. E. D. GRUEN	REV. JOHN SOLOMON, (Retired)
REV. H. J. HAIMOFF, Jerusalem	MISS A. E. SUSSDORFF
MISS BONNIE C. HAYES	REV. G. VANDERLIP, Montreal
MRS. HERMAN JURCO, Des Moines, Iowa	PASTOR HENRI VINCENT, Paris
MARK KAGAN, London, England (Hon.)	MRS. OSCAR WAGO, Denver, Colo.
MISS HILDA KOSER	REV. MEYER WAINER, Norway (Honorary)
REV. E. LICHTENSTEIN, Buenos Aires, S. A.	MISS RUTH M. WARDELL
DR. HARRY A. MARKO, Texas	REV. PAUL H. WILSON, Cuba
REV. ALEXANDER MARKS	REV. E. ZIMMERMAN, Los Angeles
MISS GLADYS MIDGLY, Montreal	MISS EVA ZIPPER!

(Continued from inside front cover)

## FROM OUR BOOK ROOM

FOR CHRISTIANS

## NEW PUBLICATIONS

- The Book of Revelation in Plain Language.** By Dr. W. H. Rogers. Foreword by Joseph Hoffman Cohn. Cloth, 120 pages .....\$1.50
- "I Have Loved Jacob."** By Joseph Hoffman Cohn. Foreword by Dr. W. H. Rogers. Justice for Jacob at last after centuries of vilification. 100 pages, cloth..... 1.00
- Hosea — God's Love for Israel.** By Charles L. Feinberg, Th.D., Ph.D. 130 pages..... 1.00
- Joel, Amos and Obadiah.** By Charles L. Feinberg, Th.D., Ph.D. 113 pages, cloth..... 1.00
- Types, Psalms and Prophecies.** By the late David Baron. A gold mine of Old Testament typology. 370 pages..... 3.00
- "Beginning at Jerusalem."** By Joseph Hoffman Cohn. An anthology on Romans 1:16. Introduction by Dr. Clarence Edward Macartney. 253 pages, cloth ..... 2.50
- Prophecy Speaks,** abridged reports of 1948 Summer's End Conference, 82 pages..... 1.00
- "The Sure Word of Prophecy."** Addresses delivered at the New York Congress on Prophecy, 1942, held under the auspices of the American Board of Missions to the Jews. 318 pages, cloth.....\$2.00
- "Light For the World's Darkness."** Addresses delivered at the Second New York Congress on Prophecy, 1943. 246 pages, cloth..... 2.00
- "The Chosen People Question Box."** 2.00
- Palestine Guidebook,** by G. Olaf Matson ..... 5.00
- "How to Reach the Jew for Christ,"** by Daniel Fuchs. A correspondence course in Jewish Missions. 116 pages ..... 1.00
- When Jews Face Christ.** The life stories of 12 world famous Jewish believers in the Lord Jesus Christ 1.25
- The Morning Cometh,** by Harry M. Brown. Historic events which guarantee the fulfillment of prophecy for the days ahead ..... 1.00
- The Shame of Christendom,** by Rev. W. N. Carter, M.A. The shocking story of the treatment of the Jews by nominal Christians ..... .50

- God's Plan for the Jew,** by John Wilkinson, a condensed edition of "Israel My Glory," paper, 124 pages 1.50
- The Lengthened Shadow of Leopold Cohn,** the story of the American Board of Missions to the Jews, 16 pages ..... .05
- A Modern Missionary to an Ancient People,** by Leopold Cohn, D.D. The thrilling autobiography of the founder of the American Board of Missions to the Jews ..... .50
- Israel's Inalienable Possessions,** by the late David Baron; American Edition. 55 pages ..... .50
- How Near Is the Kingdom?** A revised edition of Dr. Arthur Petrie's "Where Are We?" ..... .05
- On the Trail of Your Refugee Dollar.** Excerpts from letters sent to us from abroad by the recipients of our food parcels. .... .05
- The Resurrection of the Old Roman Empire,** by Dr. L. Sale-Harrison.. .50
- The Last Broadcast,** a vivid portrayal of the End-Time, by Rev. J. F. Holliday. .... .05
- "Storehouse Tithing" — is it of the Lord or of Man?** by Joseph Hoffman Cohn. A priceless revelation of recent trends in church finances .10
- By Joseph Hoffman Cohn:—**
- Will the Church Escape the Tribulation?** ..... .50
- A Passover Trilogy** ..... .50
- Is There a Gentile Church?**..... .50
- To the Wild Olive Tree**..... .05
- A Tomorrow for the Jews**..... .05
- It Was Necessary** ..... .05
- To the Jew First** ..... .05
- Contrary to Nature** ..... .05
- Has the Church Robbed the Jews?** .05
- Do Jews Control America?** ..... .05
- What Has the Jew Ever Done For the Gentile?** ..... .05
- What Next in Palestine? Can the Dry Bones Live?** by Rev. Emil D. Gruen ..... .05
- Isaac and Ishmael, 20th Century Version,** by Dr. Charles L. Feinberg.. .10
- Jew Hate, Its Origin, Development and Final Doom.** By Rev. Dean S. Bedford ..... .05
- The Jew, God's Great Timepiece,** by Rev. Otto J. Klink ..... .05
- What It Has Cost the Church to Withhold Christ from the Jews,** by Rev. Chas. H. Stevens, D.D... .05
- The Eternal Jew,** by Rev. Clarence Edward Macartney, D.D., LL.D... .05
- Jewish Missionary Program, Collection Taken At Meeting, or** ..... 1.00
- Jewish Mission Mite Box** ..... .05

Send orders to

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.  
236 West 72d Street, New York 23, N. Y.

## THE CHOSEN PEOPLE

Subscription Price  
\$1 per annum

JOSEPH HOFFMAN COHN  
Editor

Appears monthly  
October to May inclusive

Vol. LV

MAY, 1950

No. 8

## Salutation

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

## DEARLY BELOVED FRIENDS:

The stubbornness of prejudice is monumental. It blinds the eyes, it warps the mind, and it shrinks the soul. The poet has said, "There is none so blind as those that will not see."

A few weeks ago, on THE CHOSEN PEOPLE BROADCAST, we gave a message over the radio on the fallacy that the fig tree in Scripture refers to the Jewish nation. We showed that one of the great sins of certain Bible teachers is that they deliberately keep on teaching the false hypothesis that the fig tree has to do with the Jewish nation. Our broadcast went on at nine o'clock in the morning. About an hour later, there followed another Bible teaching broadcast, and, lo and behold, the speaker started off with the bald assertion that the fig tree was the Jewish nation! This latter broadcast was on transcription so that the brother who made it cannot be accused of having undertaken this contradiction deliberately. It seems to have happened so, in the Lord's permissive providence.

But the effect on some of the listeners must have been perplexing, to say the least. A good many letters came to us within the next few days from bewildered friends who had heard our own broadcast first, and then had listened to the next one, and found that the two were diametrically opposed to each other; and yet both of them claimed to be sound Christian teaching! One good sister was so stirred up that she wrote a letter to the brother of the second broadcast, of which she sent us a copy. For the sake of the record we include that letter in this report to you. It is also perhaps fair to say that the sister who sent us this letter said that if this Bible teacher should reply, she would send us a copy. Up to the point of this writing, over three months have passed, and no reply has been received.

Here is the letter:

Every Sunday morning I listen to what I consider the two outstanding Bible teachers on the air—yourself and Dr. Joseph Hoffman Cohn, of the American Board of Missions to the Jews. Sunday morning, January 15th, I listened to Dr. Cohn as usual, and his lesson was a continuance of the lesson of the previous Sunday, in which he stressed the fact that the fig tree spoken of in the Bible has never referred to the Jews. Then at 10:00 a. m., when your hour came on, you also spoke about the fig tree, saying that it referred to Israel.

Such contradiction by two outstanding Bible teachers is confusing to a person like myself, who yearns for the truth.

I have only recently been enlightened concerning the place of the Jews in the New Testament and in the present day, in the light of prophecy, and as I listen, and read, and study, I am convinced that the Jewish question is truly the "blind spot" in the Christian church. I am a layman, but I have prayed to God for wisdom, and I feel that He has opened my eyes to the truth; and even as the great mass of Jews will not accept the Messiah because of their blindness, even so, through blindness, the Christian church will not accept the right interpretation of the Jew as the crux of the whole New Testament, and the world events that are doubtlessly leading to the soon coming of our Lord Jesus Christ.

Many a time I've read and reread the passage "to the Jew first" without understanding; but only now do I realize its significance, and the fact that our Lord Jesus Christ meant *just that, and in that order*. I have visited and worshipped in many churches, but I have yet to hear any mention of the Jews, except when a passage of Scripture was being read. I have participated in many missionary programs, but never heard tell of missions to the Jews. Frankly, I didn't know they needed it — I didn't know there were Christian Jews, whereas actually they need it more than anyone else, else Christ would not have said "to the Jew first."

When you first started your series on studying the Bible, you said, "never read an interpretation into a verse that is not there." When you say that the fig tree stands for Israel, aren't you reading an interpretation into a passage of Scripture? Nowhere can I find, in the references that I read, where the fig tree actually stands for Israel. I used my concordance and looked up verses. In the case of many of them, I could not see how one could take any but the literal meaning of the passage, just as you cautioned in your broadcast. In other passages, I found that the fig tree is only one of several growths mentioned in the verses. For instance, in Deuteronomy 8:8 there are eight growths listed. Why couldn't Israel have been any one of the other seven, or why should she be any one of the eight? By what deduction does one conclude that the fig tree stands for Israel?

Now, Sunday morning you started with Adam and Eve and the fig leaves, and said that that was the first indication of the fig leaves representing Israel. I hope I am not misquoting you. Why cannot I use your principle of reading the Bible literally rather than figuratively and interpret that story just as it stands — that they made themselves clothes of fig leaves to hide their nakedness? It makes sense — good sense — whereas interpreting it as meaning Israel seems like a stretch of the imagination.

I am inclined to go along with Dr. Cohn's interpretation, not only because his Scriptural backing seems more logical, but because I have looked up the Scriptures, and I just can't see any Scriptural backing for any other interpretation. However, I have learned much from your broadcasts, and expect to learn even more in the future. You are a fine teacher, and I'm glad this difference in the opinion of the two Bible teachers who rank first with me, has given me cause to study the Bible even more closely.

This brings us once more to a tussle with something that we ought never to have to waste time about. It ought to be a matter with which every student of the Bible is acquainted. But apparently the ignorance is appalling, and the stubbornness even more so. So, with a sigh and a groan, we come to grips all over again with the question of the fig tree fallacy.

#### THE SHEPHERD'S RESPONSIBILITY

Let us start the thing back end to. We will begin with the classic delusion built up on Matthew 24:32, 33:

#### FROM OUR BOOK ROOM

##### TRACTS FOR JEWS

We have them. They are brief, to the point, and attractively titled. Written from a background of fifty years of experience in reaching the Jew with the Gospel, they treat with the difficulties the Jew finds in such doctrines as the Trinity, the Virgin Birth, the Atonement. Here is the list:

By LEOPOLD COHN, D. D.

A Dialogue Between a Jew and a Christian, Yiddish-English .....	\$0.05
What Is His Son's Name? Yiddish-English parallel .....	.05
The Voice of Him That Crieth, Yiddish-English parallel .....	.05
Cain and Abel, Yiddish-English parallel .....	.05
To Both Houses of Israel, Yiddish-English parallel .....	.05

##### WHAT EVERY JEW SHOULD KNOW:

1. What is a Christian? English or Yiddish .....	.02
2. Was Abraham a Jew? English or Yiddish .....	.02
3. Don't Go to Jerusalem, English only .....	.02
4. Son, Remember, Yiddish or English .....	.02
5. 21 Reasons Why I Accepted Christ, English only .....	.05
6. "The Rabbi Told Me So." A challenge to "Traditions of Men." English only .....	.02
7. Doctoring a Doctor, English only .....	.02
8. An Open Letter to a Rabbi, English only .....	.05
9. Thirty-three Prophecies Fulfilled in One Day, By Rev. Charles Bauer, English only .....	.05
10. An Astonishing Yom Kippur Prayer, English only .....	.05
11. Do Christians Worship Three Gods? English only .....	.05
12. Let's Hang the Hamans! English only .....	.05
13. The Meaning of the Jewish Holy Days, English or Yiddish .....	.10
14. Behold, the Virgin, English or Yiddish .....	.05
15. Daniel's Seventy Weeks — What Do They Mean? English or Yiddish .....	.05
16. The Broken Matzo, English or Yiddish .....	.05
17. The Wonderful God of Israel, By Dr. Keith L. Brooks, English only .....	.05
18. "I Believe in Science," English only .....	.02
19. The Confession of the Christian Jew. English only .....	.05
20. Can a Jew Believe the New Testament? English only .....	.05
21. How a Gentile Became a Jew. English only .....	.05
22. Is the Jew a Religion or a Race? English only .....	.05

##### MISCELLANEOUS

Of Whom Does Isaiah 53 Speak? Yiddish only .....	.05
I Found Christ on Christmas Island, English only .....	.02

These tracts are available to friends of Israel. But please avoid waste in unwise distribution.

1950

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.  
236 West 72d Street, New York 23, N. Y.

In Canada:  
39 King William St.  
Hamilton, Ont.

Dear Friends:

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

Name \_\_\_\_\_

Address \_\_\_\_\_

## 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, \$1 yearly.* Remittances should be sent by check or money order; *cash should be registered.* Address, 236 W. 72nd St., New York 23, N.Y. Canadian Agency: 39 King William St., Hamilton, Ontario. Northwest Pacific Agency: Mr. J. R. Hemminger, 740 Broadway, Tacoma, Washington.

### 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 Missionaries.** The work of evangelizing the Jew is further being accomplished by Field Missionaries 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.

**The Gospel by Radio.** Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and in Cuba ("The Message of the Christian Jew") with South America in prospect. Stations are being added as funds permit. List sent on request. Pray for this far-reaching ministry. Gifts for this department should be specified "For Radio Fund."

**Budget.** Under God's leading and blessing, the needs of the Mission have grown to over \$250,000 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 New York, 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.

**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 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.

**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.

**Machpelah.** A cemetery plot for Jewish Christians, located in Mt. Olivet Cemetery, Maspeth, Long Island. This removes the worry from the older Jewish people who have accepted Christ, and have thereby forfeited their right to burial in a Jewish cemetery.

**Articles of wearing apparel** should be sent to 27 Throop Avenue, Brooklyn 6, N. Y.

Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Suddenly, without rhyme or reason, just like a flock of sheep with their leader, the ram jumps over the fence into the valley of rocks beneath, and cries out, "The fig tree is the Jewish nation, and now is putting forth its leaves!" And sure enough, all the other sheep jump over the fence, and all clump, clump, clump, down they go into the valley of the rocks, and all give out the same cry, "The fig tree is the Jewish nation!" It matters not that Luke 21:29 states distinctly, "Behold the fig tree, and all the trees." It means nothing that the entire chapter of Matthew 24 has not even the name of the Jewish nation mentioned anywhere. Those who teach this have determined, cost what it may—blind, deaf, and stubborn against any evidence you might want to bring—that the fig tree has to be the Jewish nation! This is *eisegesis*, (faulty interpretation of a text by reading into it ones own ideas) not *exegesis*. Indeed, it very nearly approaches *catachresis* (misuse of words or abuse of terms). If such interpretation is the best that we can do by way of sound exegesis, we will soon forfeit all claims to the respect and confidence of the trusting child of God who is seeking truth at our hands as His ministers.

Then, to add to the confusion, this same radio preacher announces that the fig leaves which Adam and Eve used for their covering, also typify the Jews! Such fantasies border closely on hallucinations, and explain why so many of our conservative pastors and theologians have no confidence in such reckless "dispensationalism." The simple truth is that the fig leaves happen to be the largest leaves of any tree in Palestine. This is lucid, and plain; why climb the walls for fantastic absurdities?

#### "THOUGH CONVINCED AGAINST HIS WILL"

More than once have we been obliged to argue this question out with various leaders in Christian thought. Over and over again they have had to admit that their position was untenable. But the exasperation comes later when we find that they continue right on with their false interpretation, just as serenely as though they had never discussed the thing, had never heard the other side, and had never admitted privately that they were wrong. And yet among these teachers are some who would like to pick the mote out of the eyes of the Pharisees of old!

Fairness also compels us at this point to take off our hat to a dear brother of precious friendship of many years ago, a brother now with the Lord. He was Dr. George Guille, whom we always felt proud and honored to count as our friend. He had preached one day on this very theme, and sure enough he had the same false notions that had been drilled into him by the Scribes and Pharisees, who do not even yet realize that they make the Word of God of non-effect by their vain traditions of men. When Dr. Guille was finished, I asked him if he would not take a little walk with me. We walked a bit; then we sat down on the green grass under the shadow of a tree, and I asked him bluntly, "Brother Guille, who gave you the idea that the fig tree represented the Jewish nation?" He looked at me with surprise and said, "Why, Dr. So-and-So teaches it." But, I persisted, "Who told

Dr. So-and-So that the fig tree stands for the Jewish nation?" Then I proceeded to open the Book and show Dr. Guille the fallacy of his position, and that it had no Scripture foundation. This dear friend was not only a Bible scholar, but a Christian gentleman as well, for he turned to me and with apology in his voice said, "Brother Cohn, you have spoiled one of the best sermons in my sermon barrel; but I am going home and tear it to pieces!"

So you see that there are those, just as Peter found out when he came to Cornelius, who really are seeking the truth and when they find it they take it, no matter at what cost. But now let us go to the argument itself so that you may have a solid foundation upon which to build your own defence against this assault on the grace of God.

#### GENTILE NATIONS INVOLVED — NOT JEWS

1. As to sound exegesis: The 24th chapter of Matthew has to do with the signs of the Lord's coming and the end of the age, or *Aion*. We can easily identify this label or description with the fact that we are now living in the times, or in the age, of Gentile world control. The descriptions and the predictions of Matthew 24 have to do with Gentile nations, with world conditions, wars, rumors of wars, nation rising against nation, kingdom against kingdom, famines, pestilences, earthquakes. There is not a syllable here about the Jews, excepting that they shall suffer at the hands of the Gentiles. And yet for reasons that are unexplainable except on the ground of Jew-hate, these well-intentioned but still misguided expositors jump suddenly into the 32nd verse and announce that the fig tree is the Jewish nation!

Nothing is said in this chapter about the renaissance of the Jewish nation, nothing about their return to Palestine, nothing about Zionism, nothing, in fact, that would support the unfounded claims which these brethren associate with their expression, "the fig tree puts forth its leaves"; or as they sometimes misuse the term, "budding of the fig tree." But whatever suggestion or intimation there is to be found in the chapter has to do only with Jewish suffering, and this suffering at the hands of the Gentile nations. Certainly, this is sound exegesis.

At the close of the frightening descriptions which our Lord gives us concerning these last days, He tells us how we may know that we are near the end. He says, "When ye shall see all these things, know that it is near, even at the doors." What things? Well, read the entire chapter over again. He simply uses the fig tree as an illustration, because the fig tree is the commonest tree in Palestine. And thus the illustration would be easily understood by even the most primitive intellect. All He says about the fig tree is that just as the fig tree (and *all the trees*) puts forth its leaves, "ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near."

How anyone can fabricate the idea that the Jews are here referred to, is beyond understanding; especially so when, if the teacher had only taken the precaution to compare with this passage its corresponding equivalent in Luke 21:29, he would have found out that Luke tells us, "The fig tree, and *all the trees*." To put the matter even more plainly, we could say that if the Lord had been in America at that time, instead of in Jerusalem, He

syrian is final; that of Judah was meant to be corrective. The sense is that Judah was not to be afflicted any more by the Assyrians, and not that God's judgments would never be visited upon them by others. As in verses 7 and 8, so in this passage we have a coupling of the severity of God upon His adversaries and the blessing of God upon His own people. The yoke imposed by the king of Assyria will be completely removed and broken from Israel and the foreign bonds will be torn asunder. Note Isaiah 10:27. The yoke certainly included the tribute imposed on Hezekiah by the Assyrian king.

Even the place of Sennacherib's death is here indicated: the temple of his gods. While worshipping his gods, his sons slew him. II Kings 19:37 and

Isaiah 37:38. In the balances of God he was vile and rejected.

#### "THE LORD IS GOOD"

The Bible is replete with the truth that Israel's God is the altogether loving and good God. He is good though He must punish His erring creatures, and He is good in bestowing unmerited blessings upon those who trust Him. How good He is to make possible such glorious good tidings of redemption in His blessed Son, the Messiah of Israel, our Lord Jesus Christ. But does Israel know just how good God can be to guilty, hell-deserving sinners through the death of the Messiah on Calvary? It is your obligation and opportunity and mine to make this known to them. How long must they wait?

## Our Radio Ministry

### "THE CHOSEN PEOPLE BROADCAST"

WADC	Akron, Ohio	Friday	9:15 a. m.	1350 K. C.
WSID	Baltimore, Md.	Sunday	8:30 a. m.	1570 K. C.
WLAU	Boston, Mass.	Sunday	11:45 a. m.	680 K. C.
WCFL	Chicago, Ill.	Sunday	8:30 a. m.	1000 K. C.
WSAI	Cincinnati, Ohio	Sunday	8:00 a. m.	1360 K. C.
KCBC	Des Moines, Iowa	Sunday	8:45 a. m.	1390 K. C.
WMUU	Greenville, S. C.	Sunday	3:45 p. m.	1250 K. C.
KGER	Long Beach, Calif.	Sunday	7:45 a. m.	1390 K. C.
WDGY	Minneapolis, Minn.	Sunday	7:45 a. m.	1130 K. C.
WINS	New York, N. Y.	Sunday	9:00 a. m.	1010 K. C.
KOCY	Oklahoma City, Okla.	Sunday	9:15 a. m.	1340 K. C.
WORZ	Orlando, Fla.	Sunday	9:30 a. m.	740 K. C.
WJMJ	Philadelphia, Pa.	Sunday	8:45 a. m.	1540 K. C.
KPHO	Phoenix, Ariz.	Sunday	9:45 a. m.	620 K. C.
K X L	Portland, Ore.	Sunday	8:45 a. m.	750 K. C.
WSAY	Rochester, N. Y.	Sunday	8:45 a. m.	1370 K. C.
KXLW	St. Louis, Mo.	Sunday	8:45 a. m.	1320 K. C.
WSNY	Schenectady, N. Y.	Sunday	10:00 a. m.	1240 K. C.
K X A	Seattle, Wash.	Sunday	9:15 a. m.	770 K. C.
WOOK	Washington, D. C.	Saturday	10:00 a. m.	1590 K. C.
WIRK	West Palm Beach, Fla.	Sunday	8:45 a. m.	1290 K. C.
K FBI	Wichita, Kansas	Sunday	11:00 a. m.	1070 K. C.
CKPC	Brantford, Ont.	Sunday	8:45 a. m.	1380 K. C.
CKTB	St. Catherines, Ontario	Sunday	8:30 a. m.	1550 K. C.

### "MESSAGE OF THE CHRISTIAN JEW"

CMCQ	Havana, Cuba	Sunday	6:00 p. m.	1420 K. C.
COBQ	Havana, Cuba	Sunday	6:00 p. m.	9235 K. C.

can bear similar testimony. The knowing of His own is one of kindness and love. See Psalm 1:6; 144:3; Amos 3:2. He ever cares for His own.

But the Lord has another portion for those who oppose Him and His truth. The Assyrian invaders will be overwhelmed of the Lord. They will be destroyed and their place not found. Nahum is anticipating here what is fully described concerning Nineveh in the later chapters. A river overflowing its banks and carrying devastation in its path is a figure for an invading army. Note Isaiah 8:3 and 10:5-19. The account of Ctesias (Greek historian of the fifth century B. C.) relates that during a drunken feast the flood-gates of the city were swept away by a sudden overflowing of the river (the Tigris) and the foundations of the palace were washed away. The Babylonian army, then besieging the city, entered by the breach and burned the city. The Lord knows how to reserve wrath for the time of judgment upon the ungodly. For the goodness and severity of the Lord see Romans 11:22.

#### THE JUDGMENT DECREED

From verse 9 through 14 the prophet foretells the defeat of the Assyrians. Abruptly Nahum turns to address the Assyrian invaders to show them their brazenness in opposing God and the futility of their feeble efforts. In short, he asks them, "Can you cope with such a God as Israel has?" For the historical account see Isaiah 37:23-29. The Assyrian power will be completely destroyed, never to threaten them again. As when a serpent's head is crushed so that it cannot lift itself up, so Judah's distress through the Assyrian invasion will never be repeated by that world power. Note verse 12. The proud Assyrian army is described as entangled thorns. Such thorns are not easily loosed (II Sam-

uel 23:6, 7) and so are cast together into the fire. Their armies presented a supposedly impenetrable front, but like stubble fully dry they are powerless to resist the oncoming fire. What makes them an easier prey than ordinarily is the fact that they are saturated with their carousings. Such are easily handled and overthrown. The one who has gone forth from Nineveh devising evil against the Lord is Sennacherib himself. He has counselled wickedness (lit. Belial), worthlessness and in the moral realm, wickedness.

The same truths that have just been before us are now approached from a different viewpoint. The Assyrian king had come with a great and formidable host (II Chronicles 32:7), yet they would not be able to prevail against the people of God. They may be sound, unharmed, perfect in all that is needful for the battle, but they themselves would be cut down. Just as Assyria was a razor (Isaiah 7:20) to others, so she was to be cut down (lit. shorn). The army of Sennacherib was to be destroyed and he was to return home. To be sure, this prophecy was fulfilled to the very letter. We read that in one night the angel of the Lord went forth among the besieging Assyrians and slew in their camp 185,000 men. This was the hand of the Lord and not some bubonic plague as some would have it.

Dismayed and discouraged, Sennacherib lifted the siege of Jerusalem and returned to his capital city, Nineveh. For the historical facts see II Kings 19:35, 36 and Isaiah 37:36, 37. The latter portion of verse 12 has been taken by some to refer still to Nineveh, but the better sense sees a reference to Judah now. God turns now to comfort those who are the victims of the Assyrian siege. It is clear that the punishment of the As-

might have said to us, "Learn a parable of the apple tree," because the apple tree is familiar to all of us. We submit therefore that it is not exegesis when we presume upon the Word of God to add to it what is not there. It is *eisegesis*.

2. Nowhere in the Word of God will you find that Israel is called the fig tree. Israel is many times referred to as the vine, as the olive tree, but never as the fig tree.

3. Let us go to the parable of the fig tree which was cursed, because here tremendous and fatal distinctions are involved. Read and compare carefully the following passages: Matthew 21:19-21; Mark 11:12-14; Mark 11:20-23. Note the important sequences with regard to this interesting record: (a) The fig tree was cursed forever. For the "fig-tree-is-the-Jewish-nation" addict, this poses a serious problem, for it shatters to pieces his pre-millennial assertion that Israel is to be restored. If, however, Israel, as the fig tree, is cursed forever, how can there be a restoration? (b) The fig tree was dried up from the roots. See Mark 11:20. Once more, if the root is dried up, how can there ever again be fruit? And yet this Jew-fig-tree champion announces that some day a restored Israel will become the great missionary power of the world! We sometimes wonder that our brethren cannot see the inconsistencies in their contradictory affirmations. (c) The fig tree is cursed forever, the root is dried up, and all of it *immediately*. Pressing the logic just as hard as we can, we now ask how there could have been a Paul or a Peter or a Jerusalem Church? How can there be any fruit from a dead tree? Thus you see at one stroke, the persistent "Jew-fig-tree" theorist is committing church suicide. For he will have to throw out of the window all of the New Testament, which was written by *Jews* after they were supposed to have been cursed forever, to have had their roots dried up, never again to bear fruit.

4. It will not do to equivocate the problem or to compromise the character of our Lord Jesus Christ, by saying that the Lord happened upon the fig tree, He was hungry, there were no figs, and like a spoiled child, He lost His temper. Such an interpretation cannot be countenanced for a moment, and we will pass it by without discussion, for it deserves none.

#### "TO THE LAW AND TO THE TESTIMONY"

5. What then is the true interpretation of this intriguing incident? Let us look at it in the light of several established Old Testament facts:

Hospitality, charity, helping the poor, are ingrained characteristics of the Jewish people. Indeed, the Jew is taught, erroneously of course, that the more good works he does, the more he helps the poor, the surer he is of a place in heaven. That is why you will find our Jewish people usually in the lead when it comes to the establishment of hospitals, orphan asylums, homes for the aged, and the like. Away back in the days of Moses God told the Israelites, in Leviticus 23:22,

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.

We have seen the wheat farmers of our great Northwest harvesting their fabulous acres with machine reapers; but these machines could not reach

within perhaps one foot of the fences. Did the farmer abandon that one foot of margin? No, indeed, he sent men around with hand scythes, and they literally made a "clean riddance of the corners of the field." This is the thing that God told the Israelites they must never do. They must leave that margin for the stranger and the poor! We have seen New England farmers hiding behind a fence with a BB shotgun to catch little boys climbing up an apple tree for a stray apple, and we have seen the farmer take pot-shot at the boys. This is the thing that God told the Jews they must never do. They were to leave a few apples on the tree, they were to leave a few grapes on the vine, they were to leave a few shocks of corn on the stalk, for the stranger and the poor. What a wonderful foretype it is of the Church of Christ in the present day; it also is for the stranger and the poor.

This doctrine of hospitality is deeply ingrained. I still remember back in the old country in the deep recesses of the Carpathian Mountains, my father kept alongside of our main homestead, a little two-room shack which might be called a chapel, although it was not. This shack was open house all year round, twenty-four hours a day, literally for the stranger and the poor. Any Jewish tramp had the right to go in; he would always find in the front room a table with simple food upon it. And next to that a room where he could lie down to sleep.

This is typical Jewish hospitality, and it will explain to many Christians why the new Jewish convert finds it so hard to become oriented to our more reserved conduct in the churches. No strange Jew ever can visit in a Jewish synagogue without being invited to someone's home for dinner and without being provided for in every way that he may be in need. This is his heritage as a part of the Jewish nation. (This is why the AMERICAN BOARD OF MISSIONS TO THE JEWS has been so signally blessed of God; because we have understood this basic problem and when Jewish visitors come to our meetings they testify to a feeling of "hominess." Somehow they feel that they just naturally belong to us.)

#### RUTH THE GLEANER

Because of this background there was made possible the beautiful story of Ruth and Boaz. Ruth was just a gleaner; she was of those poor families provided for in Leviticus 23:22. She was out in the field gleaning some of this marginal residuum of the wheat crop. Likewise, when we read about the Lord Jesus Christ and His disciples passing through the corn field and plucking the ears of corn (Matthew 12:1, 2), the complaint of the Pharisees was not that they were plucking what did not belong to them, but that they were doing it on the Sabbath Day. In other words, when they were plucking the ears of corn and eating, they were fully legitimized under the provision of Lev. 23:22.

The Lord Jesus hungered and sees protruding by the roadside, as so often happens in the east, a solitary tree growing in the rocky soil. It must have stood on an eminence where it caught the sunshine and the warmth, for He saw it "afar off." We are told distinctly in the Gospel of Mark, "It was not the season of figs." But the tree did have leaves upon it, probably the precocious leaves of an early spring. The fig trees in Palestine bear two crops of figs each year. The early figs, which appear in March

the prophet places before the eyes of his people their own majestic and omnipotent God. Nahum's description of the character of God is unsurpassed for grandeur and majesty. Whenever God is spoken of in the Scriptures as jealous, we are not to conceive of this quality in the light of its earthly, human, and petty limitations. It conveys the idea of burning zeal. The thought is that of a feeling of injured justice and a strong desire to see the right accomplished. Nahum has in mind the desolation caused by the Assyrians when they took the ten tribes captive (722 B.C.) and now when they invaded the land, capturing the fortified cities of Judah.

The source of God's jealousy is His great love for His people and He will vindicate the wrongs done them. Compare Exodus 20:5; Numbers 25:11, 13; Deuteronomy 4:24; 5:9; and I Kings 19:10. Thrice over the prophet declares the vengeance of God upon His enemies. Little do the thoughtless nations consider how they evoke the wrath of God when they mistreat His people. The repetition of the thought of vengeance and of the name of the Lord lends solemnity to the declaration. It is not to be inferred from these statements that God is quick to anger, for He is long-suffering, but not from a lack of power. By no means will the Lord treat the guilty as though innocent. The power of God, which can be exerted in the affairs of men, is already seen in the workings of nature, in the whirlwind and the storm. Note the manifestations at Sinai, Exodus 19:16-18. As for the clouds, though they be large God treads on them as one would on dust.

But the prophet has not exhausted the omnipotence of God. By the rebuke of the Lord both rivers and seas are dried up. God manifested this power at the drying up of the Red

Sea and the Jordan; Christ did as much to the Sea of Galilee. Isaiah 50:2; Matthew 8:26. Through drought the Lord makes Bashan to languish. Ordinarily it was very rich in pasturage. Carmel was famous for its vineyards and Lebanon for its forests. But the Lord can remove from both their beauty. See Isaiah 33:9 and Hosea 14:7.

All nature and human beings must acknowledge and recognize His manifestations in the realm of nature. If God can so affect the hills, the mountains, the earth, and the world with its inhabitants, it is clear that no man can successfully withstand the indignation of the Lord. To ask the question is to have its evident answer. Joel 2:11; Malachi 3:2; and Revelations 6:17. The Lord in His power controls the volcanoes and breaks the rocks asunder. The power and might of the Lord are unsearchable and they are committed to the accomplishment of His holy and perfect will. Foolish is that man who thinks he can stand even a moment before the indignation and fierceness of the anger of the Lord. It is the portion of wisdom to make peace with God through the work of His well-beloved Son, the Lord Jesus Christ.

#### GOD'S GOODNESS AND WRATH

The prophet has been dwelling at length on the wrath and vengeance of God, but this cannot imply that the Lord is any the less good. The previous description was intended to assure Israel of safety in the Lord when the armies of Sennacherib swept into the land (701 B.C.). The Lord is ever and always good (and oh, how good!) and infinitely holy. He is the refuge and fortress for the troubled one in the hour of crisis. Hezekiah found him so in that calamitous hour and unnumbered hosts

## Studies in Nahum

By CHARLES L. FEINBERG, Th.D., Ph.D., Professor of Old Testament,  
Los Angeles Bible Theological Seminary, Los Angeles, California

### CHAPTER I—Instalment 1

#### THE PROPHET AND HIS BOOK

THE name of the prophet Nahum means "consolation." Apart from the fact that he is designated as an Elkoshite, nothing is known of his personal history. Even Elkosh, the place of his birth, is not known with certainty. The name occurs nowhere else in the Bible. Three suggestions have been advanced: (1) That it was a town about twenty-four miles north of Nineveh. The tomb of Nahum is shown at Elkosh in Assyria. But we cannot credit this view, because the tradition dates from the sixteenth century. (2) According to Jerome, translator of the Vulgate, it was a small village in Galilee. This position has much to commend it, though we cannot affirm that Capernaum (literally, the village of Nahum) received its name from our prophet. The name was not uncommon in Israel. (3) A third suggestion would place Elkosh in the south of Judah.

We are probably correct in believing that the prophet was born in Galilee and moved to Judea where he ministered in the Word of the Lord. The vivid character of the description of the invasion of Sennacherib (1:9-13) would seem to call for Jerusalem as the place of Nahum's prophetic ministry. It is a matter of rather general agreement that the one spoken of in 1:11 is Sennacherib, king of Assyria, who invaded Judah in the fourteenth year of the reign of Hezekiah. See II Kings 18:13-19:37 and Isaiah 36 and 37. Thus Nahum is a contemporary of both Isaiah and Micah. Note his parallels with Isaiah's prophecy: compare 1:8, 9 with Isaiah 8:3

and 10:23; 2:10 with Isaiah 24:1; 2:10 with Isaiah 21:3; 1:15 with Isaiah 52:7.

The style of Nahum's book is lyric poetry of a high order. It has been indicated that his style is the most impassioned of all the prophets. All will agree that Nahum has a vividness and forcefulness of style all his own.

The message of Nahum deals solely with Nineveh and her destruction. Jonah prophesied about a century and a half before Nahum. The prophecy before us is the sequel to Jonah's book. Nineveh was for some hundreds of years the dread of Western Asia. It was an immense city by the Tigris River. The city was strongly fortified and was a great commercial center enriched by numerous military campaigns. Having been warned of God in Jonah's day and having repented only temporarily (in that generation), Nineveh is now to suffer final and complete destruction. Chronicles outside the Bible relate that this visitation took place in 612 B. C. by the hand of the Medes and Babylonians. The first chapter of Nahum presents God as the great source of strength and sustaining power of His people. Chapters 2 and 3 are given over to a most vivid portrayal of the Desolation of Nineveh. Because the book is so largely a threatening prophecy of judgment it is entitled a "burden."

#### OUR MAJESTIC GOD

The invasion of Sennacherib was probably the occasion of this prophecy. Over against the ruthless invader

or April, and ripen in June, are called "Bikkurah." In the Revised Version this word is uniformly translated "first ripe fig." See Isaiah 28:4. These "Bikkurah" were of a red color, and were considered a great delicacy by the Jews. The latter figs, called "Te'enah," ripen along about August and September and form by far the larger crop. They are green in color. They occasionally remain on the tree during the winter months.

#### THE EXACT TIME FIXED

According to the record both as given by Matthew and by Mark, the time of the year when the Lord went through this experience of the "barren fig tree" was a week before the Passover. It was the day following the "triumphal" entry into Jerusalem, which really was not triumphal at all, but a disgraceful event. How would you like to be seen riding into Chicago or New York on a donkey, with a mob of nondescripts, riffraff, shouting after you, "Hosanna to the Son of David"? Look at Matthew 21:4, 5 where the connection is made to the Old Testament prophecy, "Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." That day, as the Romish system has chosen to call it, is known as "Palm Sunday," although we doubt very much whether it was a Sunday. We think it was a Monday. The following Friday, four days later, He was to be offered up as the Lamb of God, to take away the sin of the world.

Thus, we have the time question definitely fixed, when the Lord approached the fig tree. It would correspond roughly in our calendar to, say, the last two weeks of March. Therefore Mark tells us, "it was not the time for figs." So you see, on the surface, it would appear that Christ had no right to expect the impossible, for it was not time for figs.

#### "THE HOUSE OF GREEN FIGS"

But here enters a second question which our uninformed brethren have apparently not understood. It is not uncommon even now for the figs and the leaves of the fig tree in Palestine—and we refer now to the second crop, which comes in August and September—to remain on the tree for the whole winter and still have the leaves retain their freshness and the figs their edibility. The Jewish Encyclopedia states that the late or green figs occasionally remain on the tree throughout the winter months, and they are called "Pag." From this word Pag comes the Greek word "Bethphage," the house of green figs.

So now the picture begins to unfold itself in its reality. Christ did not expect a new crop of figs in March, and on that ground there would have been no justice in his cursing the tree. But He did have a right to expect that the owner of that tree should have left some figs from the previous Fall, in accordance with Lev. 23:22, "for the stranger and the poor." Of course Christ in His omniscience knew the heart of the greedy owner of that fig tree. He knew ahead of time, that the rascal had denuded the tree of all of its figs away back in September and had thus violated the law of Moses. Coming up to the tree and finding no figs, our Lord set an example before the disciples, and to paraphrase what He said, it might run something like this: "This Jewish owner has disobeyed the law of Moses. He claims to

be righteous under the law. Therefore on his own claim and on his own failure to obey the law of Moses, we now condemn him. And the punishment will be, let no fruit grow on this tree henceforward forever!"

#### THE PUZZLE IS SOLVED — WHY COMPLICATE?

Thus the owner was punished, the punishment was suited to the crime, and he would never again benefit from the fruit of that tree. This method of dealing with the Jew finds its counterpart many times over in the various incidents recorded concerning the way in which our Lord was dealing with the Jewish nation. There is a principle involved here, showing how the Lord Jesus Christ was able to tear the mask away from pharisaical hypocrisy and sham. It is a failure on the part of our well-meaning Bible expositors to discover, or to grasp, this basic explanation, that accounts for their groping about in the dark for a theory which does not explain, but only adds to the confusion.

The Jew was brought into condemnation by the Lord Jesus Christ on the strength of his own Mosaic Law. The proud and boastful Pharisee, self-righteous, taking the minutest care to tithe anise and cummin, and standing on the street corners praying in his false pride, "I thank Thee, Lord, that I am not as others," this Pharisee was boastfully proclaiming, "How holy I am!" It is to him that Christ now comes with this measuring stick: "You assert your righteousness on the strength of the law of Moses? Very well, on the law of Moses you shall be judged!" In Romans 2:12 we find this principle clearly enunciated. All have sinned, Jew and Gentile alike, one under the law, the other under conscience. We have space for just one illustration:

We turn to Mark 10:17. Here we have a perfect case of answering a fool according to his folly. The young man with supercilious pride asks the Lord, patronizingly, "Good Master, what shall I do that I may inherit eternal life?" The Lord took the young man at once to account, by exposing his insincerity. For the Lord asked him, "Why callest thou me good? there is none good but one, that is, God!" Therefore, the young sophisticate was caught in his own trap, for here he had already admitted that the Lord Jesus Christ was God. Then the Lord went on still further with His persistence on Mosaic irony. He said to the conceited young man, "You have the commandments, why don't you obey them? In them you have eternal life." The young man said at once, "All these things have I kept from my youth up; what lack I yet?"

The trap was ready to be sprung, and the Lord said to him, if we may paraphrase, "You boast that you have kept the law? Very well, the law says, thou shalt love thy neighbor as thyself. Go therefore and sell all that you have, and give to the poor!" The Lord knew that this young man loved his riches more than he loved to obey the Mosaic Law; and so on the basis of the Mosaic Law Christ passed condemnation. This is exactly in conformity with Romans 2:12. The Jew seeking righteousness under the law will be condemned by the law. The Gentile seeking righteousness without the law, will be condemned on his conscience. For in the conscience God has implanted the knowledge that idolatry is wrong. The foreign missionary testifies to this fact as he deals with the heathen mentality.

mon's aim of re-establishing the Sanhedrin. But this issue, in actual fact, occupied quite an insignificant part of the conference's deliberations.

This was in large part due to the pressure of the Chief Rabbi of Jerusalem, Dr. I. Herzog, aided by other leading rabbinical authorities who think that the time is not yet ripe for the formation of a Sanhedrin.

Some of the younger and more modern rabbis assert that the opposition to the formation of a Sanhedrin is inspired mainly by the fear that a Sanhedrin might introduce reforms and revisions, which the more conservative elements do not like. — *The Jewish Chronicle*.

\* \* \* \*

The crime rate in Jerusalem last year was extremely low, and most of the police problems were concerned with traffic violations. Mr. Levi Abrahami, Jerusalem Chief of Police, said on Tuesday. The largest robbery during the year was that of some hides, valued at I£1,500, which were taken from a deserted store.

A disconcerting feature of the crime position, he added, was that one-third of all crimes were committed by juveniles. An encouraging feature, and one which contradicted a popular misconception, was that few of the criminals were recent immigrants from North Africa.—(*J. T. A.*)

\* \* \* \*

It so happened that simultaneously with the publication in the United States of Dr. Silver's article, Mr. Ben-Gurion, the Israel Prime Minister, delivered a speech to an American delegation of the Histadrut in which he stated a view of post-Israel Zionism diametrically opposed to that of Dr. Silver. Mr. Ben-Gurion appealed to American Jews in rather sharp and stern language to start sending their

children to Israel on a large scale, and added:

"We appeal to the parents to help us bring their children here, but if they decline to help us, we will bring the youth to Israel anyway." The wording and the timing of the speech were, as is now generally admitted, rather unfortunate, and it naturally evoked a storm of protest even in the Zionist Press. Such conservative official Zionists as Dr. S. Margoshes, who is an official spokesman for the present Z.O.A. Administration, publicly rebuked Mr. Ben-Gurion. He said in *DER TOG*:

"The 5,000,000 Jews in the United States will remain in the U. S. The same is true of the Jewish children in the United States. When David Ben-Gurion talks big about bringing American Jewish youth to Israel, regardless of their parents, he is greatly over-estimating his power of persuasion . . . . Whatever the final result, Mr. Ben-Gurion has meanwhile succeeded in aggravating the difficulties which Zionists and good friends of Israel have had to struggle against for some time in the United States."

Similar expressions of dissatisfaction have appeared also in a number of English-Jewish publications outside New York, chief among which, that of the *INDIANA JEWISH CHRONICLE*, is worth mentioning. The paper was so bold as to say: "While we (American Jews) sympathise with the Jewish State and are anxious that our uprooted brethren find a haven in Israel, we ourselves see no need for settling there . . . . Mr. Ben-Gurion's Zionism, which stems from European nationalistic ideology, is not the same as that of most American Zionists who are largely guided by historic and humanitarian motives in their relationship with Israel."—*The Jewish Chronicle*.

## Jewish Notes

AN Orthodox Rabbi, Nachum David Herman, of the Tifereth Israel Congregation, in Brooklyn, delivered the invocation at the opening session of the U. S. House of Representatives here on Tuesday. This is believed to be the first time that an Orthodox Rabbi has prayed before Congress. Rabbi Herman, who was ordained in 1933 at the Hebron, Yeshiva, cited the Malachi text: "Have we not all one Father? Hath not one God created us?" He mentioned the deliverance of the ancient Persian Jews from Haman, and prayed for the deliverance of mankind "from the Hamans of our day."

\* \* \* \*

1954 and 1957 are two terminal years; each ends a period of forty years. 1914, the first world war, when the nations became Jew conscious. The year when the Jews completed 2,520 years of captivity, according to promise.  $1914 + 40 = 1954$ .

The other date is 1917, when Jerusalem was freed from the Turk, the Jews declared a nation, Palestine a national home.  $1917 + 40 = 1957$ . Great things may be expected at each of these terminals.

\* \* \* \*

The Jewish Chronicle, remarking on the Roman Catholic Holy Year of Jubilee, says, "that according to traditional Jewish reckoning, based on the calculation of Maimonides, the next Jubilee Year will be 1952-3," or according to the Hebrew Calendar, 5713. This is intensely interesting, since the year 1952 appeared many times in the daily press during the past year. Among the many events expected that year, "Marshall Aid" for Europe ends. What then? Armament equipment will be at zenith!

Then there is to be the Hebrew Jubilee Year.

\* \* \* \*

Dr. Israel Goldstein, preaching yesterday at Congregation B'nai Jeshurun, 257 West Eighty-sixth Street, said that religious circles in Israel are considering the advisability of establishing a Sanhedrin, which would be the highest authority for Jewish religious law.

Dr. Goldstein said that such a Sanhedrin could never gain the authority it once had, since many Jews in Israel and elsewhere "have gone far afield from the discipline of Orthodoxy and can no longer be recaptured."

Should such a Sanhedrin be organized, he said, it must have its seat in Israel but must at the same time include Talmudic scholars in other countries if it is to receive general recognition from Orthodox Jewry.—*The N. Y. Herald Tribune.*

\* \* \* \*

A conflict between differing schools of rabbinic thought in Israel, the one headed by Rabbi Dr. I. Herzog and the other by Rabbi J. L. Maimon, on the setting up of a Sanhedrin at this stage of the State's development seems to have resulted in a victory, for the moment at any rate, for the opponents of the idea.

Hundreds of rabbis from all parts of Israel assembled at the Yeshurun Synagogue here last week to take part in the country's first General Rabbinical Conference, when they discussed Israel's religious problems and explored ways of improving the country's spiritual leadership.

Originally, the conference was planned by the Ministry of Religious Affairs to further Rabbi J. L. Mai-

## WHY SEEK SENSATION?

We come back to the working out of this principle with the Jew who owned the fig tree. He was being punished under his own Mosaic law, in which he boasted his righteousness. This is all there is to the story; it seems so far fetched to try to make it sensational by declaring that the fig tree is the Jewish nation and the Jewish nation therefore is cursed. What a travesty on Bible interpretation! Satan himself could hardly have invented a more deadly blow to the divine order, "To the Jew first!" Does not the Gospel message cry "Whosoever will?" And is not the Jew a "Whosoever"? But our erring expounders would apparently have the passage read, "Whosoever will, *except the Jew!*"

It will not do for these Jew-fig-tree champions to fall back on the fig baskets of Jeremiah to prove the point of the mistake they make in misinterpreting the fig tree miracle. A fig basket is not a fig tree, and nothing is gained in common sense by trying to make it so. Nor will the fig tree parable in Luke 13:6-9 be of any help to these special pleaders. In neither case is it stated that the fig tree is the Jewish nation; our Jew-fig-tree protagonists only imagine it to be so, or they make their speculations on that basis. In the Luke incident indeed there is only one fig tree in the whole vineyard! So you see the cure which our friends offer is worse than the disease. They create more questions than they answer.

In much the same manner the poor Jewish nation and the poor Jewish mission enterprise face double tragedy: The Post-Millennialist has no need for the Jew, because he inherits from the Romish hierarchy the inborn demoniacal hate for the Jew. It was Rome that rang the cry through the corridors of the Dark Ages, "Hep! hep! hep! hep!" This is a consolidation of the three Latin words, "Herusalem est perdita," Jerusalem is destroyed! So the Jews were robbed, they were massacred, they were drowned, they were burned alive, all in the name of this, "Hep! hep! hep! hep!" It was this very Rome which enacted laws forbidding the "faithful" to engage in the lending of money at interest. This was usury, and the Roman Catholic was not allowed to engage in that sort of business. But all such business was made the prerogative of the Jews. The Romish theory was that the Jews were going to hell anyway, there was no possible chance of their ever being saved, and so they might as well commit usury. Later on, the Romish priests and the Greek Orthodox priests would squeeze the Jews dry and benefit from their usury, and then start them all over again to do some more usury!

## NEITHER FISH NOR FOWL!

Then, on the other hand—for you see we are being ground between the upper and the nether millstones—comes the Premillennial pundit of the extreme dispensationalist wing and dares to tell us that the fig tree is cursed, the Jew is cursed, and therefore we can do nothing for him, but we will have to wait until God's time and he will be restored to Palestine! This savant seems to be entirely oblivious of the fact that if the Jew were cursed, then the whole New Testament becomes worthless. How such a teacher can be so short sighted is beyond our comprehension. One worthy agitator for these strange fantasies, who now is with the Lord, was a self-confessed Jew

hater. He even published in his magazine that there was no hope for the Jew in the present age, they are all going to hell, but in the Great Tribulation there might be a handful saved! And this unscriptural teaching was fed to thousands of innocent and trustful children of God, who looked up to this prejudiced brother as a very paragon of Scripture authority.

So you see it is really a miracle that a mission like the AMERICAN BOARD OF MISSIONS TO THE JEWS somehow manages to exist. And of course the miracle is outstanding because it is unquestioned that God wants it to exist and God will make it exist in spite of all these discouraging handicaps.

#### AN ACCOUNT MUST BE GIVEN

But think of the terrible sin of these men to whom are committed the ministries of God's Word, and think of the judgment they will have to go through in that day of account! To these men we are sure we must attribute in large measure the failure of the Church of Christ to evangelize properly the Jewish nation. We have challenged some of the more vociferous of them to give even the slightest evidence that they have ever shown an interest in winning the Jews to Christ. The shame is that they talk about the Jews, they talk about the great past history of the Jews, and they talk about the brilliant future of the Jews; but never a word about bringing Jews to Christ here and now! They live in the Tents of Shem, but they won't pay their rent! Nor will they raise their hand to help forward a struggling Mission that is trying to do this very thing in obedience to God's direct command.

We wonder if these men realize that the Jew who dies today without Christ is just as lost as is the heathen in Africa, who dies without Christ. If this evil doctrine that the fig tree represents the Jewish nation has caused so much genuine sin and such deliberate disobedience to God's command concerning Israel, then has not the time come for true repentance, a confession of the wrongs done, and a turning about with an honest love for the Jew? Is not a Jewish soul just as good as a heathen soul? Is it not a shameful thing for any church to boast that it supports fifty or a hundred missionaries in the foreign field, when they give nothing, or a miserable pittance, like throwing a bone to a dog, for what they call indifferently, "Jewish work"? The Gospel today is for "whosoever will," and everyone, Jew or Gentile, who dies without Christ, is lost—lost forever—in a Christless eternity!

#### WHAT ABOUT YOUR FIG TREE?

To bring the whole issue into practical focus may we give you the real lesson of the fig tree. We can put it in the form of a question: Have you picked all the figs from your fig tree, and left none for the stranger and the poor? Is not the people of Israel to be considered here, especially because of the treatment which they have received from Christendom through the centuries? This people are the real stranger and the real poor. Israel is without the Gospel, has not the slightest conception of what the true Gospel is, and Christendom seems anything but eager to bear testimony. Is there not the real danger that the same Lord who cursed the fig tree back in the days of Jerusalem, may turn His displeasure and disappointment upon Christendom? You may then find the Gospel seed rotting within the

eight people were in the basement listening to the loud speaker. There is to be a follow-up work and the Jewish friends contacted are to receive our monthly Jewish Gospel magazine printed in Yiddish and English, THE SHEPHERD OF ISRAEL. The pastor of the church, who loves our Jewish people, will be giving messages of interest to the Jews, and I am to return to the church for another campaign.

One thing that touched our heart was to know of a Jewish man who was in the Synagogue and while there received a notice to attend our meetings. He left the Synagogue and came over to the church. This man is interested in spiritual things. There may be other churches which are located in Jewish areas who would like to have similar meetings in their churches. We will be very happy to hear from you, and will count it a privilege and a joy to help you to reach your Jewish friends with the Gospel of Christ, which is the one aim of our beloved Mission.

#### TRAVAIL OF SOUL

Here is a soul-stirring letter from our Miss Anne Rayner, London — you will pray as you read.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He will direct thy paths.  
*Proverbs, 3:5, 6.*

WHEN days are dark and things are difficult, the Word of God is indeed a lamp unto our feet and a comfort to our hearts. This has been a month of difficulties and strain without and within, when Trust and Faith have been sorely exercised by disappointments, disillusion, and ingratitude. Often I have climbed long flights of stairs only to find people out; twice I have had the door slam-

med in my face. Others have promised to come to the meetings and have failed to keep their promise. There has been much sickness among the people I visit and the sufferings of others touch me deeply. One of my women suffers with sugar diabetes and has lost the sight of one eye through it; another dear woman is dying, her heart is very bad, how I pray that she may accept the Lord Jesus Christ as her Saviour before it is too late. She has heard the Gospel and has been pointed to the Way, yet she holds back; my heart is burdened for her. I love all my dear people and long for them to be won for the Master, and often plead for them at the Throne of Grace with bitter tears. There have also been difficulties in the home. The devil is doing his utmost to break up the work in many ways. But thank God, when things look their blackest, He sends His rays of sunshine to gladden and to encourage. I am very grateful for Christian friends who uphold the work by their faithful prayers.

I have been able to make some new contacts and have visited them and quite a number of needy ones have been helped. To help others is always a joy to me and to see the faces brighten up is enough reward, for it is certainly more blessed to give than to receive. I am grateful to all our dear American friends and also Canadian friends, who have so generously sent in their gifts for the work, for I sense the love behind the gifts. May God bless them all. It is really wonderful how God raises His children here and there and works through them in various ways, so that His work may go forward and from strength to strength. It makes me feel so humble and unworthy of so great and important a task as this to which He has called me, but His strength is made perfect in my weakness.

fiance of the new state of Israel. In several addresses myself and other speakers have shed light upon this matter, and our newspaper propaganda brought many a curious Jew to our meetings. As special guidance for these addresses we have used in the main Rev. Dr. Joseph Hoffman Cohn's journey reports, which we used in their entirety and even more yet the contents of the yearly sensational Midsummer Letters, in which Rev. Dr. Cohn's arrival in the Holy Country is depicted with tear-bringing, dramatical force, practically painting the scenes before the readers' eyes. These reports especially impressed and found a pronounced echo in the hearts of our listeners, which will live long within their souls.

#### THE PRINTED WORD

THE CHOSEN PEOPLE and THE SHEPHERD OF ISRAEL have, next to Holy Scripture itself, been the main fountains for the material of our sermons, together with the other permanently new appearing tracts of our Mission Center.

This our very short Annual Report would be incomplete altogether, did we not express our deeply felt thankfulness through Dr. Cohn to all the generous friends of our Mission, who also in this year of all record-breaking inflation in Argentine, have placed with the old love and accustomed readiness to sacrifice the means at our disposal like in other years, helping us in this way to soften some burdens, lighten some heavy sorrows, dry some tears, even move some people to tears of joy for receiving unexpected help, and in the very principle to continue and even make more publicly known our preaching Christ crucified, the Saviour of Israel. Thus we make the Christ known not only with our words, but also by our deeds.

#### JEWES ATTEND EVANGELISTIC CAMPAIGN

By Alexander Marks

IT was my privilege to conduct a series of meetings in a Baptist church in one of our Eastern cities. This church was in the very heart of Jewry, and the pastor desired to reach the Jews with the Gospel; so I was invited to conduct meetings for the purpose of reaching the Jews with the Gospel.

Suitable Gospel tracts for Jews published by our Mission were distributed among the people. The church members themselves invited their Jewish friends to attend the services. As a matter of fact, the members of the church themselves brought Jews to the church. My messages were prepared to enlighten the Jews concerning the claims of Christ. We made it clear to the people that Christians love the Jews. The responses to the invitations were most gratifying. Jews were in attendance at every meeting, including the Sunday morning service. A conservative estimate of the number of Jews in attendance was about fifty. A Jewish missionary of twenty-five years experience told us that she had never seen so many Jews in a church service. Following each message an opportunity was given our friends to write their questions on a piece of paper. The questions were interesting and one Jewish lady told us that she was a willing pupil; she wanted to know more about Christ. We gave her a copy of the New Testament. A young Jewish lady for the first time entered a Christian church; she told us how much she had learned from the message.

#### FROM SYNAGOGUE TO CHURCH

The interest in our messages grew until on the last Sunday, the church was filled to overflowing, and forty-

confines of Christendom's citadels, all because they refused to leave a few figs on the tree for the poor of Israel! Think it over, and read specially Romans 11:21-23—"take heed lest He also spare not thee!"

The Lord bless thee, and keep thee, "till we meet at Jesus' feet." This is fare-thee-well until next October. Again I go to Israel, this time to establish the work God has given us to do on Mount Zion. Pray much that it will be He Himself Who will establish the work of our hands. I shall hope to send you a Midsummer Letter from the City of Sorrows. And you must not fail your beloved Jewish testimony while I sail the seven seas. Pray that the Lord shall take from me all worry and anxiety over the support needs while I am gone. That will help me much. We do want you to be praying about this. Last year a number of our good friends held back their gifts all summer long only because I was not here in the office. May we assure you that your letters and your gifts are receiving the very same attention and the very same welcome, while I am away from the office, as they do while I am here. In fact, they are needed more. It means much when I am over in those foreign countries, to have word from our Headquarters, "All is well, there is no lack, and the work prospers." The load is heavy, the burdens are many, but when our precious friends stand by, the load becomes lighter and the burdens become fewer. Every department of the work carries on as always, some sections even more so, such as our Summer Open Air Work, our Summer Fresh Air camp for the children of all three New York stations, tract distribution, witnessing and home visitation. Pray much, expect much, trust much.

Ever faithfully your servant in the Gospel,

*J. Hoffman Cohn.*

P.S. Do not forget your usual privileges of the summer season. You can always make a new friend for the Mission if you just seize the opportunity. Our part is to have ready for you a suitable package of literature, and here it is:

12 copies of THE CHOSEN PEOPLE;

25 assorted leaflets, including

What It has Cost the Church to Withhold Christ from the Jews;

How Near is the Kingdom?

On the Trail of Your Refugee Dollar;

The Jew — A Poem;

Have We Cast Away God's People?

The Last Broadcast;

The Lengthened Shadow of Leopold Cohn.

Just say, "Here is my \$1.00. Please send me my Summer Package."

## Incidents In The Work

### SNOW, WIND, FOG, IN JERUSALEM

"But none of these things move me," says our Brother Haimoff, as he presses forward with the Gospel message to hungry hearts in the land of Israel. Here are excerpts from his last letter.

AS I wrote to you, I left Jerusalem at 7:00 a. m., on February 5th. The capital was already covered with a few inches of snow, and on the whole way to Haifa it was windy, snowing and foggy. It was a hard journey. About noon we arrived at Haifa, which also was covered with snow. Almost all the autobuses stopped travelling, since it was very slippery; something entirely unusual for Haifa. I telephoned Dr. Churcher, who told me that at 5:00 p. m. there would be a service at the British Jew's Society Hall.

A family from Bulgaria with their daughter were present at the meeting. They could not understand English nor German, and I was asked to give the message in Bulgarian, which was understood also by those speaking Russian. I met a few other people in Haifa and had long talks. Prejudice in most cases is the main obstacle in seeing the Truth. I met some more friends who knew me as a missionary and invited me to visit them in their homes. But as I had already arranged to come back, I promised to pay them a visit when the Lord will lead me again to Haifa. I found Haifa very poor spiritually, and the needs are for much prayer and work.

On my return to Jerusalem, I visited Jaffa and Holon, where I met some friends and distributed some literature.

#### THEY LISTEN WILLINGLY

I had a new listener the last Monday when I went to hold the regular Bible Study in one of the villages around Jerusalem, a young man of

about thirty-five. He happened to be the son of a Mezamer (Cantor) in one of the synagogues in Europe. Our whole study was all given to his profit, to show him that the Messiah had already come and that He was Jesus of Nazareth. He thought he knew some interesting things from the Bible, but when I questioned him closely, he was forced to admit that his knowledge was only stories and anecdotes of the Talmud, but none of the Holy Scriptures. He was delighted to hear, for the first time, our view concerning Christ. I gave him some tracts which he received gladly. A good Jewish humble soul. He accompanied me, together with one of our friends, to the Autobus station and promised to come again. Pray that he, and his wife, and a few children, may all have their eyes opened and join us fully as faithful Israelites.

A few days ago I was surprised to see just at the entrance of the main door of the American Church, a group of about thirty soldiers and two officers of the Israel Army. When I questioned them, they said they wanted New Testaments. I went to the other door and started to collect some. At that moment Mr. Irish came and he joined with me in distributing about thirty New Testaments mostly in Hebrew, while some asked for Yiddish, English, Polish, and two for German. They bought also a few Bibles in Hebrew from Mr. Irish. I used the opportunity and in two minutes' time distributed about thirty copies of THE SHEPHERD OF ISRAEL. They were on a tourist visit

to Jerusalem. So the Word of God is getting deep into the hearts and minds of our dear Jewish brethren. May the Lord still intensify His work of salvation.

### ARGENTINE PERSPECTIVE

Our good brother, Emanuel Lichtenstein, gives a stirring bird's eye summary of the 1949 experiences of the grace of God in our Buenos Aires Branch.

THE year 1949 was the eighth working year of the Mission Station of the AMERICAN BOARD OF MISSIONS TO THE JEWS in Buenos Aires, and the twelfth which I personally was, by the grace of God, allowed to end working for your Mission, dear Doctor Cohn. You will, from my continued reports all through the past year, have been able to gather also that not only our efforts and the preaching of His Word in the Lord's vineyard have not been lessened, but that also He has blessed His work and allowed us to see the fruits thereof. Because also this past year we have had always new faces of brethren of Israel who in our Mission Station accepted Christ Jesus as their personal Saviour and Messiah. Also those Christian Jews who gather courage and give way to their inner-felt need to testify publicly and before their fellow-brethren of Israel for Jesus of Nazareth, have increased in the year 1949.

With great joy and thankfulness to the Lord we report that not only have we found new witnesses for Christ, but have kept those we already had. Especially good and steady was the assistance of our sabbathly Bible hours, as also has greatly increased the popularity of our women's hour. Your Missionary preached also this year not only to the European immigrants, who came

to Argentina from all parts of the old continent, in their common language, German. But I also have had to preach in the Argentine national language, Spanish, and in my own mother tongue, Hungarian. Services of all kinds have greatly increased, your Missionary having been called upon by more and more people as much for baptisms, as for burials, as also for the administration of the Holy Supper. In consequence of our intimate collaboration with the local United Lutheran Church, people are now used to ask pastoral services of your missionary, Pastor Lichtenstein, despite His Jewish origin. Often he receives invitations and requests to do pastoral work in circles that are decidedly non-Jewish, while in other cases he is being called upon precisely for being of Jewish stock.

The name of our AMERICAN BOARD OF MISSIONS TO THE JEWS is becoming more and more well known here, as also grows the understanding for the necessity to fight anti-Semitism, through our unlessered efforts and work. The year 1949 has finally brought realization to the long-cherished and worked-for project to set up a Memorial to our beloved and homegone Dr. Leopold Cohn, the founder of our Mission. And through our own fund raisings, collections and some contributions of our friends, we have had the joy to see the Old Aged Home of the ULC grow with an additional wing, which was badly needed, and which has cost some 2,500 U.S.A. dollars, and wherein a bronze plaque with the inscription, "Pro Memoriam Rev. Dr. Leopold Cohn," has been placed and solemnly inaugurated.

#### ZIONISM TAKES HOLD

The interest of our friends has been directed in this last year especially towards Zion and the signi-