

When The Summer Is Ended

The years roll swiftly by. Before we know it, the summer will be ended. But instead of the plaint of the prophet, "We are not saved," we shall be able to shout with joy, We are saved! This is only to remind you that the Seventh Annual Summer's End Conference is already on the horizon. More in our Midsummer Letter: but just now, here are some of the speakers already scheduled for the meetings:

Dr. W. H. Rogers, Bible Teacher, former pastor, First Baptist Church, New York City; Dr. Charles L. Feinberg, professor of Old Testament, Los Angeles Bible Theological Seminary; Dr. Charles H. Stevens, pastor, Salem Baptist Church of Winston-Salem, N. C.; president, Piedmont Bible Institute; Rev. Thomas G. Lawrence, pastor, Calvary Temple, Hartford, Conn.; Dr. Joseph Hoffman Cohn; Dr. James H. Miers, Fourth Presbyterian Church, Washington, D. C.

There will be messages also from our missionaries, including especially a fresh report from Miss Koser who will have returned from an extended study of the land of Israel and its missionary problems.

Programs will be ready about the first of August, so please do not write for them before that time. There will be a detailed program in the Midsummer Letter. Write us about the 10th of August if you wish the official programs. Above all, we count on your faithful prayers that the Lord shall indeed pour out rich and abundant blessing upon a testimony so desperately needed for these last days. The dates are Sunday, August 24 to Sunday, August 31, 1952.

Don't Forget Your Summer Package

It is waiting for you, and will consist of the following items:-

- 12 copies, THE CHOSEN PEOPLE
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- 10 copies, COMMUNISM A COUNTERFEIT
- 10 copies, PRE- OR POST- MILLENNIALISM.

You would be surprised if you could see letters which come to us like this:- "A friend gave me a copy of your paper, THE CHOSEN PEOPLE, and I have been profoundly moved by its contents. Here is my check to help in your amazing work for the Lord." This is the sort of result you can get also. At some Bible Conference, at the summer resort in the mountains, or at the seashore, perhaps in your own church fellowship, you need only to distribute this literature, and earnestly ask your friends to read the tracts.

The price is \$1.00 per package; please order promptly. You will never know how the Lord can bless such a testimony, unless you try it out.

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

236 West 72nd Street

New York 23, N. Y.

THE CHOSEN PEOPLE

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



JOSEPH HOFFMAN COHN, Editor

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Salutation

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

DEARLY BELOVED FRIENDS:

If someone had told me a few years ago that I would be writing out these painfully intimate memoirs of a day and generation now far gone into the long, long ago, I would have laughed and would have said that such a thing would never happen. These memories have been locked in the inner recesses of my own heart for many years. I was always determined that they should never get out, that I would keep them forever to myself, and carry on with the scars of the years stippling a soul long seared with their meaning.

But one day, in fellowship with several members of our Board of Directors, I happened to unravel some of these old-time experiences. They looked at me aghast, and with almost one voice, said, "These things you simply must publish as a sort of diary, that the world may know a little of what it cost to establish a really worthwhile and dependable Jewish Mission work in America. If you do not do this—if you should pass away with your lips sealed—these facts would never be known to this or the coming generation, and that would be a calamity. You are the only one living who has these facts, and you owe it to this generation of the Lord's people to speak out boldly and tell what happened." And so these heartaching stories were wormed out of me, and you now have them before you.

WHEN IS LOYALTY?

Nor is there intended an attack on any Christian sect. I have only stuck to the facts, and let the reader draw his own conclusions. The brethren with whom we had our experiences were called "missionary statesmen," and received honor from their fellow office holders in the various denominational organizations. Thus they had their reward. They were paid to maintain with unbroken solidarity the machinery, the perpetuity, the increasing, and the enlarging of their own respective organizations. In this way they were loyal to the machineries which had set them up and put them into harness. And so these various organizations honored them with all kinds of encomiums, titles, and promotions. But whether they were as loyal to the Lord Jesus Christ as they were to their own organizational affiliations, is something I am not quite so sure about. They had apparently overlooked the most important fact of life, that some day they will have to stand before the judgment seat of Christ, with all of its searching flames, and purifying ordeals. "The day shall declare it." I Cor. 3:13. I am not their judge, and

I never want to be, that will be God's task in that day when He makes up His jewels, but I am also sure that the Lord will somehow have forgiveness for them, and that long before this they will have straightened out and purged their accounts with Him. I have not the slightest bitterness, nor vindictiveness. I tell the story in sober truth that you may have the knowledge of what it means to establish a work which the Lord's people can honor and trust. I am still attached irrevocably, to the denomination of my childhood. I am still a member of the N. Y. Baptist Preachers' Association, and of the Long Island Baptist Ministers' Conference.

RECEIVE NOT THE HONOR OF MEN

I had more than once the call, the opportunity, to become the head of a department proposed to be established, in one of the great denominations of America, to be known as the Jewish Mission Department. Those who were in a position to make decisions assured me that the national governing body of the denomination would without question adopt this resolution for a new department, and I would be in charge. Thus I was in a fair way to receive honor of men. But there were two fatal obstacles in the way, as far as my conscience was concerned: First, I would have to change my denominational affiliation, which would be treachery on my part. It would enable enemies, both Jews and Christians, to point at me always the finger of scorn and contempt, that I had changed my denominational affiliations for a good job. Second, I would then become a slave to the overlords of those with whom I was to be associated. And as I had discovered long before that these brethren at heart really had no conviction about bringing Jews to Christ, I could foresee where my time would be wasted, and any plans that I might develop for an aggressive Christian testimony to Israel, would be blocked and thwarted at every turn of the road. It meant only that I would sell myself for cash, and cash did not attract me one bit, so you see I could not feel free in a clear conscience to God, to make such a surrender, or be guilty of such a treacherous performance. I remained with my father, and stuck even closer to my determination that I would sink or swim with him, come what may. The Lord had already given us astonishing tokens of His guidance and blessing. Would it not be a fatal blunder, even a sin, to turn my back on all these unmistakable leadings of God?

THE GIANTS OF YESTERYEAR

We now return to Dr. Van Osdel of Grand Rapids. Those were, in a sense, the golden days of our own history, and the golden days of that era when there really were theological giants in the earth. There were men in those days who took the greatest delight in expounding the Word of God as the infallible revelation of God to mankind. In those days the pews were filled with devout and well-taught children of God. In Dr. Van Osdel's church a Bible was the treasured possession of every born-again child of God who entered the services on Sunday morning. If there were 800 people in the church that morning there would be 800 Bibles. When I would rise to speak, and would first read a few verses from the Book, there was a strange but so welcome sound of the rustling of leaves, as the audience turned spontaneously to its Bibles to find the place from which the Scripture was being read. Those days are gone now, for the most part. The preacher reads the Scripture lesson for the morning, but few even dream of turning to the Bible to follow; practically no one knows what the preacher is read-

ing about. Our seminaries for the last fifty years have been stressing what they call the social order. Their idea of the coming of the Kingdom is the passing of laws where everybody will have the same amount of money, and the same sort of income, then everything will be all right. They have been turning out for the greater part men, not to preach the unsearchable riches of our Lord Jesus Christ; not to expound the Word of God; not to preach the hell fire of a Jonathan Edwards, so that strong men, brawny men, stalwart leaders in banking, in commerce, in industry, in the professions stormed their way down the aisles, knelt at the altars and sobbed in profound penitence, to have sins forgiven and to have salvation assured, all through the preaching of the blood of the Lord Jesus Christ, boldly and faithfully and persistently, but men who are sent out from the seminary rooms to "run a church," to use the language of the modern religious machine. However, rather than to scold these brethren, and rather than to condemn them we just feel sorry and sympathetic towards them because these things are the sure signs of the darkening end of the age, and of the near return of our Lord Jesus Christ for judgment and for deliverance.

A HAPPY REUNION

It meant a great deal to me to be told by men of Dr. Van Osdel's Christian standing, that my feeble testimony had been a means of blessing to the church, and that a few members had been brought there through my humble ministry. I still remember one night, it was a Sunday night, and the closing meeting of my annual visit. I had finished my message, and the choir arose to sing. That choir used to thrill my soul. For me they always sang that immortal rendering of the 23d Psalm, "The King of Love my Shepherd is." Mr. McCurdy sang the recitative; and when the choir finished, "I shall live in the house of the Lord forever," there was a hush not only over my own soul, but over the audience. We felt that we were at any moment to see a repetition of the day of Pentecost, with the Spirit of God brooding over the audience. Mrs. Ray Harrison was the Director of the choir; she had a gift for bringing out from every voice the rich quality that made the rendition of a song precious beyond price. The choir also sang on my annual visits, another beautiful oratorio, on Psalm 137, "By the rivers of Babylon there we sat down, yea, we wept." Then they would end this masterpiece with the refrain from Psalm 122, "Pray for the peace of Jerusalem, they shall prosper that love thee."

And now the choir had finished, "The King of Love my Shepherd is," and sat down.

There was a tense stillness in the huge audience, an audience which packed the building from the front row downstairs, clear to the back seat in the gallery. Somehow I felt led to give the invitation, and folks began coming down the aisles, to kneel at the altar. On my right I noticed a young woman coming down who was perhaps thirty-five years old, and shaking with emotion, almost to the point of hysteria. Over on the left aisle I saw a man of about the same age coming down the aisle, and he, too, was visibly affected. As they came to the front where Dr. Van Osdel was standing below me (I was up in the pulpit) they met each other, and the look in the eyes of each was something I shall never forget. They were man and wife! They had not lived together and had not seen each other for over five years. Some of the people in the church knew and recognized them at once. The whole church was profoundly stirred, as those two, when the service was finished, walked

out the doors of the church, arm in arm, with a new life begun. There was hardly a dry eye in the church that night. Such were the experiences that endeared us to those beloved friends of a generation now gone.

And you may well imagine how this church became the dominant figure in Jewish Mission work throughout America. They now had a Jewish Mission of which they were proud, they had nurtured it from its day of struggling infancy and they had seen it grow almost by leaps and bounds, under their affectionate care and support. Their gifts to the Mission were an indispensable part of our annual budget, and they knew that we depended upon those gifts. They never failed us.

Nor was God lax in recognizing what these devoted people had done in behalf of Israel, because He fulfilled many times in the life of the church the promise of Gen. 12:3, "I will bless them that bless thee." An example in point comes to me as I prepare these lines, and it is an incident that will live in my memory as long as I live. I have verified this with some of the oldest members of the church who are still living, so that I am doubly sure of its accuracy. The story is as follows—and I have sometimes called it "How \$800 became \$3,000:"

Whether it was in the year 1930 or 1931, or 1932, I cannot state with any degree of certainty, but I recall vividly that the membership of the Wealthy Street Church had suffered in those depression days of national financial collapse. I suppose not a family in the church escaped. The church itself passed through three years of struggle, but held on to God's faithfulness, and in the end came out victorious.

It came time for me to make my annual visit to the church, late in October, and Dr. Van Osdel wrote me that they were expecting me to come on a certain Sunday, as usual. Either he told me in the letter, or I got the information through some other channel, that the church was in debt some \$600 for the coal bill, and also had found it necessary to reduce the pastor's salary. I wrote Dr. Van Osdel I would come, but this time there was to be no collection for the Mission. I explained that we wanted to be more than just fair weather friends, and that now while the church was passing through the ordeals of financial stress, the least we could do was to serve them and not to ask for or receive a financial response for the Mission.

Dr. Van Osdel wrote me something like this: "You will come as usual, and we will have a collection for the Jews. You must not evade this because if the time ever comes that my church is unwilling to take an offering for the Jews, debt or no debt, coal or no coal, pastor's salary or no pastor's salary, we will close the doors, and I will quit."

Against that sort of an order, there was no rebuttal, and I went. Dr. Van Osdel took special pains to explain that I had protested the idea of an offering for the Mission while the church was hard pressed financially, and that he it was who had insisted that there should be an offering. He repeated again to the people, "No church is poor enough to leave out the Jews from her missionary program."

So the collections were taken, and to the amazement of all, they totalled somewhat better than \$800.00! Dr. Van Osdel was a happy man.

The next day was Monday, and I left as usual for my engagement in Kalamazoo. On Wednesday of that same week, however, an elderly lady came to call on Dr. Van Osdel at the church study. She sat down and told him her errand:

"Last Sunday morning I was here at the church service. I live at the other end of this town, and it meant a great deal of effort to get here, but I had seen in the newspapers that you were going to have a Jewish Christian as speaker. I had never before heard a Jewish Christian, and was very curious, so I came. At that meeting I was impressed to hear you say that the church owed \$600 for its coal bill, and also had other bills to meet, but that you had insisted that Mr. Cohn come just the same and take an offering for the Jewish Mission. I went home, and your remarks kept ringing in my ears. I did a good deal of praying and meditating. For several years back I have had some of the Lord's money which I have allowed to accumulate, and which for personal reasons I have not turned over to the Lord's work. Now the hindrance has been removed, I am at liberty to use that money, and I want to give it to the church as my contribution, to help you pay the coal bill." It was arranged that Dr. Van Osdel should meet the lady at her bank and have the funds transferred to the church account. He was greatly surprised to find that the amount totalled \$3,000 in bonds and other forms of security. Dr. Van Osdel thanked the lady and told her how much this had strengthened his own faith. The next Sunday this story appeared in the official bulletin of the church, and the story ended with the following words from Dr. Van Osdel: "Your pastor has told you many times, and wants to repeat it once more, the Wealthy Street Church will never get poor, helping the Jews!"

"ME TOO! ME TOO!"

But soon imitators came in, exploiters, fly-by-nights, men who envied us the loaves and the fishes, who could not of their own accord produce fruits for the Master. Grand Rapids became a sort of Mecca for every kind of "Jewish Missionary" in America. The one common chorus was "Me too, Me too!" The news soon got out that Wealthy Street church was giving the enormous and unheard of sum of \$2,000 a year for the "Cohn Mission!" Everybody now ran to Grand Rapids and to Dr. Van Osdel. But they found a wall of concrete. They wanted to know why the church should give such a lot of money, just to one "little" mission in New York. Why should they not have a portion of that money?

Dr. Van Osdel's answer was invariably along this line: "No, we will not give you any money. All that we know about the Jews, Joseph Cohn came here and taught to us. The amount we give to that Mission means a very substantial share in their yearly budget, and they count on that. It gives them the courage and the strength to go on with ever new enlargements. If we were to divide the money among all of you who come here begging, there would be precious little for any one of you, and our blessed fellowship with Brother Cohn would be ended. Joseph Cohn came here as a young lad when we could not even promise him a ten dollar bill. He came here year in and year out, in winter blizzards, in summer heat. Patiently year by year he taught us Israel's place in God's plan. We listened and we learned, and in our hearts was planted a deep and abiding love not only for Israel, but for our Brother Joseph Cohn and his father Leopold Cohn. Now the thing for you to do is this: In this city there are 129 other churches besides the Wealthy Street Church. All you have to do is to go to one of these 129 churches and start with them where Joseph Cohn started with us. Even if they have not got a ten dollar bill to give you, keep on patiently year after year, just as Joseph Cohn did here, and in a few years you, too, will receive a thousand dollars a year, or two thousand a year, for what you are doing, if you can satisfy the people that you are

genuine and that you really have a work." Somehow the Lord has always protected us from these strange entrepreneurs, and kept our friends devoted to us with a loyalty unsurpassed in the history of any kind of Missions.

In a later instalment I will report to you some of the strange doings of these souls who seem to be possessed of a surprising envy, and seem to be unwilling to follow the example of Paul who persistently refused to build on other men's foundations. Some have stolen our mailing lists, and have bombarded our friends with their letters of begging for money. Others have boldly and without conscience gone to churches where they knew we had our support, and have tried to divert their interest and their giving, into their own pockets. This, of course, is not the thing that a true child of God should do. And we are sure that God will have His own way of dealing with individuals of this make-up in the days of Assize.

THE TRIBES CAME UP

And when we would have the annual Jewish Missionary Sunday, folks would come up from all parts of Michigan. I still remember one family that traveled a distance of 160 miles to be at the meetings. They would start at five o'clock in the morning, bring lunch baskets and reach the church about 10:30, ready for the day's blessings. The church would be crowded right up through the galleries, and the blessings of those days have lived with me through the years, always as a bulwark of encouragement and cheer. Those were the days of Dr. Turner, the dentist, who insisted that every year when I came I was to have the next afternoon in his office, for a thorough going over of my dental apparatus. There was Dr. Patterson, the head of the Sunday School, to whom more than once I went for treatment in days of sickness. There was also Mr. Ray McCurdy who became my bosom friend to his last days on earth, a brother who would come down to the hotel when I arrived on Saturday afternoon, and together we spent hours of blessed fellowship. There is still Charles Miller, who at that time was manager of the Kresge Department Store in Grand Rapids, Peter Decker, Frank Beers, Deacon Johns, and dear Dr. Lamb. What memories these names recall, and how they enable me to live those days all over again. If I were to mention the many others whose faces come before me, it would take perhaps all of this page. But I rejoice often in knowing that many of the precious friends of those days are now up yonder, looking down from the parapets of heaven, and are become a part of that great cloud of witnesses of which we are told in Hebrews 12:1. There they wait for that eventual reunion from which there will never again be a parting.

It has been the joy of my life that generous friends have risen in all parts of the country to declare how our humble ministry had been the means of blessing to them, under God's guidance. I remember calling on a pastor once out in Glendale, California. It had been arranged that I should speak for him on a Sunday and so I wanted to meet him and see that all the details were understood by both of us. He sat in the parlor and listened to me in what appeared almost gloomy silence. I wondered why he did not talk more freely. Finally he gave me a long look and said, "There is something I really must tell you. Twenty-five years ago I heard you as a lad giving an address at the YMCA in Sacramento. I think it is my obligation to tell you, that that afternoon address changed the whole course of my life!" You may imagine the feeling of thanksgiving that came to me when I realized that there before

me was a pastor whose life had been transformed just from my faithful testimony at a time when that testimony must have been desperately needed.

And so it has been through the years; in the church in Grand Rapids I had the priceless privilege of bringing up as it were a whole generation of young folks in a true understanding of the place that Israel has in God's program. To the present day I meet these young people in many parts of the country. They have gone off and married, they have established homes of their own; and now they come to me to tell me that they will never forget the love that was planted in their hearts in those early years of life. Many a pastor has likewise told me a story similar to what that pastor told me in Glendale. These have been among the richest rewards of my many years of labor and faithful testimony.

So it was my good privilege to help with these giants of the olden days and to become a part of that Fundamentalist movement which has grown to such nation-wide dimensions in these last forty years or more. Many of the groups that pioneered so courageously in the coming "out from among them" movement, began to be infiltrated by self-seekers, exploiters, demagogues. They set up a hierarchy more brutal than the "unclean thing" they were so bitterly denouncing. There was disloyalty among them, one to the other. They would not hesitate to bear false witness, or to assassinate character. Some of these were a stumbling block to me. Many times my faith tottered when I saw my idols with feet of clay go crashing down. All of these things the Lord enabled me to witness, and yet keep my faith unbroken, for which I have been thankful to Him to the present day. One of the prayers of my life has always been, "Lord keep me from being a cynic." I found it necessary in later years to avoid identifying myself with some of these misguided brethren. I used to tell them that they are going to be greatly surprised when they get to heaven, for they will see there a host of people whom they never expected! The older I get the more I comprehend the love of God, and I would rather take my medicine in the day when God Himself shall judge me, than to expect competent and kindly judgment from human minds and hearts here upon this earth. Was it not Robert Burns who bemoaned, "Man's inhumanity to man makes countless thousands mourn?"

"TO WHOM SHALL WE GO?"

In 1908 the greatest disaster of my life came to me. My dear mother passed away in the Battle Creek Sanitarium, Battle Creek, Michigan, after a serious operation at the hands of the famed surgeon, Dr. J. H. Kellogg. The tragic experiences of the flight from Hungary to Scotland and then to America, only to find that her husband had become an "apostate" and that there was poverty where before there had been plenty; and then the rise of enemies, the false accusations, the deliberate conspiracies for destroying the work of my father, all these things were just too much. They shattered her nervous system, and she suffered more agonies than we ever dreamed she was going through. When I realize that it was after 1908 that our greatest persecutions came, persecutions that would crush the very soul within a feeble body, I somehow believe that perhaps God had a purpose in taking her away, rather than to have her go through those further unspeakably torturing trials.

And now I will quote from the booklet written by my father, telling his own life story, entitled, "A Modern Missionary to an Ancient People," as that story tells better than I could, what she went through:

My dear wife's illness, which began soon after her arrival in Scotland, increased all the time. However, in all her weakness, through prayer and faith, she found His grace sufficient. With genuine self denial her strong mother-heart forgot her own pain and thought for her dear children. Even when she lay in bed helpless sometimes at the point of death, she would whisper orders concerning the welfare of her children and the comfort of her husband. Not only was she the scriptural "Virtuous woman" in the way of a good house-wife and loving mother, but she also wonderfully combined these praiseworthy qualifications with the happy possession of a great missionary zeal. She always managed to arrange her house affairs so as to be able to accompany me to the meetings, where her presence was an inspiration, like a light in a darkened room. Occasionally, she would address the audience and frequently talk personally to individual Jews about their souls at the close of the services, pleading with them to accept the Lord Jesus Christ as their Saviour.

All respected her and many were led to Christ through her earnest testimony. Sometimes she did visiting among the Jewesses upon whom Jewish tradition made it improper for me to call. Many Jewish women testified that she brought comfort to their sorrowing hearts and sunshine to their beclouded minds, and many Christian ladies who met and learned to love her said: "Your wife has been a blessing to me." All this, notwithstanding the fact that she was most of the time a sufferer. She never showed her illness no matter what pain she had to endure. Her face was always sunny and she ever rejoiced in the Lord, bearing her pain most patiently, even to the end of her earthly life. One of the messages she sent at the last was "Tell the children to submit to God's will." Her heart and mind were always firmly fixed upon the Lord Jesus, her Saviour.

Once, while suffering much pain, she asked me a few questions as to the position of the Lord Jesus in heaven. After my answer, she said, "My thoughts are continually wandering away from me, up and up, for yonder they break through that mysterious wall and show me how I will meet Jesus there. My mind pictures Him as sitting on a great white throne, holding out a golden scepter as Ahasuerus did to Esther the Queen." These as well as a number of other utterances, from her feverish lips during her last hours, revealed her absolute faith in the love, mercy and truth of the Lord Jesus, who promised to receive His followers into the prepared place; she never doubted, but could see her way clear and straight to the presence of the King of kings without any fear whatever. Such words could not but confirm my conviction that there has not been a more devoted Christian woman on earth. She was anxiously waiting to see the much needed building for the mission realized. She used to join me in a private prayer to God to move upon the hearts of those dear Christians who have the means and cause them to put up the building. She was so sanguine and confident that she never doubted its realization. However, toward the end of her life when very feeble, she said to me, "I have been pulling with you hard up-hill for so many years, waiting for the Mission building and now when almost to the top, the Lord wants me to go away. I have asked God to let me live to see the building and a Jewish Christian congregation worshipping the Lord in it but He says no, just as to Moses when he wanted to enter the Promised Land."

Mrs. Cohn was greatly rejoiced every time a Jew, or a Jewess, confessed Christ. Her happiest days in America, she told me once, were those when she assisted at the baptisms of converts. She was hoping to see a large movement among the Jews Christ-ward, and that a few hours before her departure, though too weak to move, her missionary spirit rose above her sufferings and everything dear to her heart on earth and she expressed the desire to get up and "go down on my knees and die praying, so that my soul may go up there with a special petition for the speedy conversion of my people."

Mrs. Cohn's last illness began in August 1907. After a request for prayer on her behalf made in the March 1908 Chosen People, her critical condition changed so that there was hope for her recovery, several serious symptoms disappearing one after another, almost in a supernatural way. She, herself, however, realized all this time, that she was going to leave us and hinted as much, though avoiding plainer talk for fear it might distress me. Thus, at the end of two weeks she suddenly began to fail, and in two days slipped away. Saturday morning, April 4th, at 9:30, she began to lose consciousness and at 11:30 she breathed her last. A number of friends, even from out of town,

were so kind, and came to comfort us. Some Jews who were not converted but who had heard Mrs. Cohn's short talks in the Mission expressed in writing and personally their great sorrow and deep sympathy.

On Monday evening, the funeral service was held in our home. The Rev. W. C. P. Rhoades, D.D., her pastor, who had baptized her twelve years ago, delivered an impressive address. Thus ended a life which was a continuous and effective testimony for the Lord Jesus Christ. And yet, not ended; for she: "though dead, yet speaketh"; speaketh to my heart, and to the hearts of those who knew and loved her, both among Jew and Gentile. For me, who am now left alone to complete the work for which we both sowed in tears, she will ever live, a constant inspiration and motive power in the carrying on of the work which was the supreme love of her life; until I too, shall, reach the yonder shore, and amidst the glad meeting and greeting, we both hear the "well done, thou good and faithful servant."

In loving appreciation and gratitude to God for such a life and such an inspiration, I have written these pages, in the hope that the Lord will use them to the blessing and encouragement of many souls, and to the awakening of an unprecedented interest in Israel.

My father had gone out to Battle Creek to be with my mother through those crucial days of the operation. When the final catastrophe broke, he did not have the heart to let me know. He sent a telegram to our beloved friend, Mr. Frank H. Marston, and asked him if he would not please break the news to me. Mr. Marston called me on the phone, and told me as gently as he could the terrible news. He could feel on the telephone that I was thoroughly unnerved, and that I thought that my foundations were swept from under me. All he could say was, "Well, Joseph, remember what the disciples said to the Lord: To whom shall we go? Thou alone hast the words of eternal life!"

Here again the story halts. The Lord willing, we shall continue in October and shall keep on until by His grace, the entire story is written. Once more, and this time again in answer to many and urgent letters, let us assure you that we propose to put this entire serial in book form as soon as the instalments have been finished. This will all be properly announced in due course and you will be able to purchase your book, read the story again and then perhaps pass it on to others.

It remains now to be said further that this is our farewell letter to you until next October, when, God willing, we shall meet once more in these columns, and bring you the news of that which has happened while we have been "parted one from the other." Our friends cannot get used to the idea, it seems, that we publish no paper for June, July, August and September. Every so often our people write us demanding excitedly, "Where is my paper for June? Where is my paper for July and August? Why have I not received my September copy of THE CHOSEN PEOPLE?" All these questions could be spared if only you would read carefully and realize that THE CHOSEN PEOPLE is published only from October to May.

It remains to be said further also that, the Lord willing, I will have to go again across the waters to visit our mission fields, in London, in France, and in Israel. The going this time may be a bit tough because of changing conditions, but I am counting on the faithful prayers of the many readers of THE CHOSEN PEOPLE who I know will not desert me in the hour of need. Conditions in Israel are particularly confusing and challenging. Jerusalem is full of fanatic, but well meaning, Christian men and women who have suddenly announced that "The Lord has called me to go to Jerusalem!" Without any exception worth mentioning, I find them all to be incompetent

and a detriment to the cause of Christ rather than a help. We have just sent our Miss Hilda Koser to Israel as a sort of advance scout to see what she can gather by way of dependable information on what we are to do to coordinate these foolish ventures, to persuade most of those well meaning people to leave Israel, and then to organize a piece of work that shall really plow through the hard soil of Israeli unenlightenment on what real Christianity is. We need desperately a thoroughly competent head missionary, with keen judgment, flexible adaptability, and a good common sense ability to present the Gospel to the individual Israelite. Our Brother Haimoff finds the task and the problems too great for any one worker to handle. Pray much that somehow these blocked highways will be opened to us and that God will lead us into some course of activity that will bring honor to His name and success to the Gospel program. There is much by way of fraud going on today, emanating out of Israel. These frauds need to be exposed pitilessly and need to be rooted out from the land just as one would cut out a cancer in the human body. Some of these exploiters have taken the name of a poor rabbi over there, have announced his "conversion" and are making capital out of that. The sad truth is that this poor rabbi knows nothing of the saving grace of our Lord Jesus Christ and has denied to me personally the clear Scripture teaching that the Lord Jesus Christ was the only begotten Son of God and that only through His shed blood are we to have our sins forgiven and our life endowed for eternity. So, of course, we cannot have any spiritual fellowship with this rabbi. We try to keep these matters straight before our people and we cannot resort to misrepresentation or to misleading inuendoes.

Again farewell to every one of our blessed readers as, the Lord willing, I sail on May 28th, making London my first stop. While I am gone the work here goes on unabated, with intensive force of testimony. All of our branches likewise will operate full speed ahead. We depend so much on your faithfulness in prayer and in gift. As you know, the many burdens I have to carry will be immeasurably lightened if, when I am on the wing, the reports come to me from New York that everything is going under God's blessing, that our ever-increasing needs are more than generously met, and that we can enlarge and reach out in far greater measure than ever before in our history.

Now once more, "The Lord watch between you and me, while we are absent one from the other."

Ever faithfully yours,

J. Hoffman Cohen.

P.S. I forgot to mention that in the Lord's good providence I shall hope to send you a Midsummer Letter as I have done in the years gone by, sometime about the middle of July. In that way I can give you a little summary of what blessings and experiences have befallen me on the road. I may be writing to you from Jerusalem, or from Haifa, or perhaps from Rome or Paris. Be on the lookout and be sure that we have your correct address so that the Midsummer Letter will reach you.

Incidents In The Work

AMERICAN FOOD IS NOT IRAQI FOOD

Through private channels we shipped some food packages to be distributed among the Iraqi Jews at one of their camps. We cannot disclose the agent nor the location. Here is a vivid account of some problems involved. American food is not Iraqi food. And so our agent had his difficulties. Read on, and then give thanks to God with us for His having enabled us to send this relief for starving bodies.

I AM glad to say that the parcels arrived safely after a little delay, and we immediately set about the work of distribution. This was not quite the easy task we anticipated, as the contents of the CARE parcels are not designed for oriental people to whom you expressed the wish that they should go. We also foresaw the danger of giving unsuitable articles of foodstuff to the Iraqi Jews, which would probably lead to their selling them, and thus not deriving the benefit from the parcels which the donors intended. We decided, therefore, so far as possible to exchange the unsuitable things and give them articles we could be sure they would use. As nothing can be bought here except on rations, we made the exchange with European Jews and so were able to help two groups. All this took quite a little organization, even though the number of parcels we could make up was not very large. My wife was most helpful as she speaks most oriental languages and understands the people, and also used the opportunity to dispose of all our old clothes at the same time.

I need not tell you how low the diet is here just now on account of the poor financial state of the country, and the spiraling prices produced as a result of the so-called New Economic Policy, and consequently the little help we have been able to give has been greatly appreciated. Were I at liberty to devote more time to this I would have made inquiries to select specially needy families, but this just wasn't possible in every case, but we nevertheless did find several special

cases, and I want to describe two of them. In one case the breadwinner of a large Iraqi family of seven children living in appalling circumstances in a hut in an abandoned Arab village, had been severely injured whilst working as a laborer on building construction, and has been lying in hospital for weeks. His wife was forced to leave the small children and earn something by doing housework as the small dole they received was quite insufficient for their needs. She also sent out her eldest daughter aged 12! We were able to give them a parcel which was a great help and blessing to them.

The second case is somewhat different. The 11-year-old son of a working-class family was suffering from some interference in the bone metabolism which made it necessary for him to be fixed up with an iron brace around his hips. This so restricted his movements, for he did not feel ill, that he couldn't get around with his pals or join in their games. He became sulky and morose, and went off his food, and was losing weight so that he had to be confined to his bed, and his parents were in despair. They couldn't afford to buy him any luxuries to titillate his appetite, but the parcels we gave them enabled his mother to make him up some dainty and tasty dishes and a few cakes, and other things the average boy likes; and the change of diet seems to have worked wonders. He is now much better, and is beginning to put on weight. We shall take them some more things this weekend. It has been a great pleasure to be of help to these people.

The Wrong Life Line

Our honorary worker in Calgary, Canada, never tires of her itinerant flights, hither and thither, to give out her faithful testimony, to Jew and Gentiles alike. Mrs. MUNRO now tells some of her challenging experiences.

AT First Baptist Church last night during prayer meeting, I led in prayer and prayed for the "peace of Jerusalem," for the salvation of the Jews. When the service was over, the man sitting beside me, whom I had never met, handed me seven dollars for the Jewish cause. I did *not* pray for money either, I prayed for something greater.

I spent last Sunday evening in the "House of Israel" (synagogue). I had the privilege of witnessing to the very brilliant speaker of the evening. He was a Mr. Kline, an author, poet, lawyer, and orator. Such genius dwelling in such spiritual darkness. He said we must throw out a lifeline to our people. I told him after the service that the lifeline has already been thrown out but that the Jews were refusing to grasp it. I told him that it was the "red line of the blood of atonement" throughout the whole Jewish Holy Scriptures and culminating at Calvary's cross, where the Jewish Paschal Lamb was slain. He replied "you have faith and I admire your faith and respect it but that is not my viewpoint." We shook hands very warmly and parted good friends, he sensing my love for his people. Pray for this great man, please, that he may be won for our Lord. What brilliance for Jesus!

I also had the joy of speaking with the Rabbi. He also said "you are full of faith. I admire and respect your faith, but—". However, he, a Jewish Rabbi, admitted to me that he reads THE SHEPHERD OF ISRAEL, which I send him regularly. I am praising the God of Israel for this little straw in the wind. Even a straw can tell us which way the wind is blowing. The President who tried to

turn me out the last time I was there was surprised when I gave him a donation for their welfare fund. Inasmuch as ye have done it unto one of the least of these . . . His word shall not return to Him void but shall accomplish that which He pleases.

The Old Foundation Still Stands

REV. BERNHARD SCHATKIN tells of the glowing work which continues unabated at the original Brooklyn headquarters.

YOU will rejoice with us to know that the Lord is honoring our work. While an aggressive Christian work is carried on in our Headquarters building at 236 West 72nd Street in New York, our Brooklyn Mission is not being neglected. As in former years, all activities with even greater effort are continuing in the old landmark so greatly loved by the human founder of the American Board of Missions to the Jews, Rev. Dr. Leopold Cohn of blessed memory.

During my many years of service of our beloved Mission, great things have been accomplished in spreading the glorious Gospel of our blessed Lord Jesus among His people, Israel. We praise Him for His marvelous goodness and blessings during all these years. While the character of the neighborhood here at the Brooklyn Mission is greatly changed in recent years, our gospel meetings held every Tuesday and Friday are very well attended. At nearly every service, Brother Joe Serafin and Brother Philip Steinberg must bring additional chairs to accommodate all our friends.

IN THE PASTOR'S STUDY

With exceedingly great joy in my heart and with thanks to the Lord, I am glad to report that my many years of labor for our Mission in visiting ministers to call their attention to their Christian duty to cooperate in bringing the Gospel to their Jewish neighbors, to fulfill the great commis-

sion to His Jewish disciples as recalled in Matt. 28:19, have also been richly owned of God; and many godly pastors are devoted lovers of the Mission, who before never knew of this strategic testimony almost at their doors.

My gratitude for the love and kindness of God's people that I experienced in fellowship with them and their beloved pastors, who so graciously opened the door of their churches for me. It is my practice to invite these men of God often to speak to our Jewish people. I also encourage them and their congregation to invite their Jewish neighbors and they gladly respond. "Praise God from Whom all blessings flow."

The Story of A Poem

By HARRY J. BURGEN, Philadelphia

EVERY summer we have blessed experiences in proclaiming outdoors the glad tidings of the Son of God among God's covenant people, and in magnifying the name of the Lord Jesus among the "other sheep." We praise Him for the knowledge and assurance that our labor is not in vain in the Lord. For years we have had the faithful cooperation of the Y.W.C.A. in Atlantic City in reaching many Jews with the Gospel.

The blessed exhortation in 1 Corinthians 9:22, tells us to use "all means" in the saving of some. We, by God's help, endeavor to do that very thing, trying to turn everything into an opportunity for the furtherance of the Gospel.

HOW WE GOT THE POEM

The Y.W.C.A. has helped in the displaying of the poem entitled "The Jew." Many have been led to the Lord through it. The way this poem came into our possession is an interesting story. Many years ago I attended the Practical Bible Training School, in Binghamton, N. Y. My

roommate, Harry Nichols, had just returned one day from a preaching engagement. He said, "Harry, I heard something where I preached yesterday which interested me and made me think of you. A Sunday School teacher was reading a poem to her class, which attracted my attention. It was entitled 'The Jew.' She told me that she reads it every year around the Christmas season. She desires and prays to instil a love of the Jewish people into the children's hearts and also a sense of their responsibility in furthering the Gospel among them, who, after the flesh, are Christ's brethren." Upon the request of my friend, a copy of the poem was given him. It was written in pencil. He gave this copy to me.

PASSING THE POEM ALONG

In the early days of the circulation of this poem, as my means were limited, friends typed copies for me. This enabled me to make it known, at least in a small measure, and to preserve it for over thirty-two years. Little did I know what a blessed means it would become in reaching literally multitudes with the message of salvation. Now the Y.W.C.A. is allowing us to place it, in larger poster form, on their outdoor bulletin board, under glass. The board is used by the association for announcements, Bible messages, poems of courage and hope to strengthen believers, and invitations to sinners to come to Christ.

The people at the Y.W.C.A. tell us that this poem is read more than any other, and attracts the attention of Jew and Gentile. Mrs. Charles Harrison kindly gave us this permission. She is the president of this Christian institution. Mrs. Harrison told the writer that by actual count thirty people were gathered around reading the poem at one time. Many requests for copies of it have come to us throughout the year by mail from people near and far. Many we could not have reached in any other way.

THE PERSONAL TOUCH

Responding to those requests we not only send them "The Jew" but also Gospel messages in Yiddish and English. In some cases we write personal letters encouraging them to write again. Many correspondents we place on the mailing list of our Yiddish-English Gospel paper, THE SHEPHERD OF ISRAEL. We always give them more than they ask for, and only eternity will reveal what by God's help has been accomplished.

In closing we quote from some letters received this summer. They come from all parts of the United States and Canada:

As you see, I am now at the above address (a famous hotel). I passed by the building of the Y.W.C.A. and

read your poem which touched me very much. (Mrs. A. S.)

Will you please send me a few copies of your poem, "The Jew," which I had read in front of the Y.W.C.A.? (Mrs. Louis L.)

I would love to have a copy of your poem, placed in front of the Y.W.C.A. It was most wonderful and most fitting and did get many people to talk about it. Also many stopped to read, and read it to each other. (Mrs. S. W., Easton, Pa.)

I enjoyed reading the poem "The Jew" and would appreciate it if you would mail me a copy. Thanking you for your kindness, I am, (Mrs. J. G., New York, N. Y.)

For any new readers of THE CHOSEN PEOPLE who have not yet seen the poem "The Jew," a postal card request to headquarters in New York will secure a copy for you.

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 | 3:15 p. 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. |
| WMBG | Richmond, Va. | Sunday | 12:45 noon | 1380 K. C. |
| WCOD-FM | Richmond, Va. | Sunday | 12:45 noon | 98.1 Mc |
| 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 |
| KFB I | Wichita, Kansas | Sunday | 11:00 a. m. | 1070 K. C. |
| CKPC | Brantford, Ont. | Sunday | 8:45 a. m. | 1380 K. C. |
| CKTB | St. Catharines, Ont. | Saturday | 8:30 a. m. | 1550 K. C. |
| CJCH | Halifax, N. S. | Sunday | 9:30 a. m. | 920 K. C. |

Jewish Notes

Mixed Marriages

RABBI ABRAHAM L. FEINBERG, took occasion recently to voice the objections of Reform rabbis to marriages between Jew and Gentile unless the Gentile is sincerely converted to Judaism. "Living," he said, "in a predominantly non-Jewish world, which exerts overwhelming pressure to assimilate us, we need to exert every resource to maintain our integrity."

This naturally arouses curiosity as to how many mixed Jewish-non-Jewish marriages there are. In addition to cases in which there was a conversion before marriage, it appears that in Ontario the recent average is about one mixed marriage to every dozen to which a Jew or Jewess is a party. These are the provincial figures in 1945-48:

| WEDDINGS WHERE ONE OR BOTH ARE JEWS | | | | |
|-------------------------------------|------|------|------|------|
| | 1945 | 1946 | 1947 | 1948 |
| Both Jews | 614 | 802 | 805 | 845 |
| One Non-Jew .. | 54 | 98 | 55 | 85 |
| | 668 | 900 | 860 | 930 |

These figures show a wide year-to-year variation, mixed marriages in 1945 being 8.1 per cent of those in which Jews figured; in 1946, 10.9 per cent; in 1947, 6.4 per cent; in 1948, 9.1 per cent, average, 8.7 per cent.

What denominations intermarry most with the Jews? In the four years mentioned, the non-Jewish grooms of Jewish brides were: United Church, 28; Roman Catholic, 24; Anglican, 20; Presbyterian, 7; Lutheran, 7; Baptist, 2; Methodist, 2; others, 9. The non-Jewish brides of Jewish grooms were: United Church, 51; Anglican, 51; Roman Catholic, 45; Presbyterian, 13; Baptist, 11; Lutheran, 2; Methodist, 1; others, 19. —The Toronto Star.

The Forest of Six Million

JERUSALEM, MARCH 6.—An extraordinary ceremony, accompanied by tears and punctuated by lamentations, took place yesterday on the mountains overlooking Jerusalem, when the Jewish National Fund, in the presence of 10,000 men and women from the Jewish capital planted the first trees of the Forest of Six Million which will occupy both sides of the 40-mile stretch of the Jerusalem-Tel Aviv corridor. The forest, when completed, will have 6,000,000 trees and will be known as the Forest of the Six Million in commemoration of the 6,000,000 Jews who were done to death by Hitler.

The vast crowd that assembled on the mountain slopes at Kisarom in the Jerusalem corridor, broke into a loud lamentation when Joseph Weitz, representative of the Jewish National Fund, planted the first cypress saplings while the cantor intoned the El Mole Rachamin, invoking the mercy of God on the souls of the departed martyrs. Thousands of men, women and children, many of them close relatives of the martyred six million, wept hysterically as Chief Rabbi Isaac Halevi Herzog, following the cantor, pronounced the Kadish, the prayer for the dead.

Isaac Gruenbaum, who for many years was Polish Jewry's outstanding Zionist leader and chief spokesman in the Polish Parliament, delivered the eulogy. He was forced to interrupt his address several times because his throat and voice were choked with tears. Throughout the ceremony, Israel airplanes circled high over the mountains; and the Israel flag hung at half staff in front of the speakers' platform on the mountain slope. *The Hon. Emanuel Celler, H.R., in the Congressional Record, Appendix, page A1813.*

Questions and Answers

Question: If a person yields to the Spirit of God, is it a higher power that makes him do it? And if God chooses to make one yield and not the other?

Answer: You have asked a profound question and one that has baffled the greatest theological minds of history. With one swift stroke you probe deep into the heart of the greatest and yet most confounding facts of human life, the fact of God's sovereignty, the fact of God's foreknowledge, the fact of His consequent work of predestination, and finally the fact of man's free will. Some of the world's greatest Christian philosophers gave up the problem as a hopeless mystery that will never be solved this side of eternity. Some have also claimed that such a question does not need to be solved.

If it needs a higher power to make a person yield to the Spirit of God, then what is the use of preaching the Gospel anywhere? Why did our Lord command us to preach the Gospel to every creature if it were not that to every creature was granted the power of free will, to choose or not to choose? The real difficulty arises out of the fact that we are only finite in our thinking and in our vision, while the Lord of creation is infinite. Surely He knows things that we have not the faintest knowledge of. He is weaving the pattern, and we see only the underside, which is rather haphazard and staggered. Once we grant God's foreknowledge, everything follows in natural sequence. God knew ahead of time that Pharaoh would defy the messages that Moses would bring to him; and because He knew ahead of time, He hardened Pharaoh's heart. Now, frankly, my own human mind cannot grasp the issues involved in such a situation. Shall we attribute the injustice to God? The old negro deacon told his pastor one

day, "I understand now this doctrine of election; the Lord, He casts one vote for you, the devil he casts one vote for you, and whichever way you vote makes the election."

Paul asks pertinently the question in Romans 9:14, "What therefore shall we say? Is there injustice at God's bar? Perish the thought." Bishop Moule comments, "The thought that His reasons for some action should be, at least to us now, absolute mystery, He being the Infinite Personality, is not unthinkable at all. There are secrets that God knows, and that we do not know, that will some day be revealed to us in the golden day of Eternity, that will make all these difficulties clear. It is that which Paul assures us of, "Now we see through a glass darkly; but then face to face; now I know in part, but then I shall know even as also I am known."

The conclusion is, shall we not refuse to indulge in speculation as to how the Holy Spirit works in calling one to the Christ; but instead let us just say thanks that we have been called; "yet shows us Jesus, and bids us to meet the silence of the mystery with the silence of a personal trust in the Personal Character revealed in Him." Remember that God wills not the death of a sinner.

* * * *

Question: We wonder if you have written anything concerning funerals and burial customs of your people. Our Bible Study lesson last week was Luke 7, where the widow's son was raised up, and questions of embalming, anointing and types of caskets were raised. Our Pastor suggested you as a source of information. We of the Lutheran Church (Missouri Synod) study the Old Testament a very great deal and appreciate your people both then and now. How our

hearts warm to those of you who are Christians.

Answer: See Genesis 23:19, 20 for a general idea of the original burial customs in Hebrew history. See also Gen. 25:9; 35:8; 49:29. Also Deut. 34:6; I Sam. 25:1. The burning of Jewish dead bodies was nowhere authorized in Scripture, and where certain examples are recited they are exceptional. See I Sam. 31:12 and 13. Rabbi Philip Bernstein who wrote not long ago a comprehensive article on what he calls the faith of Judaism in these days, claims that since the Jews of today have no expectation of a future life, they have begun to practice, in large numbers, the cremation of their dead.

To leave a body unburied was considered a sin of the most serious nature. It meant that the body was to become food for beasts of prey. The law therefore requires that even the criminal is to be buried after he has been put to death. Even the slain enemies were buried, out of a feeling of compassion, see I Kings 11:15. From Deut. 21:23, the rabbis deduced and promulgated the Jewish law that the dead shall be buried within 24 hours of death. The verse in question reads: "Thou shalt bury him on that day."

* * * *

Question: Your answer to my question as to Ezekiel 29:11 is satisfying as far as it goes. However, you have failed to explain verse 11, "No foot of man shall pass through it . . . 40 years." Your comments fail to deal with that explicit statement, and I observe also that Dr. James Gray (Christian Workers Commentary) and Dr. Adam Clark, in his very detailed commentary, both entirely ignore verse 11.

Answer: It is, as you have suggested, irritatingly true that the very things which trouble the Bible student, the commentators usually sidestep or omit entirely.

Hengstenberg points out that the Hebrew phrase which is translated in English "Neither shall it be inhabited," is improperly so translated. The phrase is *W'Lo Thèshev*, which literally translated reads, "And it shall not sit." Therefore, the implication is that it shall lie down; and lying down of course has in it the essence of complete depression and defeat. He figures the forty years as having been historical, and having branched off from the seventy years of Jeremiah 25 and 29, which began in the fourth year of Jehoiakim, when with the slaughter at Circesium on the Euphrates, the power of Egypt was forever broken.

Thus, the passage becomes clear, and also self-verified. The Hebrew root word here is *Yishav*. Even Young, in his Analytical Concordance, translates this word, "To sit still, or lie down, dwell, inhabit." While the exact number of years of Egypt's desolation and humiliation cannot be shown to have been forty years, it is claimed by Tholuck the probable reckoning would show about 36 or 37 years, and so the figure of 40 would be a round one. Hitzig takes it to be symbolical; Israel, forty years in the wilderness, so Egypt, with respect to Israel, forty years a wilderness. A further rendering of the word *Yishav* is, "to be master of something, to possess"; the meaning would be that the subject nation should tarry somewhere, to abide in a settled state, to occupy a house, to be at home. Thus, the word loses its value as the idea of being inhabited, but rather it indicates a matter of scattering of the inhabitants. The statement that neither the foot of man nor the foot of beast shall pass through it, refers of course to the fact that there would be no commercial traffic being transacted during this era of desolation and punishment. In times of prosperity the caravans crossed and crisscrossed Egypt with their burdens of commerce.

Studies In Zechariah

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

CHAPTER 1:18—2:13—Instalment 2

THE VISION OF THE HORNS AND WORKMEN

IN the Hebrew Old Testament the second vision begins the second chapter of the prophecy; our English versions follow the Greek translation (and the Latin version) of the Old Testament. In either case no harm is done to the sense of the passage. Zechariah lifts his eyes to see four horns. The horn is a well-known symbol in Scripture for power, the figure being taken from bulls and other horned animals whose strength is in their horns. See Micah 4:13; Daniel 8:3, 4. Different interpretations have been given for the presence of four horns. Many feel that the number stands for the four quarters of the earth; Israel's enemies have threatened her on every side. One suggestion would make the enemies specific for that time: the Samaritans on the north, to the east the Ammonites, the Edomites on the south, and to the west the Philistines and Tyrians. Another view would make the reference as broad as possible—all the empires that have had dealings with Judah and Jerusalem, oppressing them until their final deliverance by their Messiah. Judging from the figures in Daniel and Revelation, we conclude with many others that the passage is referring directly to the four world-powers of Daniel 2, 7, and 8. The powers that scattered Judah, Israel, and Jerusalem (the entire nation with their capital city) were Babylonia, Persia, Greece, and Rome. It is true that at the time of Zechariah the third and fourth powers were not yet in existence, but it is the prerogative of prophecy to see the entire scheme of events in one broad view. Often events are noted together which

are separated in their fulfilment. For examples read carefully Isaiah 61:1-3; Daniel 9:24-27; and Zechariah 9:9, 10.

Then the Lord showed the prophet four workmen or artisans. The Hebrew word is used for any skilled workman in wood, metal, or stone. The purpose of the workmen is to strike terror into the hearts of the nations that have trodden down and scattered God's people, and ultimately to bring about the overthrow of Israel's enemies. The workmen are the instruments of God to break the horns to pieces. What means God used to destroy the adversaries of Israel in times past are known to all. Adequate means, both human and above the human, are ever available to Him to bring about the deserved punishment of the nations involved. It is revealing to note that for every horn, God had an agency to destroy it.

NO MAN LIFTED HIS HEAD

The scattering of Israel has been accomplished with such Satanic fury that the Word indicates no man could lift up his head. This tells fully the prostrate condition of Israel and the injuries suffered at the hands of her foes. The world would do well to learn the lesson that such action does not pass unnoticed by God. He is still awake to Israel's interests. We align ourselves with Him and His purposes when we seek out means to give them the gospel of redeeming love in Christ the Lord, so that their heads may be lifted up with joy, peace, and thanksgiving to God our Savior.

THE MEASURING OF THE CITY

The second chapter of our prophecy brings before us the third vision

in the series, which is related to what has gone before. If the second vision be seen as an amplification of the truth of 1:15, then the third vision is an elaboration of the promise in 1:16. The man with the measuring line whom Zechariah sees is not just an additional figure, but as in the other visions it is an angel in human form. It cannot be the Angel of the Lord, for He would be specified more clearly by some added statement. The same figure to convey the same prophetic truth is found in Ezekiel 40:3; 41; 42; in another connection it is seen in Revelation 11: 1, 2. In answer to the question of the prophet the man informs him that he purposes to measure the city of Jerusalem to ascertain its exact dimensions. It is not the future city, but that of the prophet's own time. Jerusalem is not thought of here as already built. It is being measured in view of its complete restoration. The vision is prophetic of the future Jerusalem and of the accomplishment of the promises of God for her.

THE PROMISE OF GLORY

In order to bring the meaning of the vision to Zechariah for transmission to his people, the interpreting angel went forth to meet another angel—he is too inferior in position to be the Angel of the Lord—to hear the glowing promise for Jerusalem's future. The message to the young prophet assures that Jerusalem will expand to such an extent that it will overflow its bounds, and be inhabited as villages without walls. Men and cattle will be multiplied in her. Dwelling without walls speaks of peace and safety. See I Samuel 6:18 and Esther 9:19; and Ezekiel 38 and 39 where the enemy from the north seeks to take advantage of this condition. Such an increase in population as here predicted could not come from the return of a large number of Jews from Babylon; it looks on to a far future day indicated in verse 5.

Though without physical walls to protect her from her inveterate enemies, Jerusalem shall not be without a protecting wall. The Lord promises that He Himself shall be her protection round about and glory in her midst. Our passage was not meant to discourage the building of Jerusalem's walls, which was done under Nehemiah in 445 B.C. The wall of fire, indicating security and safety, is reminiscent of the pillar of fire in the exodus. Note Exodus 14:24, also Isaiah 4:5 and Zechariah 9:8. God will be her wall of salvation and protection, Isaiah 26:1. The Shekinah glory is promised here. Surely it will not be denied that the fulfilment of this prophecy is in millennial times. Habakkuk 2:14. The theme of the vision is the rebuilding and resettlement of Jerusalem, bearing out the words of 1:16, 17, and the full accomplishment of these words will be the establishment of Jerusalem in the earth as the city of God's dwelling. Blessed day for Israel and all the earth that will be.

THE WARNING TO FLEE

After the third vision Zechariah turns to direct prophetic address to issue a timely warning. The exiled Jews are to flee from the land of the north which is Babylon. Jeremiah 6:22, 16:15. Though they had been spread abroad there as with the fury and violence of the four winds of heaven, they are admonished now to flee from the doomed land. The reasons they were to flee from Babylon were: (1) because God had set before them the promises of His sure blessing in their own land; (2) because of the calamity about to fall on Babylon (verses 7-9.) Darius, whose conquering armies would make no difference between Jew and Babylonian, was soon to defeat Babylon and bring it low. Compare Isaiah 48:20; Jeremiah 50:8, 9; 51:6, 44, 45; and the warning to flee from doomed Babylon in Revela-

tion 18 and 19. Although dispersed by the power of God, they would have to return of their own free will. Some had already returned, but the majority had not because of the unbelief, the waste condition of their homeland, the loss of attachment to the land through long absence from it, and the security and prosperity in Babylon contrasted with Judea where city and temple were in a desolate condition. The matter is so urgent that they are exhorted to flee for a second time.

The prophet now assigns the compelling reason for such flight. The words "After glory" are important and have been variously interpreted. A number of students of the passage feel it refers to the time of the glory mentioned in verse 5; that is, after the return of the Lord in glory to dwell in Israel's midst, He will deal summarily with all her foes who have plundered her through the centuries. Two objections to this view make it untenable. First, the glorious appearing and dwelling of the Lord in the midst of His people, the culmination of all their hopes, would not be introduced in such an indefinite manner, for there is no definite article with the word "glory" in the Hebrew text. And secondly, by comparison of this passage with others in the prophetic Scriptures it will be readily seen that the time element is confused according to this view. The Lord does not visit judgment on Israel's plunderers after He is dwelling in Zion, but before it. Note the sequence of events in Zechariah 12 and 14; Revelation 16-20. It has been suggested as another possibility that the words are a motto or war-cry given by the Lord to His people to encourage them to the task before them, the departure from Babylon. The cry here is compared to that in Judges 5:14: "After thee, Benjamin." This view is not only forced, but gives no meaning to our passage. We hold with others that the Lord is declaring that for the vindica-

tion and display of His glory (which is inseparably bound up with the fortunes of His people) He will send the Messiah, not the prophet, to visit the nations that have plundered His people. Babylon, of course, is included here, but the mention of nations shows that God is speaking of the day when He reckons finally with the nations relative to their treatment of His people. See Matthew 25:31-46. The one sent, mentioned in verses 8 and 9, must be the Messiah from the character of the mission indicated and because of the power displayed in the deeds performed. Why is God so eager to vindicate His honor in Israel? The answer is that whoever touches Israel (the thought here is a touching with evil intent) touches the apple of God's eye. As is well known, the eye is one of the most complex and delicate organs in the human body. The pupil is the most tender, most easily injured, and most important part of the eye. The loss of it is irreplaceable. Through it light comes to the retina of the eye for vision. Note Deuteronomy 32:10; Psalm 17:8; and Proverbs 7:2. What a fit symbol for Israel this is.

To carry out His purposes of judgment on the nations who have oppressed Israel, the Lord will shake His hand over them, so that they will become servants to God's people. The shaking of the hand is a threatening gesture, Isaiah 11:15. It will make servants of former masters and masters of former servants. See Isaiah 14:2. When this is fully accomplished, the nation will know by experience that God has sent the Messiah, the Angel of the Lord. How is it that the prophet continually moves from the then present hour to the far future when Messiah shall consummate the purposes of God? The answer is to be found in the way Scripture views the events in the national life of Israel: they are never viewed as so many different, distinct, and separate occurrences, but as links

in a chain or stages in a plan working on to a grand and magnificent finale. Thus it is that the prophets move easily and without a feeling of incompatibility from deliverances and blessings of the moment to the final and concluding ones in Messiah's reign on earth. In the truest sense of the word all previous events are leading up to that blessed time. It is in point here to ask whether any judgments were carried out at that time against Babylon. On the rock of Behistun at the border of Persia is the record of the two great rebellions of Babylon and of its seizure twice, once by Darius himself and then by his general, Intaphres.

THE COMING OF THE LORD

Pervading all the promises of blessing set forth in the first two chapters of Zechariah, has been the dominant thought that the Lord is to return to His people in the Person of Messiah. The prophet reverts to it here. He calls upon Zion to sing and rejoice over this unfading joy. It is actually Messiah speaking. No one will mistake the reference to the tabernacling of the Son of God among His people in the first coming (John 1:14), but as the passage reads on the emphasis is definitely on the second coming. What was begun in the appearing of grace is consummated in the appearing of glory (Titus 2:11-15). See also 9:9; Malachi 3:1; Isaiah 40:10. In the reign of Israel's King many nations shall be drawn to the Lord and joined to Him, an evident proof of the divine commission and ministry of the Messiah of Israel. In verse 11 we have for the third time in this chapter a word concerning the Lord's dwelling in the midst of His people; the other references are in verses 5 and 10. Note 8:20-23; Isaiah 14:1. The word "dwell" is the root from which the word "Shekinah" comes signifying the dwelling Presence of the Lord on earth. This joining of the nations to the Lord has been

mistaken for the influx of proselytes into Judaism as a result of the exile of the Jews in Babylon, or the gathering of the Gentiles into the Church. The prophet has in mind the future conversion of the Gentiles to the Lord, the fulfilment of the Abrahamic Covenant in the rule of the Messiah. However, the blessing of other nations will not detract from Israel's; they will still be the portion of the Lord and His chosen. His grace toward them was hindered for a time, but His covenant abides permanently. Compare Romans 11:28, 29. This passage (verse 12) is the only place where the phrase "holy land" is to be found in the Scriptures. In conclusion the prophet calls upon all men to hush (Psalm 46:10; Habakkuk 2:20) before the Lord; let all people await the hour of God's intervention on behalf of Israel. The Lord is represented as waked up from His holy habitation, that is, heaven (Deuteronomy 26:15), to bring about the full counsel of His will. As long as things go on quietly (1:11), it appears as though the Lord is asleep, but His waking is given under the figure of a lion roused from its lair. Let the foes of the Lord and Israel beware!

THE APPLE OF GOD'S EYE

Many are the expressions in Scripture which beautifully picture the love of God for Israel, His people. But none is more telling nor intimate than to call them the apple of God's eye. Do we love where God does? Are we lovingly giving them the message of life in Messiah their Savior?

While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—Acts 1:10, 11.

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