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AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

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THE CHOSEN PEOPLE

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

Psalm 121:4.



JOSEPH HOFFMAN COHN, *Editor*

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through with temporizing and with evasions; we want your check at once for \$10,000, with no more arguments."

With pale face and compressed lips my father looked Dr. Morehouse fully in the face and told him, "I am sorry, but if you have no letter from Miss Huntley, I cannot give you any money." No sooner had these words come from his lips than Dr. Morehouse, in a frightful fit of temper, leaped from his seat, and rushed over to where my father was sitting, his face livid with anger. His huge hulk of a figure bent over my father, his fist was raised and shaking up and down. Then from his lips came a frenzied oath which we will not need to repeat here; but with that he shrieked ". . . . you, I will smash you if it is the last thing I do!" My father was almost paralyzed, his face turned the color of wax, and with what little strength he could muster he turned to Dr. Rhoades who was still seated in his chair, and said to him, "Dr. Rhoades, do you still as my pastor urge that I submit myself to such a beast as this?" Dr. Rhoades turned red and furious, rose to all of his six feet of height, and came over to where Dr. Morehouse was bending over my father, grabbed him by his shoulders from in front and, with a stinging rebuke of "Sit down!" gave him a vigorous push against both shoulders and literally knocked him down into his seat opposite. With Dr. Morehouse now back in his chair, and Dr. Rhoades standing there in a state of bewilderment, my father arose, bade them both goodbye and went home. These details were described to me later by Dr. Rhoades himself, thus corroborating what my father had told me.

COVERED WAGON

I was then going to Adelphi College. Within an hour after my father had returned from this terrible scene, an experience which unnerved him for many months to come, I came home from school. To my shocked surprise and consternation, I found him upstairs in my mother's bedroom, seated in one of the chairs, with an ice-bag on his head. His face was as wax, and down that face poured such tears as I had only once before seen coming out of his eyes. That other occasion was a few years back when our little brother, David, was born. He was the only American-born of us children. There were four of us who sailed across the waters from Europe when my mother had managed to escape from the alert relatives who were watching her day and night. It was one black midnight that I can still remember, as a boy of seven, that a lumber-box wagon drove up to our home in Berezna. The wagon was drawn by one rather bulky horse, and the driver was my father's nephew from the town of Sziget, some twelve miles away. Into the lumber-box body, all of us four children piled, and over all was spread a sort of tarpaulin canvas such as is used for tents. My mother climbed up on the seat with the driver, and off we went. All that night we rumbled and rumbled along and early in the morning the poor bedraggled horse came to a stop in front of the little house in which lived my father's nephew and his family. From there came the flight by train to Berlin, and then to Hamburg, and then Edinburgh.

But now we were in America and my mother had suffered terribly from these experiences. They had undermined her health completely. A devout Christian doctor who had taken care of all of us in Brooklyn, suggested that if she would have just one more child, it might result in her complete recovery to good health.

And so one night while we were still living in the little Jefferson Avenue flat the baby came. In those days hospital obstetrics were not very much in vogue, and Dr. Day spent most of the night taking care of this delivery.

We children were huddled together in the front room of the flat, and we could hear the shrieking of pain and agony the whole night through. Toward morning my father came to us and took us into a little adjoining hall bedroom, and told us that the doctor had said that either our mother would pass away or the baby would die. And so he knelt down by the side of the bed and prayed to God. He promised that if the baby lived he would dedicate it to the Lord's service and that he would do all in his power to see that the child should devote its life to the Lord. Both survived. Then it was I saw the same copious tears that I now witnessed in the bedroom of our little house on Quincy Street, after he had had the scene with Dr. Morehouse and Dr. Rhoades. In the midst of this hysteria of tears and sorrow, he wrote out his resignation to the Home Mission Board and mailed it in.

He was now adrift, without salary, and without guarantee of support from anybody; and of course he could not go to personal friends and ask for money. The \$10,000.00 from Miss Huntley, was, of course, a sacred trust and could be used only for the purchase of the new building.

At this point, I, under the pressure of this terrific climax, said to my father, "I will leave college at once; instead of completing my studies, I will go out on the road, and will knock on the doors of America. Our case must be brought not to the denominational heads, but directly to the man in the pew." The denomination heads had their own problems, they always meant well but they were rather more set as political watchmen to keep guard over the finances and the organizational entities of their respective denominations. Naturally they were more interested in the continuity of their corporate employers than in any new undertaking in the Lord's harvest field, if that undertaking should lead into channels not hitherto traveled.

"GET THEE OUT"

I told my father, "I am young, I am healthy, I have no family depending upon me for support, and I feel that I can do nothing less now than to step out into the unknown world and seek to find friends and support for the Mission."

I had already had my first experience in this kind of work during the summer that I spent in Iowa following my preparation in the Bible School in the middle west. Therefore I knew pretty well what might be the hardships, and I felt that I could not with any clear conscience shirk this duty that had suddenly pressed itself upon me, as though it had been dropped from heaven onto my shoulders. I told my father that he should stay at home, carry on the work of the Mission as he had always done, and I would go on the road—anywhere, everywhere, from coast to coast, and wherever I found friends I would tell them that they could come to Brooklyn and see for themselves a real work going on among the people of Israel—a work that would commend their utmost confidence and devotion.

So I left the class room, and took up the burden which I had been preparing for, but which I had hoped would not fall to my shoulders until I had finished my education, even to the inclusion of a seminary curriculum. Evidently God thought otherwise, and into the breach He plunged me. There I have been ever since.

Dr. Rhoades promptly got in touch with Mr. John D. Rockefeller, whom he had known as a personal friend back in his early days as pastor in Ohio. To Mr. Rockefeller, Dr. Rhoades presented the desperate need of this Jewish Mission work in Brooklyn for a suitable building. He thought that \$100,000

would take care of a building of reasonable size with reasonable equipment. Back came the word after several weeks of consideration, "Mr. Rockefeller cannot consider this proposal, because the work involves proselyting, and antagonizing a people who number a substantial part of our New York City population. If it were simply a case of benevolence such as starting a hospital or some kind of an epidemic cure, or a college, Mr. Rockefeller might respond to that. But to proselyte the Jews from their religion, Mr. Rockefeller could not support that!"

THE "SMASHING" BEGINS

Came persecution, defamation of character, a sending out of letters to the Baptist leaders in America, all emanating from the office of Dr. Morehouse in the Home Mission quarters of New York City. The name of Leopold Cohn was blackened as the name of a criminal. He was accused of dishonesty as one who had robbed the Home Mission Board of \$10,000. It was stated also that he had been discharged by the Home Mission Board because of dishonesty and disloyalty. My father went to Dr. Rhoades, his own pastor, and showed him some of the literature that had gone out. Dr. Rhoades telephoned Dr. Morehouse, and told him in no uncertain language that this must stop and that retractions must be sent to those who had received these false accusations. Said Dr. Rhoades, "Mr. Cohn was not discharged by you, he resigned of his own accord and sent me a copy of his resignation." To which Dr. Morehouse replied, "That may be, but his appointment was running out that very month, and we had decided not to renew that appointment." Then Dr. Rhoades said, "That gives you no authority to say that you discharged him, and I want you to stop saying that."

"NO WEAPON"

And now on the road I started, a young lad, looking out upon the world wistfully and already having been bitten with the hard fangs of cynicism and distrust. Wherever I went I found these letters of the Home Mission Board had preceded me, and from many a Baptist minister's study I was ordered out with language not courteous, not even Christian. It seems that Dr. Morehouse failed to carry out the request of Dr. Rhoades to notify the pastors that he had not told them the whole truth. So I was the victim of this whole unjust rigging up of the ship's sails. Many a time I would tell a pastor that I would gladly pay the charges if he would send a telegram to Dr. Rhoades or to "The Christian Herald" in New York, and that I would abide gladly by whatever information he would receive from these sources. But this offer was accepted only once, I think, in all those years, and in that case the pastor became my loyal friend for life. In the other cases such an offer only evoked more abuse and more calling of names.

"IF YOU PLAY ME FALSE!"

At that time Dr. Louis Klopsch had recently started "The Christian Herald", of New York and had made an outstanding success of it. It so happened that Dr. Klopsch was a Jewish brother who had found the Lord Jesus Christ as his Saviour; he was a member of the Fourth Presbyterian Church of New York City. He had a deep sympathy for us poor Jewish Christians whenever he would meet one of us, and he would do all in his power to help us. I had made vigorous and persistent efforts to get an appointment with him, and finally after two or three months of maneuvering,

I did receive one morning a letter naming a day and hour when Dr. Klopsch would see me. I went with a good deal of trembling in my heart, and much fear, because I was to appear in the presence of one who, to me, was a very great man. I can still see him with his deep set black eyes, and long nose, somewhat of the same make-up as was J. Pierpont Morgan the first. Also I can still see Dr. Klopsch peering at me, even through me, to form some judgment as to my honesty, as to whether he could trust me. Finally he jumped forward in his huge swivel chair, braced his body across the large table, stretched out his long arm, and with almost longer bony fingers pointed his index finger at me, so that he almost touched the tip of my nose, "Young man," he said, "I am going to trust you, and I am going to try to help you. But remember, if you play me false . . . !" I thanked him and told him that he might rest assured that as long as I lived he would never be able to accuse me of having played him false. Then he turned me over to his chief editor, a Scotchman by the name of George Sandison, and told him, "Help the lad, George, do what you can for him." Mr. Sandison had previously been called in by Dr. Klopsch and as he came into the doorway he looked at me and then looked over at Dr. Klopsch. There seemed to be a knowing and resigned look in his face, because he seemed to understand exactly what was happening. When Dr. Klopsch committed me to him, he opened his mouth, "Dr. Klopsch, you are not going to try this all over again, are you? Have you not had enough lessons from these Jews who have failed you in the days gone by?" Dr. Klopsch rose from his seat and walking a little closer to George Sandison, said, with a sort of pleading smile, "Just this once more, George, just this once more. I like the lad and I think he will make good." And then he turned to me, with his piercing eyes and that warning bony finger, and said, "Remember, my boy, if you play me false, woe betide you!"

So I went out together with George Sandison, and he took me to his office. He could not get over the wonder of how I had gotten into Dr. Klopsch's office, and how I had persuaded him to help us. He warned me again that if I played them false, there would be a terrible bill to pay. They had already been swindled several times, and were unwilling to run further risks. Thus we secured and kept the confidence of this fine Christian Jew.

IN PAUPERS' GRAVES

So out I went down the street, with a new spring in my step. I had made my first friend, a friend that would stand by us for a long time. I now determined that I would see to it that no more should there be poverty in our home, no more would a Jewish Christian suffer want. I had seen some of our Jewish Christian brethren go through the most frightful ordeals of poverty and neglect. As a youngster I had seen one sainted Rabbi Moses come to our house on Quincy Street, a brilliant convert from Rabbinitism. It was on a Sunday morning, and together with us, my father and the three boys, we went to attend services at Marcy Avenue Church where we had our membership. On the way up Marcy Avenue we came to a corner where there was a drug store. Rabbi Moses asked if we would excuse him for a moment as he was just going to make a telephone call. I went into the store with him and he stepped into the booth and shut the door. I saw him take some kind of a little box out of his pocket and from it he took a pill and put that into his mouth. In a few moments I saw him drop to the floor and when the drug clerk came to open the door of the booth he dragged out a dead body. Rabbi Moses was

buried in the Potters' Field of New York; he was a highly educated and a highly cultured Jewish rabbi who had just accepted Christ and who had found no way of making a living, no one to take him in, no one to provide the means for himself and his children, and my father himself in the midst of a desperate struggle just to take care of his own little brood, could be of no help to him.

Then there was the famous Jewish Christian scholar, Dr. Jacob Freshman, a devoted servant of the Lord Jesus Christ. I found that he had died in shameful poverty, and had been buried in a pauper's grave, not far from Buffalo. I had also known of another famous Jewish Christian, a Dr. Faust, and he likewise walked down the Gethsemane road, and died a pauper. I swore to myself that if God would give me the strength and the wisdom, and the ability, that would never happen again to any Jewish Christian anywhere, if I had anything to do with it.

I have always been keenly insulted and incensed when I heard of a Jewish missionary being invited to tell his story before a gathering of Christian people and then being told that he could stand at the back door, as the people went out, and receive from them in his own outstretched hands a "retiring" offering! I abhor such a practice as I would the plague, and I wondered many times if there would ever come a day when the Christian Church would treat the Jewish missionary on as decent a level as it does its own denominational enterprises. I have often wondered what the Lord Jesus would say if He could see Himself put at a door at the back of the church begging for a "retiring" offering! I vowed that I would never be a party to seeing a Jewish brother in desperate want with no one to take him in and give him even a cup of cold water in the name of a Disciple. Be it said, with thanksgiving, that this Mission has achieved a world-wide reputation that if any storm arises, the Jewish brother runs to us for cover. And we have not failed in such emergencies.

"TELL JOSEPH COHN"

When we had a missionary stationed in Warsaw, Poland, it was he who reported to us that the general slogan throughout all Central Europe among the Jewish missionaries was, "If you are in need, ask the Lord and tell Joseph Cohn!" Of course we felt embarrassed with such flattery, but we did feel also that this was a wonderful testimony for your Mission which has had such a policy through the years, through storm and through stress, through sorrow and through joy.

"LET US ARISE AND BUILD!"

Now there was nothing else for us to do but to proceed with putting up the building, the want of which caused us so many tears and heartaches. We were now in a most delicate position—if we failed to go forward immediately with the building program, our enemies would begin to accuse us freely and on a national scale, of dishonesty, saying that my father had received \$10,000 for a building enterprise and that he was holding the money or, who knows, spending it on himself; on the other hand, if we went forward with the building, there was no assurance from any direction that we would get very far on this first \$10,000 gift. So, after much prayer and meditation, we made the decision Nehemiah had to make in his day; he testified, "So we built the wall." Nehemiah 4:6. We began at once to take possession of the property at 590 Broadway, Brooklyn, running through the block to 27 Throop Avenue. We also engaged an architect and we began

plans for what would be the first such building in the history of America, a building devoted one hundred percent to the promulgating of the Gospel to the people of Israel. As time proved, this step was a most powerful builder of new confidence in my father and myself. Money had begun to flow in from many directions although the larger sums came by way of instalments from Miss Huntley herself. She would write me to come up to see her at Rochester, and when I got there she would tell me that for several days now she had felt that God wanted her to give us \$10,000 for further construction of the buildings, but that during these few days of seeking God's guidance Satan seemed to attack her with the most violent physical agonies. She would toss about in her bed at night, and would cry to God for relief from all sorts of aches and pains. But just as soon as she had turned over the gift to me to bring back to New York, all these pains ceased abruptly. This experience she had had many times, and so she became quite familiar with the technique of the evil one and she came to identify it easily and to fight against it. Her's was evidently a most sensitive soul, determined at any cost to do God's will with regard to Israel.

"I WANT TWO LIVES"

One day Miss Huntley sent for me. I found her in her drawing room, seated as usual in her large invalid chair. But in the room was also her attorney, a lawyer from Batavia by the name of North. She introduced me to him and then explained: "I want you to promise here in the presence of my attorney that you will devote your entire life to the work of the Mission. I am willing to put my money into the Mission if I can depend on both your father and yourself spending your lifetime in the work. I do not want to put my money just upon one life, but if there are two lives I will be glad to put my money into the work. I shall be satisfied if only I have the assurance that the work will be carried on for two lifetimes. She then agreed that she would leave in her will to us the sum of \$25,000, which was intended to pay off the debt that we were then facing in the finishing of the building. In return I had to promise that I would spend my life in the work. This I promised, and indeed would have done in any circumstances, because I had already, long before this, yielded my life for the Lord's service. She then gave me securities that had a value at that time of some \$190,000, and she explained, "I have realized that the Jewish Mission field is just about the hardest of all mission work in the world. You will have many enemies, and many will try to destroy you and put you out of business. But this will protect you, and I want your promise that you will never leave the Mission unless you are forced out by circumstances beyond your control, in which case you will have this money to take care of you."

So strange and mysterious are God's dealings with mankind, that as time went on these very securities became worthless and I never benefited, even one penny's worth, from all she had given me. She had made the condition that I was to keep those items in a special envelope she had given me, and they were to be undisturbed as long as she was alive. At her homegoing I was to have full ownership and use. But the Lord evidently had other plans, and these securities became utterly worthless. I still have the certificates, but not enough of them to wallpaper even a small bedroom!

Even while the new building was going up, I had begun travelling over the country, to and fro, battering on church doors, pleading for a hearing here and a hearing there, for a chance to make friends for the Jewish Mission. Enemies arose on every side. False accusations were bandied about and

poured over the country like a shower of hail. Many a night I lay in my sleeping-car berth looking out the window at the silver moon shining above and wondering how and when it was all going to end. It was on such a discouraged night that the Lord gave me, just as clearly as though He were sitting next to me, the promise of Isaiah 54:17, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

That year marked a milestone in my own life, and to the present day that has been the bulwark, the foundation stone of all of our activities. Evil doers have arisen in their might seeking to destroy us, but always I found myself falling back on this promise, "No weapon that is formed against thee shall prosper." And I have reminded God many a time, "This is the lad to whom Thou gavest that promise one moonlight night as his train was speeding across the prairies. Upon this promise I have hung all my hopes and destinies. Thou canst not and Thou wilt not fail me in this new hour of trial." And so through the years God has been faithful and has not only protected us from persecution, from false witnesses, from enemies within, from enemies without, but He has openly and relentlessly pushed forward the work of the Mission to have it occupy the foremost and the most beloved place in all Jewish Mission fields of the world.

WE DEDICATE

On July 1, of 1909, the new building, Beth Sar Shalom, at 27 Throop Avenue, Brooklyn, was dedicated. Gas was connected and turned on at five o'clock so that we would have light for the evening service. At six o'clock came a special delivery letter from Rochester, and in it was a draft for \$25,000! Miss Huntley wrote that she could not bear the thought of the building being dedicated with a \$24,000 mortgage on the property; so she decided to pay her bequest ahead of time. And here we had \$25,000 with which to pay the \$24,000 mortgage and an additional \$1,000 to help pay for a little equipment in the building. That night as we went to bed we could say with Nehemiah, "So we built the wall!"

Here I must stop again, because my space is more than exhausted; but from here we will carry on again, and will continue until the entire story is put down as a matter of profound Jewish Mission history. We know that many of our precious friends will give thanks to God for this remarkable record of His dealings with us; and many will realize perhaps more cheerfully than ever before the imperative necessity of a Jewish work of this kind to be free and self-contained and to have no hindrances in the carrying out of God's Will for these last days before the closing of the age testimony to the people of Israel as well as to the Church of God.

Just a few days ago we had a visit from our beloved brother, Dr. Pietsch. He told us that it was his deepest conviction that the Lord had called us out and blessed us and established the work of our hands just for this end of the age period when the testimony to Israel will have to assume paramount importance in the life of the Christian Church. So may we all share in that conviction and may this year 1952 bring to us the greatest era of activity and prosperity that this Mission has ever known. Continue with us in prayer and fellowship and we will all behold the wonderful things that God will do for us and the marvelous ways in which God will use us for the days ahead. Joel predicts a mighty outpouring of revival within the Jewish Nation just before the return of our Lord. Perhaps it will be our privilege to share in bringing that about. May we be faithful in giving our testimony in these strategic days.

On pages 12 and 13 you will find the detailed account of our annual financial report. Normally we should have used these Salutation pages for a detailed explanation of what these figures mean. But we felt we ought not to be diverted from the reminiscences and memoirs that we have been led of God to give you month after month. In fact, this has been our promise to you, and we shall keep it to the best of our ability. Please study the figures carefully, and then give thanks to God with us for the abundant care that He has taken of every department of the Mission. You will see once again the wisdom of our having to carry substantial cash balances. Such a policy enables us to take advantage of every opportunity for pressing on the work in all parts of the world. If we had not had such resources to stabilize us, we could not have purchased, for instance, this magnificent headquarters building in which the Lord has seen fit to house us. The location of the building, the amazing construction, even the planning of the various floors and rooms, all these combine to make this building the finest Jewish Missionary building in all the world, without any exception anywhere. If we had not the substantial resources on which to fall back we could not have paid out at one time the \$50,000 for the printing of the New Testament in Yiddish, and for its broadside circulation among the scattered Jews of Europe. You will be happy in your own heart and mind when we tell you that the administration of this work is in the most competent hands that can be gathered from the four corners of America. The men who compose our Board of Directors are all business men, accustomed to the service of God, accustomed to the handling of large responsibilities, and all of these talents they give as a part of their service to God, for the carrying on of your beloved American Board of Missions to the Jews. So, let us thank God and take courage, and let us look to Him with trusting hearts and patient souls, that He may work in us and through us all that is pleasing in His sight.

Ever faithfully yours in His Service,

J. Hoffman Cohen.

Incidents In The Work

Tenth Christmas in Buenos Aires

By PASTOR EMANUEL LICHTENSTEIN

I WOULD like to use this first day of the new year, 1952, for reporting on our tenth Christmas celebration here, which we had in our Mission Home, on Saturday, December 22. The spiritual tie between our Headquarters and your Buenos Aires station was also this year your message, taken from the December issue of *THE CHOSEN PEOPLE*, and in which, in the latter part, dear Doctor Cohn, you addressed so characteristic as true and sad words to all of us regarding the fact that the majority of peoples celebrating Christmas forget the One to be celebrated, Jesus Christ. We applied the concluding words of your "Merry Christmas" to our Tenth Feast here, with the following variation:

The Peace and the joy and the happiness of Bethlehem strengthen you all in the faith of Jesus Christ on this Tenth Christmas in Buenos Aires. New York December 1951.—Dr. Joseph Hoffman Cohn.

In my Christmas address I underlined the missionary importance of the fact that Jesus came in the flesh as a Jew, born in Beth Lehem. I requested, therefore, Israel's thankfulness for the fact that Christ was born a child of the Chosen People. This fact was publicised by the first missionaries, the Jewish shepherds. It was later preached to us, and to the Gentiles by Jewish Evangelists and Apostles.

One of our fellow workers, a man tested and strengthened in his faith in Jesus Christ in Hitler's concentration camps, expressed his appreciation on our Buenos Aires station's blessed development. He compared different lights: The Jewish Chanukah-lights and the lights of the Christmas celebrations.

For the blessings of the ten years of working in Buenos Aires as also for the continued existence and guidance of the mission work in the whole world under the able leadership of our beloved Dr. Cohn, prayed the seminarian Martin Levy Bass, our principal co-worker, who in his searching for Messiah, the Saviour of the Jews, had already before my coming to Argentina, through God's grace and wonderful guidance, been strengthened through our "Shepherd" for several years, but even now he is ignorant as to who was the kind and regular sender of this spiritual food. The ten years of intimate association, through plenty of strife and prayer, have brought our friend Martin the great joy that already now, before the end of his theological studies, he was delegated (as a vicar) to serve one of our provincial congregations, and to so be able to continue sowing and to show the fruits of the good seed, which he himself had received through our "Shepherd of Israel," and to follow the Lord Christ Jesus as a "true Israelite."

Our programme also contained Christmas songs brought by a quintette of Christian Jews, as also a poem presented by two little girls of 6 and 12 years respectively, and which was very well received and liked.

The 90 persons audience followed most interested the programme and sang devotedly—Jews, Jewish Christians and Gentile Christians together—the beautiful Christmas hymns, closing this first part with "Holy night, silent night."

There followed afterwards our "social" gathering, and our guests stayed with us until the late evening hours. Your Mission station had one of its very great events with this feastly

gathering in Jesus' name and in His honor.

Next day, Sunday afternoon, I conducted service in the Schottish Church with those Mission friends who understand Spanish, some 60 persons with a special Christmas message and the celebration of Holy Supper.

Summarizing, I have to say that generally it has been expressed that of all our Christmas celebrations, which are more beautiful from year to year, this last one was no exception but surpassed everything before it by far in heartiness and inner warmth. So much I have to tell you on expressions of gratitude to you, dear Doctor Cohn, that truly I feel unable to write them as this should be done. But at least I want to try and interpret the thankfulness of your by now really large Buenos Aires Mission congregation for all the blessings of the ten years received—spiritually as also economically—from the American Board of Missions to the Jews. A very beautiful spirit of mutual readiness to help has developed here, but in many, if not most of cases, the real solution of economical problems came through the important help which, thanks to your loving generosity, we can offer our friends here. For instance, lone women, living by their own handiwork, aged couples, who have no one to help them, and mainly parents who need our help in the raising, dressing and general upbringing of their children, and last not least, our many ill and weak and general suffering ones. So, we were able—through the mentioned love and kindness from you, dear Doctor Cohn—on Jesus' birthday to help and give true Christmas joy to many who really follow Our Lord faithfully. Please, dear Doctor Cohn, on this eve of the new decennium of laboring for Christ and the Mission in Argentine, convey our gratitude to all who in faithfulness strengthen and help our American Board of Missions

to the Jews with their prayers and their material gifts. In closing, we ask the Lord of all Missions that He may be with you and your work amongst Israel also in the future, granting you His richest blessings.

Midwinter Conference Report

ONCE more the Lord graciously blessed, and abundantly, the MIDWINTER BIBLE CONFERENCE that we were privileged to hold here, from January 13 to January 20. Dr. Feinberg came from Los Angeles so as to be with us for that week of fellowship. Once more his messages were received by our people with delight, and with much spiritual profit.

Our good brother, Pastor R. W. Wighton, of the Central Baptist Church at Oshawa, Ontario, was unable to be with us because of unexpected pressure of church activities. But he will pay us a visit sometime in the days ahead.

Rev. and Mrs. Robert E. Miller came up from Roanoke, Virginia, and both of them delivered such welcome and inspiring messages, that the memory will remain with us for a long time to come. Some of our Jewish brethren had never thought possible that such a deep love for Israel could exist in the heart of a Gentile preacher. But they were delightfully disillusioned, and they found in Brother Miller a love that they had rarely seen even among the Jewish rabbis. Brother Miller is the pastor of the Ghent Brethren Church, which for over 20 years, going back to the days of our beloved friend, Pastor Herman Koontz, has sponsored the work of this Mission, and indeed has made it a most vital part of its program. This has given them a dominant position in the Jewish Mission field, and has afforded them primary leadership in the Jewish Mission enterprise. So it was an unusual pleas-

Continued on page 14

Fifty-seventh Annual Financial Report

American Board of Missions to the Jews, Inc.

This report includes receipts and disbursements for current operations for the year ended December 31, 1951, as recorded on the books at Headquarters, and does not include transactions relating to the special funds and net resources account.

Respectfully submitted, FRANK E. DAVIS, *Treasurer*

RECEIPTS

| | |
|--|---------------------|
| Cash Balance, January 1, 1951: | |
| General Fund (including Revolving Fund)... | \$173,784.52 |
| Receipts During 1951: | |
| Funds: | |
| General | \$308,504.30 |
| The Chosen People | 9,830.15 |
| Gospel Distribution: | |
| Including The Shepherd of Israel and literature, tracts in English and in Yiddish .. | 7,451.21 |
| Radio Ministry | 1,174.60 |
| Overseas Work and Refugee Relief | 13,726.15 |
| Relief to the Poor | 3,224.99 |
| Children's Work | 462.03 |
| Student Training, and Missionary Institute | 1,220.60 |
| Tribulation Day | 100.10 |
| Branches: | |
| Coney Island, N. Y. | 425.78 |
| Columbus, Ohio | 5,092.10 |
| Los Angeles, Cal. | 1,389.53 |
| Philadelphia, Pa. | 8,635.39 |
| Pittsburgh, Pa. | 2,824.36 |
| Total Receipts | <u>364,061.29</u> |
| TOTAL..... | <u>\$537,845.81</u> |

NOTE:—Accounts maintained in foreign countries are not included in this Report.

ACCOUNTANTS' CERTIFICATE

American Board of Missions to the Jews, Inc.:

We have made an examination of your accounts maintained at Headquarters for the year ended December 31, 1951. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

We have submitted our report dated January 30, 1952, relating to the above examination, which report includes financial statements covering not only your general and unrestricted funds, the transactions of which are set forth in the accompanying statement, but also your special funds and net resources account. Our examination disclosed no material exceptions.

In our opinion, the accompanying statement sets forth the recorded cash receipts and the cash disbursements of the general and unrestricted funds for the year ended December 31, 1951, and the balances of such funds at that date.

HASKINS & SELLS
Certified Public Accountants

January 31, 1952
New York, N. Y.

DISBURSEMENTS

| | |
|---|-------------------------------|
| General Fund: | |
| Missionaries' and field workers' salaries | \$ 47,842.50 |
| Administrative and office salaries | 32,640.50 |
| Leopold Cohn Memorial Building: Maintenance, including fuel, building supplies, insurance, salaries of maintenance men, repairs and replacements, telephone service | 10,630.71 |
| Brooklyn Buildings Maintenance, salaries and expenses, including Bookroom expenses | 8,335.85 |
| Staff missionaries' traveling expenses | 21,372.80 |
| Jewish Art Calendars; Advertising of mission meetings in New York newspapers; other advertising | 16,978.64 |
| Conference expenses and motion picture films | 4,230.87 |
| Retirement insurance; Social security | 8,598.70 |
| Miscellaneous: | |
| Printing, postage meter and postage, office maintenance and supplies; and all items not properly chargeable to other funds | <u>31,644.20</u> \$182,274.77 |
| The Chosen People: | |
| Printing and mailing | 24,688.78 |
| Gospel Distribution: | |
| Printing and distribution of tracts; purchase of Bibles and New Testaments; printing and distribution of The Shepherd of Israel (Yiddish-English Gospel monthly) | 24,461.88 |
| Radio Ministry: | |
| The Chosen People Broadcast throughout the United States and Canada; also, The Message of the Christian Jew, in Yiddish, on 2 stations in Cuba | 38,818.48 |
| Overseas Work and Refugee Relief: | |
| Jerusalem, South America, Cuba, and European fields (France, Germany, England, Holland), special relief funds | 38,959.35 |
| Relief to the Poor: | |
| Cash help to needy cases, food baskets, etc. . . | 5,809.57 |
| Children's Work: | |
| Handcraft, educational and recreational supplies; socials, outings; fresh air camp at Hananeel, Stony Brook, New York | 2,893.82 |
| Student Training, and Missionary Institute: | |
| Jewish students supported in part or in full in training for Jewish missionary work. Also, maintenance of Missionary Institute | 1,781.02 |
| Branches: | |
| Coney Island, N. Y.: | |
| Maintenance and improvements | 2,893.49 |
| Columbus, Ohio: | |
| Salary and other expenses | 7,195.79 |
| Los Angeles, Cal.: | |
| Salary, rent, and other expenses | 5,650.94 |
| Philadelphia, Pa.: | |
| Salaries and other expenses | 9,245.21 |
| Pittsburgh, Pa.: | |
| Salary, rent, and other expenses | 8,197.39 |
| Total Disbursements | <u>\$352,865.44</u> |
| Cash Balances, December 31, 1951: | |
| General Fund (including Revolving Fund \$1,920.00)..... | \$184,880.27 |
| Tribulation Day Fund | 100.10 |
| TOTAL | <u>184,980.37</u> |
| TOTAL | <u>\$537,845.81</u> |

"The Lord hath done great things for us; whereof we are glad!" — Psalm 126:3

ure for Pastor and Mrs. Miller to see with their own eyes what the Lord has wrought here as a recognition of their faithfulness to the Jewish cause and the faithfulness of so many other of the choicest of the Lord's people. Robert Miller's father, R. Paul Miller, really began the campaigns among the Brethren Churches years ago for an awakening with regard to the Jewish Mission imperative. The results in the churches themselves have been nothing short of marvelous; God granted them new life, enlarged membership, a deeper spiritual undertone; and many have testified to the blessing received just because of this little spark of Jewish Mission interest that was started within the church boundaries.

Dr. Henry Heydt also participated with us; and the Tuesday night meetings were merged with the Bible Conference, so that their classes normally held on Tuesday night for the Jewish Missionary Training Institute were carried on as a part of the Conference and with a great deal of profit to all.

RENEWED INSPIRATION

Our good brother, Rev. Walter J. Atkinson, had asked for permission to come clear from the Northwest Pacific coast; he had received so much blessing from previous attendance, and he felt the need of new inspiration and a fresh touch with the activities of the work. So he was urged to come, and did, and he went away with new zeal and a new thanksgiving to God for the things he saw. Such an experience only makes a worker in the field more loyal to the Mission, and more able to tell people just what he saw and to what marvelous reaches the Mission Activities go. Mr. Atkinson gave us several messages which were likewise the means of blessing and help to all.

Then there were our own staff members, Rev. Sydney Parker, Rev. Daniel Fuchs, Rev. Emil Gruen, who

took their part in the program. Perhaps the most gripping session of all was on Friday night when Miss Hilda Koser and our other women workers, Miss Ruth Wardell, Miss Bonnie Hayes, Miss Eva Zipper, occupied a one hour program; they brought some 35 or 40 of our Jewish children from Coney Island, from Williamsburg, and from our own Headquarters Building. These children took over control of the hour, in personal testimony, and solos, and finally in united choruses, they thrilled the audience to a point where they were almost ready to shout with these children, "Redeemed, Redeemed!"

THREE BAPTISMS

The closing Sunday was perhaps the high tide of the week of spiritual blessing. In the morning we baptized three on confession of faith; one brother came from far off Pittsburgh, just to be baptized within the sacred walls of this home Headquarters Building. We had urged that he seek baptism right there in Pittsburgh, but he felt quite determined that baptism would mean nothing to him unless it were preformed in the Mission Building itself. He felt a sort of hominess here that he said he could not feel in a church baptism in Pittsburgh. So we let him come, in company with our Mr. Seidler; and he was indeed a happy soul.

And so the pages of history close on one more gathering which the Lord used to pour blessing upon those who attended, to strengthen the faith of all of us, and to proclaim a word of witness that would surely sink into the hearts of the many Jews who attended, and some day may bring forth fruitage far beyond our finite minds to comprehend.

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.—Heb. 10:25.

The Things Which Are

By W. JONES, our Honorary Treasurer for Canada.

IT gives me much joy in submitting to you my tenth annual report of the work of the American Board of Missions to the Jews in Canada. May I express my deep appreciation of your counsel given during the year and the hearty cooperation of Rev. Walter J. Atkinson and Rev. Alexander Marks who have so faithfully faced all kinds of indifferent weather across our great Dominion bringing before the various churches, large and small, their responsibility, "To the Jew first," presenting the Gospel to the Jews in the cities, towns and hamlets they visited. Also, Rev. Stanley Stock, director of our Montreal Branch, Miss Gladys Midgley, Miss Ruth Belding, missionaries there, for their wonderful work among the Jewish folk who recently arrived from Europe, teaching them English by using God's precious Word.

| | |
|--|-----------------|
| Total income from contributions, etc. | \$25,157.63 |
| Montreal operating cost | \$3,177.51 |
| Salaries of Mission workers | 4,455.00 |
| Shepherd of Israel magazine | 204.00 |
| Employees' Insurance .. | 319.00 |
| Radio Broadcasting .. | 1,298.70 |
| Missionary donations and expenses | 1,160.12 |
| Travelling expenses of Mission workers.... | 5,537.66 |
| Relief parcels to Europe | 3,658.18 |
| Hamilton Administration expense | 1,511.77 |
| | <hr/> 21,321.94 |
| Operating Surplus | \$3,835.69 |

Canadians should continue to send their gifts to the Canadian headquarters in Hamilton. Canadian receipts only are recognized by the government for income tax deductions.

Nearly every letter received from all over Canada expresses apprecia-

tion of your reminiscences as being told in THE CHOSEN PEOPLE, stirring up their interest, both practical and prayerful, in God's ancient people. As I read them this verse came to my mind, "Write the things which thou hast seen, and the things which are, and the things which will be hereafter." Rev. 1:19. In this verse we have the key to the true analysis of the Book of Revelation. Three main divisions of time are here specified; "The things which thou hast seen," this includes all the facts of the Gospel history—the life, death, resurrection and ascension of Christ. At the time St. John wrote, these things were accomplished. They were the things that he had seen, so we are thankful that the Lord laid it on your heart to write your reminiscences, telling your co-workers of the birth of the American Board of Missions to the Jews and actually telling of the things which you have seen.

"The things which are," are exhibited in Chapter 2 and 3, and are still going on. We have only to read the glowing reports of our workers all over the world in THE CHOSEN PEOPLE, telling us of "the things which are" regarding our Mission. May the reports stir our hearts to pray continually for you and our mission workers as they continue to sow the seed.

"The things which shall be hereafter" are, as we read in Chapter 4:1, "the things which must be after these"—after the close of the present dispensation.

Yes, any moment our Lord may come. "The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16:17.

Realizing the uncertainty of time, let us be diligent in presenting the Gospel to God's Chosen People. It may be that some word spoken by our great family of mission workers will be used during "the things which shall be hereafter."

We are happy to be associated with a God-raised-up Mission with a struggling dependent past, wonderful dependent present, and a glorious future.

"A Little Book Called John"

By HARRY BURGEN, Philadelphia

A JEWISH girl of about sixteen years of age, Katie H. by name, stopped at our window and read the literature on display. She was approached by one of the workers with some of our tracts which were most readily accepted. "What kind of a place is this?" asked Katie; it

was all new to her. She was told that it was a Bible-reading room; we explained that we meant the whole Bible, Old and New Testaments. "Oh," she exclaimed, "this reminds me that one day I was sitting in Washington Square (a public place at 6th and Walnut near our Mission) and a Christian lady walked through the Square giving out some reading matter and into my hands fell a little book called John. I never saw it before, and I read it four times. I enjoyed it so, and how I wished I could find either a place or people where I could learn some more of what I have read. Now I believe I have found such a place."

Katie continued coming to our meetings and soon after confessed her faith in Christ. Her mother later on followed the daughter's example.

Please continue to remember us at the Throne of Grace.

Our Radio Ministry

"THE CHOSEN PEOPLE BROADCAST"

| | | | | |
|-------|---------------------------|----------|-------------|------------|
| WADC | Akron, Ohio | Saturday | 8:45 a. m. | 1350 K. C. |
| WLAW | Boston, Mass. | Sunday | 11:45 a. m. | 680 K. C. |
| WCOL | Columbus, Ohio | Sunday | 9:00 a. m. | 1230 K. C. |
| WMRP | Flint, Mich. | Sunday | 9:00 a. m. | 1510 K. C. |
| WFUR | Grand Rapids, Mich. | Saturday | 12:15 noon | 1570 K. C. |
| WJSL | Houghton, N. Y. | Friday | 9:15 p. m. | 600 K. C. |
| KXYZ | Houston, Texas | Sunday | 9:15 a. m. | 1320 K. C. |
| KGER | Long Beach, Calif. | Sunday | 7:45 a. m. | 1390 K. C. |
| WKAT | Miami, Fla. | Sunday | 7:45 a. m. | 1360 K. C. |
| WINS | New York, N. Y. | Sunday | 8:15 a. m. | 1010 K. C. |
| KOCY | Oklahoma City, Okla. | Sunday | 9:15 a. m. | 1340 K. C. |
| KBYE | Oklahoma City, Okla. | Sunday | 3:45 p. m. | 890 K. C. |
| WORZ | Orlando, Fla. | Sunday | 9:30 a. m. | 740 K. C. |
| KPHO | Phoenix, Ariz. | Sunday | 9:45 a. m. | 910 K. C. |
| WVCH | Philadelphia-Chester, Pa. | Sunday | 8:15 a. m. | 740 K. C. |
| WPIT | Pittsburgh, Pa. | Sunday | 9:45 a. m. | 730 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. |
| K O L | Seattle, Wash. | Saturday | 5:15 p. m. | 1300 K. C. |
| WJCD | Seymour, Ind. | Sunday | 8:15 a. m. | 1390 K. C. |
| WOOK | Washington, D. C. | Saturday | 10:00 a. m. | 1590 K. C. |
| KFBI | Wichita, Kansas | Sunday | 11:00 a. m. | 1070 K. C. |
| CKPC | Brantford, Ont. | Sunday | 8:45 a. m. | 1380 K. C. |
| CKTB | St. Catherine's, Ont. | Saturday | 8:30 a. m. | 1550 K. C. |
| CJCH | Halifax, N. S. | Sunday | 9:30 a. m. | 920 K. C. |

Jewish Notes

Sholem Asch's "Mary"

Reviewed in Columns of The Jewish Chronicle, of London, by JOSEPH LEFTWICH.

MUCH of this book is implicit in Asch's earlier works: from his first beginnings, his Biblical tales, the Messianic prologue to "The Necklace," "Sabbitai Zevi," the "Song of the Valley," his many Christological short stories, his "Salvation." The Messiah theme has always obsessed Asch, and the Biblical landscape has attracted him as much as that of his native Poland. His series, "The Nazarene," "The Apostle," and "Mary" (his next book is "Moses," which was the theme of one of his Biblical tales published 35 years ago), have drawn on him the charge that he has accepted the Christian dogma. He hotly denies this.

"I have not the slightest intention," he has written, "of entering upon a discussion regarding the authenticity of the authority which Jesus claimed had been entrusted to him." And as Dr. Danby pointed out in connection with Klausner's "Jesus", "All this desire among some Jews to study the person and teachings of Jesus and to claim him as a figure in the gallery of Jewish worthies is not — and Christians should not deceive themselves on the subject — at all in the nature of a Jewish approach to Christianity and the institutionalism of the Christian church." I believe Asch when he says this is true of himself. The literature of the missions to the Jews may use Asch for its conversionist propaganda, but it has already previously used Zangwill and Nordau and other Jewish writers. It has never been short of such material. In parts "Mary" recalls something of this literature about the virgin birth and the interpretation of some of the Prophetic passages. But Asch says

nowhere that he accepts these for himself. He bases on them his picture of Jesus and Mary, and those around them, which he evolves from the New Testament story. He is not examining it as a scholar, but using it as a novelist to build up a life and a group of people. He presents the central figures of Christianity as he sees them: as Jews in Jewish surroundings, inspired by Jewish suffering and Jewish hope; and Mary, whom he calls throughout Miriam, as a Jewish mother, dominated by the belief that she had cradled the Jewish Messiah.

Israeli Rations

THE food situation in Israel is still a desperately difficult one. Prices continue to rise and rationed goods are very often unobtainable when due. The official rations per person per month are: Meat (fresh, canned and poultry included) about 2 lbs.; Sugar 1 lb. 1 oz.; Cheese 3 ozs.; Fish 2 lbs.; Potatoes 2 lbs. 2 ozs.; Fats, Butter and Margarine are very hard to obtain. The July butter ration was paid in September and the August margarine at the same time; Eggs, 5 per week for children; Milk, one pint a day for children under one year and old people over 75. People between one year and 75—no milk.—*The Jewish Missionary Herald of London.*

Tasty Evidence

TEL Aviv. Wednesday (ITIM).—A person suspected of unlawfully buying cucumbers was detained in the Aliya market yesterday, but was released on his way to the police station when examination revealed that he had eaten the evidence.

He was seized when a policeman discovered four cucumbers being carried in a briefcase under his arm.

Studies In Malachi

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

CHAPTER III:13—IV—Instalment 4

STOUT WORDS AGAINST GOD

THE same type of skepticism displayed by the godless priests in 2:17 is now seen to have infected the remainder of the nation. Their words had been obstinate, unbearable against the Lord. But the insensibility of their conceited and willfully ignorant hearts made them ask what they had spoken amiss against their God. Actually, they had said it was useless to try to serve God. They claim to have kept His charge and walked mournfully before Him, all to no profit or avail. They were wholly in error with regard to God's service for they regarded it in a mercenary spirit, as though to be profited thereby were the chief and sole goal. God looks at the motive, however, and not at self-interest. They thought the outward appearance would suffice instead of genuine humiliation, so they walked in sackcloth and ashes pretending to be grieved for their sins. See Isaiah 58:3-8 for the meaning of true worship. Not satisfied with complaining over their lean lot, they called the proud happy. Since they have not prospered in their half-hearted worship of the Lord, they pronounce the proud the favored of the Lord. Some think the proud are the godless heathen outside of Israel, while others feel they are the godless in Israel. Neither view excludes the other, and there is no reason why both positions could not be true. They esteemed the proud anywhere as the favorites of the Lord. They made much of the prosperity and flourishing of the wicked, who tempted God by presumptuous words and deeds and yet escaped all judgment.

GOD'S BOOK OF REMEMBRANCE

When the wicked are blatantly mouthing their unspeakable blasphemies against God, then the godly must be forewarned how to meet these cavils against the Lord. In the midst of spiritual failure and corruption on every hand, the godly remnant are drawn together by their mutual spiritual needs and desire, in the fear of the Lord. This is an important truth for us to bear in mind today in the midst of fearful spiritual declension. When gathered together, the godly held mutual converse with reference to truth and godliness, strengthening themselves in their trust in the Lord. The word "often" found in the Authorized Version is not in the original Hebrew text. While the remnant spoke together of Him, the Lord inclined His ear and heard. Then these acts of communion were written in a book of remembrance before Him. This is the language of appearance, for nothing is past to God to be remembered and He needs no keeping of books. But it is for the encouragement and assurance of the godly. That books are kept in heaven is attested already in Psalm 56:8. It is thought that the figure of the book is taken from the custom of Persian kings to keep a record of the names of those who did service for the king with a statement of that service. Compare Esther 6:1, 2. But this is not necessarily so, for we read of a book in Daniel 12:1 and the passage already cited from the Psalms. God tenderly keeps before Him those that truly reverence Him and think on His name.

He calls them His in a peculiar and special sense, even His own pos-

session. This designates that which is especially valuable. It is applied to Israel in Exodus 19:5; Deuteronomy 7:6; 14:2; and 26:18. They will be particularly remembered in the day God has appointed for the carrying out of His purposes, the day of His judgment when He comes again. God will spare them the doom of the wicked as a loving father does his devoted and dutiful son. See Psalm 103:13. Then the great chasm between the righteous and the wicked, between those who serve Him and those who do not, will be manifested. There are those who think the "ye" refers to the wicked murderers in Israel, but it is better to see here a reference to the righteous. The godly have had ample opportunities to see that God does not treat all alike whether righteous or ungodly; it will be all the more evident when the Lord gloriously delivers the godly and sovereignly destroys the wicked.

THE DAY OF BURNING WRATH

Most editions of the Hebrew Old Testament and most manuscripts of the original text include the six verses of chapter 4 as a continuation of chapter 3. All the versions have the division as it is found in our English translations. There are those who think the chapter break is unfortunate, but we fail to see that it does violence to the thought of the passage. We should view these final words with solemnity of heart, for this chapter gives us the last message of the Old Testament prophets. After this prophetic word the heavens were silent for four centuries until the voice of John the Baptist was heard calling Israel to repentance in view of the coming of the Messiah. The day spoken of is the important Day of the Lord so prominent throughout the Old Testament; it is the time of the wrath of the Lamb revealed in the New Testament. The language is short and abrupt, which brings out the dread reality of the

prediction. Because God's judgment is often likened to fire, the day is said to burn as a furnace. Among many passages note carefully Isaiah 10:16, 30:27; Jeremiah 21:24; Ezekiel 20:45-48; Amos 1:4; and Zephaniah 1:18; and 3:8. Before the fire of God's judgment the wicked will be as stubble to be burned up root and branch. The intensity of the heat sets forth the greatness of the wrath of God. Notice the end of the proud; it is quite different from their thought expressed in 3:15. Root and branch, as the two extremities of the tree representing the whole, is a proverbial expression for totality. All will be utterly destroyed. All that offends will be purged from the kingdom. Matthew 13:41, 42. Annihilationists make much of this verse for their erroneous teaching that the wicked will be blotted out of conscious existence completely. But the passage speaks of judgment on the body of the wicked; the soul and spirit will be judged at the Great White Throne. Scripture knows nothing of souls that go out of existence through the judgment of God. The godly are in conscious bliss eternally, while the wicked are in conscious woe throughout eternity. Revelation 20:11-15.

The results of the coming day of judgment of the wicked are indicated in verse 1; in verses 2 and 3 we have the consequence of that day for the righteous. Nothing in Scripture outlines with greater demarcation the vastly different lots of the believing and unbelieving when the Lord cometh to judge the earth.

THE SUN OF RIGHTEOUSNESS

Those who fear the name of the Lord (the same as in 3:16) have a blessed portion assigned them. For them there will not be the blasting heat of the furnace, but the genial heat and warmth of the Sun of righteousness with healing in its wings. He who is as an oven to the wicked, is like the sun to the righteous.

Some interpreters see no more in the phrase "sun of righteousness" than a period of blessing for the godly. We believe the sun is used here figuratively of God Himself, and specifically of the Lord Jesus Christ, Israel's Messiah. Note Psalm 84:11; see also II Samuel 23:4 with Isaiah 9:2 and 49:6. He is called the Sun of righteousness, because He is the Lord our Righteousness. Jeremiah 5, 6 and I Corinthians 1:30. There is spiritual healing in this Sun, for just as the rays of the physical sun give light and heat for the growth of plant and animal life, so the Sun of righteousness will heal the wounds inflicted upon and borne by the righteous. The beams of the sun are here spoken of as wings because of the speed with which they spread over the earth. Israel's hope is the Sun of righteousness. The hope of the Church is the Morning Star. II Peter 1:19 and Revelation 22:16. Mark the distinction between the Morning Star, which ushers in the dawn, and the Sun of righteousness, which brings in the bright day. Through the redeeming activity of the Deliverer the godly will go forth, escaping the judgment to come upon the evil-doers. Such will be their freedom from outward constraint, their vitality, and their joy, that they will gambol as calves of the stall. And they will tread down the wicked; God will reverse what is usually the condition between the righteous and the wicked. This is the final answer to the apparent prosperity of the wicked. The ungodly are compared to ashes, the result of the fire of God's judgment. All this will transpire in the day that God has appointed.

MOSES AND ELIJAH

Since no prophet was to appear from Malachi's time until the coming of Messiah's forerunner, it was all the more needful that they give closest heed to the Mosaic law. Moses gave the law, but it was not from

himself, for in this as in all his ministry, he was a servant of the Lord. Mark it well that the law was given for all Israel and not for any others, the vaporizings of the Seventh Dayists to the contrary notwithstanding. Moses is connected here with Elijah (verse 5), as they were at the Mount of Transfiguration and, as many believe, they will be in the Great Tribulation, Revelation 11:3-12. In verse 5 we have the third great "Behold" in the latter part of the prophecy of Malachi. See 3:1 and 4:1. Compare the wording at the beginning of this verse with 3:1. Commentators are divided into two distinct camps on the subject of whether Elijah is meant personally or ideally (representatively) through John the Baptist. Those who take the reference ideally of John the Baptist point to passages like Matthew 11:14 and Luke 1:17 where John is said to have come in the spirit and power of Elijah, and where he is spoken of as representing Elijah to them, if they would receive him. This view explains the denial of John 1:21 as referring only to the personal sense of the term, that is, he was denying that he was Elijah literally. Matthew 17:10-13 is also explained in such a way as to give the force that Elijah had come in John the Baptist. The great and terrible day of the Lord is explained as the dreadful time of judgment which resulted in the destruction of Jerusalem by the Romans. Actually, there is no such usage of the phrase "day of the Lord" in Old Testament prophecy, as that just noted. Jewish commentators and Christian interpreters generally have taken it to refer literally to Elijah the Tishbite. With this view we are in agreement. John the Baptist himself testified that he was not Elijah (John 1:21). He knew by the Spirit that he was referred to in a sense in Malachi 4:5 (Luke 1:17), yet he knew also by divine illumination that he did not completely fulfill all the

conditions and requirements of this prophecy. There is a future fulfillment. Even after the transfiguration experience, the Lord in Matthew 17:11 speaks of Elijah's coming as still future, although in the person and ministry of John the Baptist he had come in a certain sense. The mention of the day of the Lord shows that John cannot be meant exclusively here, for his ministry preceded the day of Christ's grace and not the day of His judgment. As John the Baptist came in the spirit and power of Elijah before the first coming, so Elijah will come in person before the second coming. In short, John the Baptist's coming was a testimony to faith, not the fulfilment of this prophecy. The ministry of Elijah to Israel had been one of calling apostate Israel back to the Lord whom they had forsaken. He will come again in order to avert the curse of God from Israel. This work John did not accomplish in his ministry. Some believe the two witnesses of Revelation 11 are Moses and Elijah, thus fulfilling this prophecy. Note there the nature of the miracles performed. The aim of the ministry of Elijah when he comes before the great and terrible day of the Lord, is to turn the hearts of the fathers to the children and those of the children to their fathers (the very opposite of what took place in the first coming, Matthew 10:34-36), lest the Lord come and smite the earth with a curse. The reconciliation worked for is (on the basis of Luke 1:16, 17) to be between the unbelieving children and the believing ancestors and forefathers (like Jacob, Levi, Moses, and Elijah, mentioned in 1:2; 2:4-6; 3:3; and 4:4). If the restoration is not brought about, the coming of the Messiah will be with a curse upon the earth and not with a blessing. The curse or ban meant destruction and extermination. See Leviticus 27:28, 29 and Deuteronomy 13:16, 17. It is both interesting and instructive that

the final word of the last prophet of the Old Testament should be "curse," while the first word of the Messiah on the Mount was "Blessed" (Matthew 5:3), and the last word of the New Testament is one of "grace" (Revelation 22:21). The Jews repeat verse 5 after verse 6 because Malachi ends with the pronouncement of a curse. In four Old Testament books the Jewish scholars indicated that the last verse but one was to be repeated in the reading. These are Isaiah, the Twelve (the minor prophets concluding with Malachi), Lamentations, and Ecclesiastes. Compare their last verses.

THE REMEDY FOR THE CURSE

The Book of Genesis shows how the curse entered the human race, and Malachi indicates the curse still threatens. The Book of Matthew begins with the Son of David, the Son of Abraham who came to be made a curse for us by hanging upon a tree, declared a curse in the Word of God, that we might have blessing, joy and eternal life through faith in His name. Only through Messiah Jesus the Lord can Israel escape the awful curse. The hour is tragically late. When, when will we tell them simply and clearly the remedy and escape from the curse?

The Remedy

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?—John 3:7-10.

THE CHOSEN PEOPLE

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