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Fifty-eighth Year

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No. 7

**THE
CHOSEN PEOPLE**

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



JOSEPH HOFFMAN COHN, *Editor*

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medium of information concerning Israel, and the Work of the*

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JOSEPH HOFFMAN COHN
Editor

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Salutation

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

DEARLY BELOVED FRIENDS:

Three times in my career I faced financial temptation. Once when still in my early twenties, I formed a friendship with a Christian brother, an elder in the First Presbyterian Church of Portland, Oregon. His name was Alexander H. Kerr and he was known as the merchant prince of Portland. Later on I hope to tell you the interesting details of my having met him and of his generous help in getting the work established away back in those early days of struggle. But just now I will mention only that one day in a rather impetuous burst of affection, as we were sitting together in the lounge of the Portland Athletic Club where I had just had lunch with him as his guest, he came out with this: "If ever you should have to give up the work of the Mission, I want you to come and work with me, and I will pay you \$10,000 salary for the first year." He then said apologetically, "I would not want for all the world to be guilty before God of having persuaded you to leave the work to which He has called you so unquestionably, but I just thought I would mention this in case anything should happen." I had told Mr. Kerr of my solemn vow, not only to my father, not only to Miss Frances Huntley, but also to God; I told him that I would never leave the Mission work unless Satan actually succeeded in driving me out. This also would have to be my responsibility if I wanted to continue having a clear conscience, and no amount of money could tempt me away from that course. He took that explanation in the finest Christian spirit, and indeed seemed to develop more respect and affection for me than he had before. He knew at that time that my salary was \$50. a month.

The second time came some years later, at the age of thirty, at the time of my marriage. My salary with the Mission was then \$75 a month. For years before that my salary had been \$25 a month. I still have in my possession the check book stub, showing that on one occasion my father's check to me was for \$150, which represented six months' salary in the one check. So long did I have to wait before there was enough money in the treasury to pay me. The stipulation that I had made when I launched out on the pioneer work of battering down doors of resistance, forcing a hearing here and a hearing there, was that I was to receive \$25 a month, but only if I raised it in new money on the field. The money which was already coming in by way of contributions was all spoken for even before it came in. My father's salary was \$100 a month, and of course that had to have priority, because there was still a family to support and younger children to bring up. At the time

of my marriage, we had already become an incorporated religious body, and our Board of Directors raised my salary, in view of the added responsibilities, to \$150 a month, which was in June of 1917. At the same time, to keep proper balance, and as gifts were coming in quite generously, my father's salary was increased to \$200 a month. I have to smile every once in a while when I read the vicious attacks that are even now continuing to be made against this Mission. They contain the most fantastic falsehoods and they seem to be particularly hateful in their accusation that I had been receiving fabulous sums by way of salary. All of this still goes on in spite of the fact that our account books are always available for proving that such accusations are just plain tissues of falsehood. I have to smile further when they accuse my father of having been a shrewd scheming exploiter. The truth is that he never had one executive hair in his head. He knew nothing about business management; he knew nothing about the schemings they accuse him of. His was a very simple mind, and a simple soul, whose one driving force was that he must reach the Jews with the Gospel. I remember that as the work was developing I began to beg him to buy a typewriter. The very idea seemed to appal him, and I remember he replied, "A typewriter, are you crazy?" I told him that I was not crazy, but that the time would come when we would need six typewriters! He then truly thought that I was a dreamer of impossible dreams. But finally he did agree, after three or four months of continuous nagging, to rent an old Oliver typewriter for the enormous sum of \$3 a month! From this point on, of course, he finally became accustomed to the idea of a typewriter, and a typist who was then employed only a few hours a day. Until then he had with his own hand laboriously acknowledged every gift that came in. Many a night he sat at his desk until midnight and early in the morning, getting out these letters. To his dying day he always felt that every friend who wrote to him was really a personal friend, and a member of the family. That relationship we have always kept through the years that have gone by; until indeed today, our choicest friends are all as one of the inner circle.

"SEEK YE FIRST THE KINGDOM"

Not only was he single minded in his devotion to the actual work of preaching the Gospel to the Jews, so that everything else was pushed aside as of secondary consequence; but he kept strictly to the policy he had adopted for himself that he would never ask a human soul for a single dollar for the carrying on of the ever-increasing burdens which the Lord had placed upon him. He had made up his mind from the very beginning of his bold adventure of faith that if the Lord had been able to pluck him up from his position of influence and leadership in the heart of chassidic Judaism in Europe, take from him his property, his prestige, his pride, and plunk him down in the heart of this country among people he had never seen or met before, then that God was able to supply whatever needs he would have in establishing the testimony he was under solemn obligation to give. And so it proved, to the end of his days. He had taken for his motto, "Seek ye first the Kingdom of God, and all these things shall be added unto you."

It was the hardest job to get him out from the bondage of his devotion and attachment to the Mission, just for a few days to come with me and to speak in certain conferences which I had previously arranged. He just would not give up his meetings at the Mission. The Jews had a profound respect for him. They recognized his powers as an expounder of the Word of God. He spoke with authority and they knew that as a rabbi in the old country,

he had even in his early youth made his mark among the Jewish leaders of his community. Many of the older rabbis had predicted for him a brilliant future and were deeply shocked when the news came that he had become a follower of the Lord Jesus Christ.

When I finally would get him to come with me to speak at some meetings, the first thing we would do, once he was settled in his room at the hotel, would be to have me lay out on his bureau the time-table showing what train he would get, and on what day, that would take him back to New York! It was this devotion and faithfulness to his Jewish audiences in New York that made him so beloved to the people of Israel to whom he was ministering. Alas, today we have fallen on times when too many "missionaries" are busy running here and there, grabbing money wherever they may find it, and, with few exceptions, doing no real mission work. Jews have little respect for them. This is exploitation, and not true evangelization. The child of God needs to be alerted to these sad conditions.

Thus at the time of my marriage I faced the second lure of business success. My father-in-law in a rather round-about approach, said to me one day that if I were ever to leave the work of the Mission, he would want me in his business, and my starting salary would be five or six times what I was then receiving at the Mission. He, too, was very diplomatic about it, and assured me that he would not in any way urge me to leave the Mission because he realized that the Lord had called me to the work and he would not want to be guilty of taking me away. If I had accepted that invitation, I suppose today I would have an income of at least \$50,000 a year. But this too made little impression upon me because I still had the fear of stepping out from the place where the Lord had put me and of violating my solemn vows to those to whom I had given pledges, that my lifetime would be devoted to the work until Satan could succeed in driving me out. Always there came before me a vision of dear Miss Huntley, pointing a finger of accusation at me from the ramparts of heaven, and I could almost hear the shaming charge, "Traitor!"

The third temptation came when the Mission was under terrific fire and assault from those who were determined upon its destruction. At that time one of my dear personal friends, having apparently lost faith in God's destinies for the Mission, came to me and said, "Joe, if they ever succeed in putting you out of here and ruining the work, I have a place for you in my factory, and I will pay you \$25,000 for the first year!" To this dear brother I replied, "No, they are not going to destroy this Mission, they are not going to ruin us! I have nailed my flag to the masthead, and if the ship goes down, I will go down with the ship!"

ON THE JERICHO ROAD

Once again, I took to the road. Once again I borrowed \$100, and off I went. I knew a little something of the problems in the field, because I had not spent my first summer out in the State of Iowa, without learning many important lessons. In those practice days, the Lord had given to me some precious friends in Iowa. There was, for instance, Harry S. Mabie and his dear wife, who were then settled in Cedar Falls, Iowa, at the First Baptist Church. They gave me shelter, and they always impressed it upon me that theirs must be my home whenever I was within hailing distance of Cedar Falls. Harry Mabie was the son of that great stalwart missionary statesman, Dr. Harry C. Mabie, who for years had been General Secretary of the noted

American Baptist Board of Foreign Missions, with headquarters then at Boston. Dr. Mabie also had been very kind to me, and when on one occasion I told him of the double dealing which I had suffered at the hands of some of our Baptist leaders who certainly should have known better, he told me, "My boy, you will meet lots of that, not only among the Baptists but among practically every denomination, but you must never allow such disappointments to divert you from the path that God has laid out for you. You must remember that we are all human and we all have our failings."

Then there was my bosom friend, Dr. John Bunyan Smith, who was at that time called the boy preacher of Iowa. When I first met him I was to preach for him at the First Baptist Church at Webster City, Iowa. From that time on he became a devoted friend, and at this writing, at an age somewhat past eighty years, he has still an abiding love for me personally and for the Mission. He was a friend to me in the years of persecution, suffering and deprivation, and in every church he went as pastor, he would bring me in and urge his people to support the Jewish Mission.

THE MAN WHO HAS THE LAST WORD

But now I was to start out afresh, to make new friends. Somehow I must reach the man in the pew, who has no political tie-ups, no particular fetish by way of denominational bondage, but who does have a profound respect and reverence for the Word of God. I felt that if I could get such a one to open his Bible right in the pew where he was sitting, and I opened my Bible from the pulpit, and could then get him to follow each line of Scripture as I read and expounded it, I would eventually win him over as a life-long lover of God's people Israel. I would have a double approach to his inner spirit, his eyes on the Book and his ears absorbing what I had to say. This theory proved sound, for I found that once a true child of God had been persuaded to open the Book and to read there with his own eyes what God had to say about the Jews, such a one would never again turn a deaf ear to the command that Israel is to have the Gospel.

THE DAYS OF THE GIANTS

"There were giants in the earth in those days." Gen. 6:4. There were men in those days who loved the Word of God, who preached it, with all the power and vehemence that God gave them. There were men like the great pulpiter, Dr. George Lorimer of Boston; there was Dr. Cortland Myers whose very oratory could send thrills up and down the spines of those who listened with awe as he blazed forth fearlessly and unflinchingly the Word of God. Also there was Dr. Walter B. Hinson on the Pacific Coast, a man of heroic stature, a man born on the Isle of Man, with a voice like the thunders of the heavens above. He was Pastor at the White Temple in Portland, Oregon, and for reasons that I could never explain he became attached to me almost as a father to his son. He filled his pulpit literally; and when he paced up and down that platform, in majestic supremacy, one would think that none other than Martin Luther was before him. There was an awe in that auditorium when he arose to speak. There was a deliberate flow of language, a marvelous imagery in his sermon; and over and over again I have heard the choir, or one of the soloists, rise after Dr. Hinson had finished, and hold the audience spellbound with a song which, surprisingly enough, Dr. Hinson himself had composed and which was only the logical sequence to the sermon he had preached! One time when he was making an appeal for the special

offering to go for the work of our Mission, some idlers up in the gallery arose to go out. Dr. Hinson jumped from his seat (the ushers already were going up the aisles with the baskets) and reached out with his hand over the pulpit until one thought he was actually reaching to the gallery above, and he called out in his stentorian voice, in a command that might have come from the King of England, "Sit down! This meeting is not dismissed until after the Benediction!" And as he brought his hand down from the air I imagined that he was actually hitting them on the head out there in the balcony, because they did sit right down, but quick. That was the power the man had, magnetic and sometimes almost hypnotic.

Then there was Dr. Lapsley A. McAfee, at the First Presbyterian Church of Berkeley, Calif. It was my honor to count him my friend, and in a church almost swarming with the culture of the University atmosphere, he dared to preach the imminent return of our Lord Jesus Christ, and the doom of a world going mad with pleasure and lust.

THE SCOTCH AND THE FRENCH

There was Dr. Charles H. Irving, Scotch to the core, holding forth at Tenth Avenue Baptist Church in Oakland, Calif. He always reminded me of Robert Murray McCheyne. At least I always thought that that must have been how Robert Murray McCheyne looked. In his home there was always warm welcome. Mrs. Irving took particular pains to make their home a place of hospitality and fellowship.

In Chicago there was Dr. Austin K. DeBlois, pastor of the wealthy First Baptist Church of Chicago on the South Side. Dr. DeBlois had not much use for the doctrine of God's oath-bound covenant with Abraham, Isaac and Jacob. He was gentleman enough to tell me so. He said to me once, "I do not believe a word you say about the Jews being brought back into God's favor, but I want my people to get the whole story from both sides, and you are to preach for me Sunday." So absorbed had he become in his interest in our Jewish work that in spite of his disagreement with me in the teaching about Israel some day being reborn in a day, he invited me to his home one night for dinner. He wanted me to meet one of the wealthy women of his church, who was to be there. Her son was to be married in a few weeks and she had given him a check for \$75,000 as a wedding present. And Dr. DeBlois said to me, "I want you to interest her and I see no reason why she should not give you \$75,000 for your Jewish work!" There was a truly generous heart. But the dear woman was allergic to the appeal! Twenty-five years later, I ran into Dr. DeBlois, in Philadelphia. He stopped me and said, "Aren't you Joseph Cohn? You made a powerful impression on many people twenty-five years ago. I can still tell you every word you said!"

MY SHOULDER TO THE WHEEL

These were the men into whose path God cast me from time to time. And with these men I threw in my lot. Those were the days when second coming doctrine was just beginning to emerge out of the shell, and was receiving bitter and determined opposition on the part of the established denominational systems. Many of these brethren were persecuted, they were hounded, they were sometimes driven out of their churches and were often excommunicated from the denomination. But they all fought bravely. I felt that it was my duty to shoulder their burdens and their persecutions together with mine. For the most part they had to face poverty. Many who

had been thrown out of the denominations had to start their own little churches, and those little churches were a struggling flock, doing their best to get a foothold for their testimony. Coming as I did from the very nest of Jewish restoration teaching, and having received from my father an early training in Talmudic eschatology, and in the esoteric teachings of the rabbis, as well as a sound expository indoctrination as to God's purposes in Israel's destinies, the Lord did enable me to be of specific help in almost every church where I was allowed to speak. It meant much to the struggling pastor that a Jewish brother could come in and, by his testimony, fix with rivets the very teachings he had given them. If there were people in the audience who felt that their pastor was a little bit lunatic in his Bible teachings, at least here would be one more lunatic, and this time it would be a Jew! And that would only strengthen and confirm beyond quibble the simple truths that the pastor had laid down. And so these were the beginnings upon which we built the foundation for friendships for the Mission. I felt I would have to be a blessing to the churches before I could expect them to be a blessing to us.

GOD LEADS ME TO DR. VAN OSDEL

My good friend and brother, Dr. Charles H. Irving, had moved from Oakland, Calif., and was now in Traverse City, Michigan. There I made my way; to a home that was always open to me, and a pulpit where my presence was welcomed and blessed. Dr. Irving said to me on one occasion, "Did you ever get in touch with Dr. Van Osdel in Grand Rapids?" I said "No." Then he told me, "You must see Dr. Van Osdel and you must get a hearing in his church; he is the one man in Grand Rapids who will welcome your message and will receive you with open arms."

So the next day I went down to Grand Rapids and called on Dr. Van Osdel. He was pastor of the Wealthy Street Baptist Church, at that time a struggling feeble gathering of about 80 members. But Dr. Van Osdel had already been thrown out of the denomination, because of his scriptural stand on important doctrinal truth. Here they were, just a handful, but determined to establish their testimony and to be loyal to God's call to them. I told Dr. Van Osdel that I had called on him because Dr. Irving had urged me to. I told him about our Mission, and I asked him if I could not tell his people about the work. He was very kind but said, "I am sorry, Brother Cohn, but my people are poor folk. We have only about 80 members, have just finished one little wing of our proposed building, and we have a debt of \$30,000. I do not dare to bring to them any other appeal at this time." However, he assured me of his warm friendship, and his interest in the work.

A week or two later I was again in Traverse City and Dr. Irving asked me if I had gone to see Dr. Van Osdel. I told him of my experience, and that there was no chance for any hearing at that time in the church for me. But Dr. Irving said, "You go back to Dr. Van Osdel, tell him that you do not want any collection from his church; that you will count it a privilege just to speak to his people, making no appeal for money; that you understand the church is poor, but you believe that some day they will have more funds; and that you want to start them now so that in the years to come, they will be indoctrinated and ready to help the Jewish Mission."

ONE EYE ON THE COLLECTION

So again I went to Dr. Van Osdel, and told him that I realized that his church was in a life and death struggle for its very existence, but that I did

not want any money now but wanted only to tell his people about the Mission. Later on, perhaps in three or four years, if God prospered them enough they would want to help us and would have the money to do so. Dr. Van Osdel looked at me for quite a long time, with rather searching eyes. He was a Hollander, and was extremely cautious. Hollanders are that way. They make friends with one very slowly; but once you have won their confidence, they stand by you till the cows come home; they will never desert you. Dr. Van Osdel looked up to me and said, "Do you really mean you will come to my people and talk to them on Sunday night and make no appeal for money and take no collection?" I told him, "That is exactly what I mean and that is what I will do if you invite me to come." He still seemed a bit skeptical, but he arose and said, "My boy, you may come next Sunday night but, remember, not a word about money, no collection. You won't even get a ten dollar bill." "That is all right with me, Dr. Van Osdel, I will keep my word. I want only to make friends with your people for the years ahead."

Sunday night came, and I was on hand for the coming service. McCurdy Hall was jammed to the doors. Dr. Van Osdel introduced me as a Jewish brother who had come to him during the week and wanted to tell his story to the people of the Wealthy Street Church. I rose to speak. Dr. Van Osdel sat behind me to the left and he kept his eyes upon me. I could see him from the corner of my left eye, watching me the way a cat watches a mouse. I think he was waiting for me somewhere in the talk to spring my surprise. He felt I must have a trick in the bag somewhere. But I kept my word, I finished my story and I sat down. Whereupon Dr. Van Osdel arose, came forward to the pulpit stand and, brushing away a tear from his eye, he began to talk to his people. "Brother Cohn came to me during the week to ask for this hearing tonight. I told him that we were a poor struggling church, that we could not possibly take up an offering for any special objects because we were so heavily in debt. He said that he does not want an offering, that he would talk to us tonight without the slightest plea for money, and no mention of any offering. I told him to come, and impressed upon him that he would not even get a ten dollar bill from us because we just do not have it. I watched him through every word he spoke tonight. Frankly, I was looking for some loophole where he would bring in something about a collection, but not a word came from him about money, and when he finished I realized that he had kept every promise made to me. Brethren, I am your pastor, and I could not sleep tonight after hearing this message, if I did not give you a chance to make an offering for this Mission. If you give only ten cents that will be all right, but I have no right to withhold from you the privilege of giving this brother that which will encourage him tomorrow. So I am going to ask the ushers to come forward and to take up a collection for the Jewish Mission work, something we have never given to before, and something I have never heard about in all my life before."

TWELVE BASKETS FULL

The ushers came forward, they went down the aisles, came back with the plates stacked high. When the meeting was dismissed and the money counted, there was a total of \$286, all in cash! Dr. Van Osdel could hardly believe his eyes, but he was so happy, that there were tears in them. He gave me the money and said "God bless you!"

Sleep came quickly to my weary body that night—a dreamless forgetting of all cares. God had sealed my testimony with His blessing. He had opened a shut door. I was happy.

A JONATHAN AND DAVID BARGAIN

The next day Dr. Van Osdel came down to see me. After general greetings and a little conversation, he said to me, "Brother Cohn, I have come here to make you a proposal—from now on you are to come to my church at least once a year for a Bible Conference on Prophecy and the Jews, and you may stay as long as a week if you wish. But the conditions will be that you are never again to go to any other church in this town; you are to come only to the Wealthy Street Baptist Church. If any other churches invite you, you are to tell them they must come to Wealthy Street Church to hear you. In return for this we will promise you that no other appeal will ever be allowed in our church for Jewish Mission work excepting yours. You will play fair with us, and we will play fair with you."

We agreed to these terms quickly, and there we entered into a friendship and fellowship that lasted blessedly to the day of Dr. Van Osdel's home going. Somehow God's blessing began to be poured out upon the church. It began to grow and grow and grow. They built the whole building out to the corner, and poured into the property nearly \$300,000, with always every debt paid and every obligation met. Toward the end of Dr. Van Osdel's life he sat with me one day and counted that there were some 1,500 members, and between three and four hundred who had come into the church through my ministry! He said to his congregation many times, "Wealthy Street Church will never grow poor from helping the Jews."

As I was writing these lines there came to my desk a calendar from the Calvary Baptist Church of San Bernardino. On the front page was a picture of one of our field evangelists, Dr. Elias den Arend, who was evidently a guest speaker at the church. But imagine how my eyes popped when I looked further into that calendar and saw that the pastor of the church was Boyce Van Osdel, D.D.! And who is he? The grandson of my old beloved friend, Dr. Oliver Van Osdel, of Grand Rapids! And the only son of Dr. Van Osdel greeted me effusively only a few weeks ago out in Pasadena, California!

My space is gone, and the instalment must end here, unfinished. But, the Lord willing, in the May issue, I will continue with further gripping and faith-inspiring memories of those blessed days under the devoted friendship of dear Dr. Van Osdel and the brethren who made up the membership of that historic body. Also—to give you fresh assurance because so many are writing the same demand—we fully intend, under the Lord's guidance and blessing, to publish all of these memoirs in a book. Some of our friends have been generous enough to predict that this book will indeed be a "Best Seller." More important than that, however, will be the fact that this Mission stands as a testimony to the faithfulness of God through days of fierce fires and deep waters. We are indeed as the burning bush in the wilderness, always burning, but never being consumed.

Just a few matters to bring to your attention: First, we announce that subject to His will, we are leaving again in the latter part of May, for a visit to our Mission fields on the other side, the visit to include Israel. Much prayer is needed for this undertaking, and especially for guidance in the work in Jerusalem. The situation in Israel is very serious, and competent workers are just not to be had. Every fanatic has suddenly shown up in Jerusalem, and all are raucous in their declarations that God has told them

to go there. Of those that I met, when I was there last summer, I could not conscientiously pick one that I would consider competent enough to be on the staff of your American Board of Missions to the Jews. This is a hard saying, but it is the sober truth; we need to be on our guard against these exploiters and misguided enthusiasts.

Second. The work of your Mission, in all its far-flung battle lines, is going through a tremendous era of expansion and development. As one reads the accounts of the early days of the Mission, its struggles, its persecutions, its victories, can there be any doubt in one's mind but that God has led every step of the way, just as He led the Israelites by fire and cloud, in their wilderness wanderings? And who knows but that God has called us and preserved us for these days that border so alarmingly close to the end-time of a collapsing age?

Third. All of which means only that to each of us there now comes the more urgent call of God, for a deeper and more devoted consecration to the testimony of your Mission, than ever before. You remember the old statement by a valiant servant of God of other days, "Expect much from God, do much for God."

Fourth. Further announcement will be made, but just now a word that you may plan accordingly: The Summer's End Bible Conference dates are fixed as from Sunday, August 24th, through Sunday, August 31st. As always, a rich program of Bible study will await those who come to us at that time for fellowship and for enlightenment concerning God's plans for these days.

Ever faithfully yours in His service,

J. Hoffman Cohn.

Incidents In The Work

Jewish Seekers After Truth

By REV. ALEXANDER MARKS

OUR Mission Headquarters building has been a real challenge to our Jewish people.

We have a window display presenting the Lord Jesus Christ as Messiah and Saviour, and this attractive display has brought many Jews into our Mission with their many problems. In our neighborhood there are large numbers of Jews in Christian Science, so called, and other cults; and they are not satisfied.

A Jewish lady came in to see us one morning and asked the usual question, "What is it that you really believe about Christ?" She then told us her story, that she had been in Christian Science for several years and had paid a goodly sum of money to their practitioner, but without any spiritual help, and she asked if we would be willing to give her treatments; we said, "Certainly, we will give you a treatment right now." And so we were able to explain to this Jewish seeker after truth the way of salvation. This lady accepted a New Testament for which she thanked us.

Another Jewish person in Christian Science came to us asking questions. This man has been reading Mary Baker Eddy's book on the Scriptures for so many years, that he finds it difficult to understand the Scriptures. He was willing to accept most of our message, but when Brother Serafin and I spoke of the Blood sacrifice of Christ, he became angry and said he did not want a God who instituted atonement.

OUT FROM SATAN'S SNARE

Now you are able to understand the difficulty that Jews have in accepting the Gospel after they have been in Christian Science. But we

praise the Lord that we have several who come to our Mission who have been saved from that cult and who are now witnesses for the Lord.

We also have orthodox Jews coming to us. During the Jewish Holy Days they would ask us, "Do you know where we are able to buy a prayer book, as we want to say special prayers for these days?" This affords us good opportunities of presenting to these orthodox Jews the simple plan of salvation.

One afternoon there came to our Mission a Jewish Rabbi; he asked for a copy of the New Testament. Our veteran missionary, Brother Schatkin, dealt with him and sent him away with our Gospel tracts. We were surprised when this Rabbi returned, and brought another Rabbi with him. He asked us if we would give him a New Testament, which we gladly did. The Rabbi said to me, "How is it that you believe in the Trinity and the Deity of Christ, when Christian ministers do not?" We explained to the Rabbin that anyone who denies the Deity of Christ is not a Christian. Then we explained to them the difference between a Christian and a Gentile. These men were very much open to the Gospel and stayed two hours with us discussing the claims of Christ; and they promised to return to our Mission.

During the Jewish Holy Day season, it was also my privilege to speak to our Jewish groups in Brooklyn at Throop Avenue, and in Coney Island. When I arrived at Coney Island, I did not expect to find many Jewish women at the women's class; but there was a splendid gathering under the leadership of Miss Hilda Koser. It was an inspiration to hear the Jewish women sing the Gospel; one asked for the hymn, "Ye must be born again."

At Throop Avenue it was a joy to meet many Jewish mothers who were definitely born again. One Jewess told me how she came to our Mission eight years ago and as a result of the message of Brother Schatkin, accepted the Lord Jesus as her Saviour. She said, "The one joy I have in life is our Gospel meetings." These Jewish women enjoyed hearing the Gospel. The next night I spoke to the Young Married People's Group under the leadership of Miss Eleanor Bullock, and met a number of born again Jewish young people. One Jewess who was saved in our Mission several years ago is a real witness to her loved ones. The thing that impressed me, was the fact that many of these young people are the children of the early converts of our Mission. The work in Throop Avenue is as fruitful as ever, and we praise God for the ever increasing work of the American Board of Missions to the Jews.

Counterfeit

AN important word of warning we have to give you now. In certain parts of the south and the west, several brazen frauds have been operating on the good faith of Christian people, and have been mulcting a good many dollars for a "Jewish work" which in reality has no existence. One of the knights of the road has actually assumed the name of Joseph H. Cohn and goes about from pastor to pastor carrying with him an imposing accumulation of so-called references or testimonies bilked from innocent pastors who have heard him once and who at that time did not know his fraudulent character. He then gives the impression that he is the Joseph H. Cohn of the American Board of Missions to the Jews, and he finds promptly many open doors.

Once or twice the local pastors sent telegrams to us, and we wired back promptly; but this rascal escaped town before he was caught.

The thing to do, if you have any suspicions of such a character, is just let them go ahead into your church if you want to; but do not give him a single penny of money. Just tell him you are going to forward the money to the American Board of Missions to the Jews in New York. This will prove a prompt squelcher. You can always telegraph us here for any information as to these frauds. They do a vast amount of harm, and they discourage Christian people from a continuing interest in Jewish work. Just exercise a little care, a little caution, and make some investigations. It will save you loads of heartaches.

"If We Faint Not"

By MISS ELEANOR BULLOCK

SEVERAL months ago I was called to visit a Jewish home where Mr. X was very much interested in the Gospel. A warm greeting was mine from the interested one, but to my surprise Mrs. X let me know that if I was there to talk about the Bible, she wasn't interested. Immediately we turned the conversation to spiritual things and the Lord Jesus Christ. I learned they had an orthodox background and were well acquainted with the Old Testament Scriptures. We presented plainly the claims of Christ as only Saviour and left with them a warm welcome to attend our evening meeting at the Mission.

After their first meeting we spent two hours with them reading God's Word and answering questions. Upon leaving they said, "This is all very strange to us. We must look into the matter further."

They came faithfully for some time, when Mr. X openly confessed Christ as Saviour. The burden for the salvation of his wife laid heavy upon his heart. Over and over again he voiced his only desire to see his wife saved. In the home his life was changed to the extent that Mrs. X

came to me one day asking what had happened to her husband. Nearly a year slipped by and I closely observed that Mrs. X's interest and desire to attend the Mission Meetings during this time became almost as great as Mr. X's. Because of a young child in the home it was impossible for them to come together and amazingly enough upon that day a little friendly feud sprang up between them as to who would go to the Mission and who would stay home, so great was the desire of both to attend. Then one afternoon they walked down to the Mission and Mrs. X said she had something to tell we which she couldn't keep any longer. She, too, had accepted the Lord and was happy in Him. Together they expressed a desire to be baptized. Mr. X said that he had wanted baptism for some time but was confident that if he waited just a little while they could be baptized together. At our Summer's End Conference both confessed their faith in Christ in the waters of baptism.

They have already known what it means to suffer much for Christ. Please pray that He Who hath given them great joy in believing will keep that joy ever foremost in their hearts.

Gospel Balm for Grief-Scarred Jewish Hearts

By PAUL H. WILSON, Montreal

FROM Cuba to Canada is a bit of a change. About one month ago our General Secretary, Dr. Cohn, informed us that we were to be transferred from Havana to Montreal—so here we are. We accept this greater responsibility as from the Lord and solicit your continued prayers that God will accomplish in us that which he has designed for His work here. He has already given evidence of His blessing and approval. It is with a real feeling of sorrow that we leave our beloved Cuba, but we believe that

God will cause the seed sown to be watered and will give an abundant harvest. We are fully convinced that Montreal is His appointed place for us, though contrary to our natural desire, but we are happy in knowing that we are in the place of His choosing.

Everything has contributed to our blessing here: The wise and gracious help and counsel of our Montreal Director, Rev. Stanley Stock; the provision of an apartment; the consecrated and efficient mission staff; and finally the full schedule of active work now in progress. Our English classes for refugees, in which we are using the Gospel of John as our text, are well attended. We have five classes twice a week with an attendance of from thirty-five to forty adults.

Our children's classes, in charge of Miss Gladys Midgely and Miss Ruth Belding, are well and regularly attended.

The first Friday of each month is devoted to a prayer meeting for the friends of the mission at 3:00 and 8:00 P.M. In this great field of 100,000 Jews, we have a constant testimony with two large display windows, home visitation, children's classes, and distribution of THE SHEPHERD OF ISRAEL and other suitable literature. The English classes are attended by keen, intelligent, lovable Jews, eager to learn, respectful during the reading of the Word, and bearing the heart-scars of murdered loved ones in the gas furnaces of the beasts of Berlin.

And so, here we are. Whether Cuba, Canada, or Korea, the place of blessing is the place of His appointment.

The Gospel In The Kitchen

By MISS GLADYS S. MIDGLEY, Montreal

"MY heart's desire and prayer to God for Israel is that they might be saved." Romans 10:1. Our work here in the Montreal Branch is

a pleasure and source of inspiration. There are so many that are dear to our hearts that it is difficult to know which one of our contacts to write about. But I think we have never met anyone so sweet as Mrs. B. We visited her in the home, and as usual were received with kisses and a hug from this dear lady of perhaps 65 or 70 years of age. At the time we arrived, she had a friend who comes once a week to teach her English. She asked us to wait a few minutes while they finished their lesson period. Then we sat together in the kitchen and I had the joy of explaining again the truth that Jesus Christ was their promised Messiah. I told her of the late Ex-Rabbi, Leopold Cohn, who found that Christ was Messiah and came out from the synagogue and founded our Mission, explaining again the prophecies of the Old Testament which were fulfilled in Jesus Christ. Mrs. B. does not speak English particularly well, but she said, "What you say is for me a great recreation." She meant that she found joy in the words that she was hearing. Just as we were leaving, she remembered her contact with Mr. R. who had given her some literature. She wanted me to see it and we returned into the house and she presented a card—"The 10 basic principles of B'hai faith." I took them one at a time and told her something of what the Scripture teaches in connection with the thoughts set forth on the card. False doctrines are on every hand—holding out attractive but deceptive principles—O may God save those who are seeking for light from such false cults. God will hold us responsible if we fail to tell them of the Saviour who can save; the Truth Who can set free and the Light of the world.

Since our conversation in the home, Mrs. B. and her lovely daughter, visited Rev. Paul Wilson in the Mission here. They were very receptive to all

that he said to them. When he spoke of heaven and eternal life through Christ, the only Redeemer, they expressed a longing that this might be true in their lives. While as yet they have not confessed Christ as Saviour, they wish to be sure that these things are true and have manifested the desire that they might have this assurance in their hearts. Will you take these dear folk on your hearts and remember them before the Throne.

A Light Shining In a Dark Place

(In Catholic ridden, atheist infested, Communist bedevilled, France, God gives us a light to shine. Our missionary, Pasteur André Frankl, reveals an inside story of the Gospel's triumphs in Satan's territory.)

WHEN at the end of this year of grace we think about all the benedictions and gifts which the Heavenly Father bestowed upon us, we must fall on our knees full of gratitude and must thank Him out of a full heart for His exceeding goodness. His light shone gloriously into the darkness of difficulties and into the nights of sin of the erring ones of the ancient covenant people. Many times He permitted us to see the power of His love, He allowed us to taste of His goodness and He showed us the sweetness of the Salvation in His beloved Son, the Messiah.

There remain yet about 550,000 Jews upon French territory. That is in France, Northern Africa, Belgium and in French Switzerland. An enormous task if we would reach them all with the Good News. And we are so few in number and our means are so restricted! "But the Word of God is without bounds," and "Christ's strength is made perfect in weakness!"

MEETINGS

I preach the Word at our weekly meetings each Sunday afternoon. And

these are very well attended; for the Lord sends many souls longing for salvation into our humble Mission which is located at rather a distance from the Jewish quarter. Many times all seats are so crowded that late comers have to stand. Also our dear Dr. Cohn whose visit we enjoyed last summer, noted this pleasant fact. Our dear, untiring house mother, after having served as pianist during the meeting, is transformed into an exemplary hostess and serves afterward coffee and cake, out of the gifts from our American Headquarters. Hereafter we remain together for discussion and personal work ("soul care") (aftermeeting) for a while. The Service starts at 4 o'clock and ends at 7 o'clock.

WOMEN'S HOUR

Tuesday afternoon at 3:30 our women gather together. They knit and sew, sing and talk under supervision of Mme. Braun until 5 o'clock. Then tea is served; afterward comes the Word of God in form of a meditation. We close the meetings at 6:30 P.M. and ask persons who live far and desire to stay for the Bible class to have supper in the Mission house.

BIBLE CLASS

Tuesday evening at 8:30 I begin the Bible class. At present we are reading through the epistles of Peter and I endeavor to explain them, meeting the soul's need. This gathering ends with questions and with discussion of the more important questions relating to Salvation. These two meetings are always attended to satisfaction.

CHILDREN'S WORK

We gather the children and young people Thursday afternoon. They meet in my apartment and fill the whole house with their joyful laughter. Their bright eyes light up in the fresh faces when at the singing of songs they read God's loving deeds

out of the books and have them explained to them. The number of children dropped a little lately as several of our families moved away and the children cannot come here alone from farther distances. The mothers work, and often do not find time to accompany the children here.

Our sister Ursula Flatow who is actually supposed to lead this branch (department) does a very good and effective work with our Young People. She still attends the Bible Institute for her theological training and according to the opinion of her professors her school work also is beyond complaints.

The children also make little things with their hands. So they are making now, as Christmas gifts for their parents, little lamps out of flower pots with artfully decorated umbrellas. Are they not meant to be light bearers also in their own families?

CONFERENCE HOURS

I receive, just as in the past years, Monday morning and Friday afternoon, all those who need a private talk, an enlightening explanation, or counsel. And the waiting room is never empty those days. Care for the soul, Bible explanation, but also material and administrative services are the motives of these visitors. Then one must always point to the "One thing needful."

PRINTED MATTERS

The French edition of THE SHEPHERD OF ISRAEL appears eleven times a year under the French title, "Berger d'Israel," in 3,000 copies. These are distributed through personal contact in the Jewish quarters and also sent to Jewish addresses through the mail. All over the the French territory I have built up a net of distributors, consisting of convinced Christians of Jewish or Gentile background who distribute our "Berger d'Israel" or the 14 tracts,

published here in Paris, to Jews of their surrounding area each month. Our dear sister, Marie Salomon, a highly educated Hebrew Christian lady, glorifies her Lord through the masterly translation of the American tracts into the French. This year we distributed about 40,000 "Berger d'Israel" and other printed matter. And how great is then my joy when I receive letters from completely unknown Jewish persons which bring me the assurance that our writings have really been read. Also a number of the Yiddish New Testaments printed in New York have been given out. The mailing of the printed material is attended to by Mme. Sommerfeld, a Jewish lady.

But we know that it is not our outward activity that matters, but the working of the Holy Ghost within the souls. So our sowing must be richly watered with the believing prayers of God's children. And so we ask our brethren beyond the ocean to pray for us. May you in your intercession remember our converts, that they may receive new balm and strengthening! May you intercede that many awakened souls may reach their final decision. May you pray that the time of refreshing in the holy Blood of the innocent Lamb may soon come upon all Israel!

For the times are bitter and soon the night cometh when man can work no more!



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.
WMRC	Greenville, S. C.	Sunday	10:15 a. m.	1440 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.
WTSP	St. Petersburg, Fla.	Sunday	10:30 a. m.	1380 K. C.
WTSP-FM	St. Petersburg, Fla.	Sunday	10:30 a. m.	102.5 Mc
WJCD	Seymour, Ind.	Sunday	8:15 a. m.	1390 K. C.
WOOK	Washington, D. C.	Saturday	10:00 a. m.	1340 K. C.
WFAN-FM	Washington, D. C.	Saturday	10:00 a. m.	100.3 Mc
K F B I	Wichita, Kansas	Sunday	11:00 a. m.	1070 K. C.
CKPC	Brantford, Ont.	Sunday	8:45 a. m.	1380 K. C.
KCTB	St. Catharines, Ont.	Saturday	8:30 a. m.	1550 K. C.
C J C H	Halifax, N. S.	Sunday	9:30 a. m.	920 K. C.

Jewish Notes

Israel's Grave Food Shortage

JERUSALEM.—Because of the lack of foreign currency, Israel's food position, already serious, has again deteriorated. Distribution of the basic rations has been delayed, sugar and fats are scarce, meat is unobtainable, many shops are empty, and the black market is flourishing.

Until recently Israelis had cheerfully accepted the difficulties as part of the price to be paid for Kibbutz Galuyot (the ingathering of the exiles), but in the past month a radical change has occurred. The inefficiency in the distribution system has caused some bitterness. And the food shortage has ceased to be a national joke.

The housewives suffer most. They have already spent most of the summer queuing for ice, waiting hopefully outside greengrocers' shops—many have closed for lack of supplies—receiving, perhaps, a small cucumber as a reward for their patience.

There is no fish, flour, or macaroni. Even the detested frozen fish has vanished, though some sardines appeared in shops this week. Bread is rationed, but cakes are of poor quality and often inedible.

The monthly ration for adults, is a kilo of fats, a half kilo of sugar, and a half kilo of meat, which, when obtainable, consists mainly of gristle. In addition, adults receive two eggs, and children four eggs, weekly. Vegetables and fruit are also rationed.

But because of the breakdown in distribution, rations are usually received late. The August sugar ration, it was announced this week by the Ministry of Agriculture, will be a month late. The July supply of edible oil was distributed in August. And the July ration of margarine, it is optimistically stated, will be available on Monday—the delay in distribution,

it is said, was due to the shortage of wrapping paper.

Other "luxuries" are also promised by the Ministry. Each person will shortly receive 50 grammes (about ½ lb.) of tinned meat, as well as vegetables and preserves. And the Ministry is making arrangements to buy potatoes, tomatoes, and onions direct from the producers.

The milk shortage will be eased this month by the distribution of a mixture of powdered and fresh milk, with a lower fat content. Adults receive no milk at present. About 2,700 tons of sugar is expected shortly from Cuba to meet rationing arrears; and non-kasher tinned meat is on the way from Mexico.

Black market prices have reached a new record. Meat is £4 a kilo, sugar £1 15s. a kilo, potatoes, 10s. a kilo, and a chicken about £5.—*The Jewish Chronicle, London.*

Catholics In Israel

THE Fides News Agency, which is controlled by the Vatican, has issued a report alleging that the Israeli Government is attempting to stifle Catholic activities in Israel.

While admitting that all members of the Catholic Church are treated with courtesy in Israel, the report claims that the work of Catholic institutions in that country has been made difficult by the order requiring Catholic clergymen to apply, every few months, for permits to remain in Israel. It also alleges that Arab nuns are not allowed to work at one Catholic institution, and that several Catholic schools have had to close because their Arab pupils were barred by the authorities from resuming their studies at these institutions.—*The Jewish Chronicle.*

Questions and Answers

Question: *Does Matthew 24:10 include also the members in the Body of Christ of the Gentiles as well as the Jews?*

Answer: Our understanding of this chapter is that it has application to the Jews only. At the time when these terrible events will happen, we are happy to believe from the assurance of the Word of God that we who are in the Body of Christ, both Jew and Gentile, will have been caught up to be with Him in the air, and thus we will be delivered from the terrible hours of world tribulation. This is what is known as Pre-Tribulation Rapture.

Question: *Would you explain Rev. 22:2 for me please.*

Answer: Here is given a foreview of millennial glory. In that day there will be healing for everyone, "the leaves of the tree were for the healing of the nations." In the present age of our human limitations, healing is not of the essential doctrine of salvation. In this age of grace, God can, and many times does, heal. But in the golden age of millennial reign, there will be healing for all. In that day, a person who dies at the age of 100 years, will be considered an infant. See Isaiah 65:20, "the child shall die an hundred years old."

Question: *Would you help me with some scriptures I do not fully understand. Lev. 13:47 and Lev. 14:34. I know leprosy is a type of sin and many garments are full of the leprosy of sin, but how could it be literally in garment or house as seems to be the case in these passages.*

Answer: Is this not rather a remarkable testimony to the fact that the Lord knew plenty about the more recently "discovered" germ theories?

Our most advanced scientists accept the fact that certain diseases are contagious, and infectious. Certainly we would not want to wear the clothing of one who had died from tuberculosis or cancer, or any other contagious disease. We prefer to have them thoroughly dry cleaned and disinfected. So also can it be with a house, the very walls may be infected with disease breeding germs.

Question: *Last summer we were in Forest Lawn and saw "The Last Supper" window. There were so many discrepancies in it that I did not get any real "thrill" out of seeing it. From what I have read the Passover Supper was not served on that type of table—nor was position of participants sitting upright. Am I correct in this? The features of men are not Jewish, and they had no head covering. Did not Jewish participants (men) always have the head covered to eat passover?*

Answer: Yes, it must be remembered that the so-called artists of the Middle Ages were practically all of Italian origins, and they painted those hideous pictures which our art-mad high-brows seem to worship with such adoration and enthusiasm. The painting of the "Madonna" for instance, is the painting of an Italian face. How can an Italian painter depict properly a Jewish character? Is it any wonder that God tells us so clearly in the 20th of Exodus, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth." How magnetically tempting is this craze to worship such paintings. Many of these painters so highly eulogized were men of dissolute character, and even of moral depravity.

Studies In Zechariah

By CHARLES L. FEINBERG, Th. D., Ph. D., Professor of Old Testament,
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CHAPTER I—1:18—Instalment 1

THE MAN AND THE MESSAGE

THE name "Zechariah" means "the Lord (Jehovah) remembers." Some twenty-nine different persons in the Old Testament had this name. He is the great prophet of the days of the restoration from Babylonian Captivity. With Haggai and Malachi he is a post-exilic prophet. He was born in Babylon when some 50,000 exiles trekked their way home under Cyrus. His father probably died early so that he is designated as the son of Iddo, who was his grandfather. See Ezra 5:1, 6:14; Nehemiah 12:4, 16. Like Jeremiah and Ezekiel he was both prophet and priest. He is spoken of as a young man in 2:4, though no specific age can be gleaned from this reference. Jewish tradition credits him with being one of the Great Synagogue, a body which is thought to have gathered and preserved the sacred writings and traditions of the Jews after the exile.

Zechariah began his ministry two months after Haggai had commenced his prophetic service. Compare Haggai 1:1 and Zechariah 1:1. It was in the second year of the reign of Darius Hystaspes (521 B.C.-485 B.C.) which was the year 520 B.C. The length of his ministry is unknown. His book has three notations of time (1:1, 1:7; and 7:1). His ministry like that of Haggai, was to encourage the returned remnant to rebuild the temple, and to nourish hope in the coming time of victory over every enemy. Zechariah's ministry extended in scope far beyond that of Haggai.

The prophetic horizon of Zechariah is far broader than that of the other minor prophets. His book has been called an apocalypse because of

the presence of a number of visions. He dwells on the Person and work of Christ more fully than all the other minor prophets together. Complaints have been made by Jewish and Christian interpreters of the difficulty in interpreting the prophecies of Zechariah. It is admitted by them that his visions and oracles are the most Messianic and yet the most difficult of exposition. This difficulty can be overcome in large measure if we keep in mind that Zechariah is a post-exilic prophetic (so promises of future glory cannot refer to the return from Babylon), and that he draws heavily upon the former prophets, as similarities in style will reveal. Apart from the visions, the language of Zechariah is simple and direct. The book can be divided into two large divisions: chapters 1-8 and 9-14. In the first section we have a series of eight prophetic visions with the prophet's contemporaries particularly in view; the second portion deals with the events of the end of Israel's age and the millennium. The prophet foresaw the completion of the temple in 516 B.C. (Ezra 6:15), but went far beyond that in the last chapters of his prophecy. A simple threefold outline of the prophecy is: (1) visions, chaps. 1-6; (2) questions, chaps. 7-8; (3) burdens, chaps. 9-14. The prophet gives a complete spiritual history of Israel and of the relation of the Gentiles to her from the return from captivity to the end time. Messiah and Jerusalem are the centers about which all the prophetic messages revolve. Zechariah has in view three empires: Persia (with Darius in chapters 1 and 7); Greece (with Alexander in chapter 9); and Rome (by implication in chapters 12 and 14).

THE WARNING TO REPENT

The first prophetic message of Zechariah came in the second year of Darius' reign. The designation of a prophecy after the reign of a Gentile monarch shows clearly that the times of the Gentiles (begun in the reign of Nebuchadnezzar) had already commenced and were in progress. See Luke 21:24. The exhortation to repentance in verses 1-6 was probably delivered in the audience of all the people. In strong language Zechariah sets forth the displeasure of the Lord with the fathers of his contemporaries. It was not merely their negligence in building the temple (Haggai 1:4, 5, 7) which called forth this rebuke, but their general spiritual condition. They had come back from exile, but they needed to turn fully and trustingly to the Lord. The greatness of the Lord's displeasure is readily seen in the destruction of their city and their captivity for seventy years. The path of blessing is clearly indicated by Zechariah: if they return wholeheartedly to the Lord, He will turn unto them in favor and blessing. Note the title "Lord of Hosts" throughout this passage and the entire prophecy as well. It is the characteristic name for God in Haggai, Zechariah, and Malachi, occurring more than eighty times. The Greek translation of the Old Testament renders it "the Almighty." God is Lord of the stars, the powers of heaven, and all the forces of the universe—a most inclusive and comprehensive name for God.

Because bad example is so easily followed, the prophet warns his people not to follow in the ways of their ancestors, who had not heeded the words and exhortations of the prophets before the captivity. He appeals to the earlier prophets as authoritative, just as they did to the law of Moses. Zechariah points out that both those who preached (the prophets) and those who were ministered to (the

fathers), were gone but the truth of God's message through His servants is abundantly witnessed to by the desolate condition of Jerusalem and her people. God's words and decrees were fulfilled to the very letter, as those who witnessed the performances of them testified. Prophets and fathers are alike mortal in contrast to God's undying and imperishable Word. The exile had vindicated the truth of the messages of the pre-exilic prophets; it was now for Zechariah's contemporaries to learn the lessons of history and follow the Lord implicitly.

THE VISION OF THE HORSES

All eight night-visions date from the same night, and because of the importance of these revelations the dating is given in detail. It was three months after the first message. All eight visions form a unit, and the first is the key to all of them. Zechariah saw in his vision a man riding upon a red horse in a low place, and red, sorrel, and white horses behind him. The man of the red horse is identified as the Angel of the Lord in verses 11 and 12. This angel in human form is designated again and again in the Old Testament as God. Compare carefully His appearances in Genesis 16:7-13; 22:11, 12; Exodus 3:2-6; Judges 6:14, 22; and 13:9-18, 22. In the Babylonian Talmud the statement is made: "This man is no other than the Holy One, blessed be He; for it is said, 'The Lord is a man of war.'" The low place was probably a spot well known to the prophet, for there were myrtle-covered glens in the neighborhood of Jerusalem (Nehemiah 8:15). The myrtles in a low place may well represent Israel in her lowliness and degraded position among the nations of the earth as still fragrant to the Lord. What do the horses symbolize? It is suggested that they represent the hosts of heaven, the angels, but they are rather the symbols of the divine activity in the government of the earth. Do the

colors have significance? From analogy with other prophetic Scriptures we must conclude that the difference of color suggests a difference in the mission to be carried out by horses and riders. Red signifies war and bloodshed, here vengeance upon Israel's enemies. See Isaiah 63:1-6 and Revelation 6:4. On such a horse the Angel of the Lord Himself is riding, revealing what the purpose of God is for the then present hour. The sorrel is a mixture of the other colors. White clearly speaks of victory and triumph. Revelation 6:2. To make the colors refer to the Medo-Persian war in which Babylon was defeated, the confused state of conditions that resulted from it, and the final setting up of the new dynasty in the Persian empire is a needless straining for detail. The angel who spoke with the prophet is the interpreting angel who explains the visions (he does not introduce them). Note the angel in Revelation 1:1 and 22:16. When the prophet asks the angel for the significance of the horses and riders, the Angel of the Lord answers that they have been commissioned of the Lord to reconnoitre. God is actively interested in the conditions of earth, especially as they relate to His earthly people, Israel. See Job 1:7 and 2:2 for this activity by Satan for a sinister purpose. The riders report that all the earth is enjoying peace. The early years of Darius' reign were marked by repeated rebellions throughout the Persian empire, but at this time all was quiet again. Yet Haggai had foretold that the nations would be shaken. Haggai 2:21, 22. We may be certain that God will not fail in fulfilling His threats and His promises.

THE PRAYER OF THE ANGEL OF JEHOVAH

Since God's people were still under Gentile power and dominion and in an oppressed state, the tranquility of the rest of the nations was all the

greater contrast. Thus the Angel of the Lord is moved by His love for Israel to intercede with the Father on their behalf. He prays the prayer of expectant faith that it will please the Father to have mercy on Jerusalem and the cities of Judah which have now endured the wrath of God for seventy years. From 606 B.C. (2 Kings 24:1) to 536 B.C. (the year of Cyrus' decree to rebuild the temple) the predicted exile had run its course. Note Jeremiah 25:11 and 29:10. The answer of God met the need abundantly; He replied with comforting words which foretold the good of Israel. Verses 14 to 17 indicate what the comforting words are; they give the details of the answer—the blessings in store for Israel. The sevenfold consolation is: (1) the uninterrupted jealousy of God for Israel; (2) His vehement displeasure with the nations; (3) His return to Jerusalem with mercies; (4) the rebuilding of the sanctuary; (5) the restoration of the destroyed city; (6) the enlarged prosperity of the cities of the land; and (7) the comfort of Zion and choice of Jerusalem.

How glorious for Israel to know that God was still jealous for her welfare. At the same time He was sorely displeased with the nations; for He intended His wrath against Israel for a brief period, while the nations wanted to annihilate them. See Isaiah 47:6; Ezekiel 25:3, 8, 12, 15; 26:2; and Obadiah 10-14. It is here revealed that the peace enjoyed by the nations did not mean the blessing of God was upon them. God had evidence of their selfishness and evil intent: the commission to chasten Israel was from the Lord, but they fulfilled it for themselves and not for Him. They were at ease in a bad sense, in careless and unfeeling security. For the same concept see Amos 6:1; Isaiah 32:9, 11; and Jeremiah 48:11. The great sin of the nations of the earth has been and is hatred toward God's an-

cient people, Israel. It is seen here and will culminate in the events of chapters 12 and 14. Let the nations of earth beware how they incur the wrath of Almighty God in their treatment of Israel! It has been well put thus:

Then let the world forbear their rage,
The Church renounce her fear;
Israel must live through every age,
And be the Almighty's care.

Zion, which is the focal point here, is specifically the south-eastern hill of the city where David built (1 Kings with 2 Samuel 5:9). The name came to be used for the hill to the north where the temple was situated (Psalm 48:2), and finally for the whole capital, becoming thus synonymous with Jerusalem.

The evidence of God's return to Jerusalem with mercies was manifest in the rebuilding of the temple. As noted before, the temple was already in building, but for the most part was unfinished; it was completed in the sixth year of Darius (Ezra 6:15). Just as a line was formerly stretched over the city to destroy (2 Kings 21:13 and Isaiah 34:11) it was now to be extended over Jerusalem preparatory to building (Job 38:5). Moreover, all the cities of Judah were to experience an overflowing prosperity, like an overflowing vessel. According to the historian Josephus, the population of the land had increased greatly by the time of the Maccabees. By God's comfort (Isaiah 40:1, 2) of Zion He was to reveal the unchanging character of His choice. The prophet thus concludes the words of promise for future blessing, "My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion." That these predictions were fulfilled in a preliminary way even in that time, no one will doubt. But the testimony of Scripture is sure that these words will find their highest fulfilment and greatest expression in the days of the glorious reign of Israel's Messiah.

HOW LONG, O LORD?

This has been the cry of faith of many believing hearts for the coming glory of Israel. Her destitute and forlorn condition among the nations is proverbial, but God has promised to do something about it, yea, to do much to remedy it. But how long? How long must the Lord wait until we obey His word to bring the message of redeeming grace in the Lord Jesus Christ, their Messiah and Savior, so that they may say with glad welcome, "Blessed is He that cometh in the name of the Lord"? May we all be found furthering the purpose of God for Israel and not seeking to thwart it.

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