

## At Last, At Last, The Book!

**T**HE answer to your pleadings has now come. The memoirs which appeared in *THE CHOSEN PEOPLE* for the last three years are now ready in a book. Some friends have been generous enough to predict that it is going to be a "best seller." For such rewards we care nothing, we are only anxious that the Lord shall be honored, and that His care over us shall be made a matter of public record.

The book has almost 300 pages. It is entitled, "*I HAVE FOUGHT A GOOD FIGHT — The Story of Jewish Missionary Pioneering in America.*" What we are especially thankful for is that the book is ready in time to order for your Christmas presents to your friends. Buy them by the dozen if you can, and spread them over the country like the leaves of autumn. The book carries a message that should be burned deep into the hearts and consciences of every true child of God.

The price? Only \$3.00, a price less than you would have to pay for the ordinary run-of-the-mill novel. But we are not seeking profits, we want only that the book shall have wide distribution, and quickly so.

Send your orders soon so as to give us a reasonable chance to get the books mailed out to you long before Christmas rolls around. Just say, "Here is \$3.00, please send me your book, *I HAVE FOUGHT A GOOD FIGHT.*" We will do the rest as quickly as we can.



AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

236 West 72d 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

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

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

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

20 cents a copy

\$1 a year

Copyright 1953 by the American Board of Missions to the Jews, Inc.  
Not to be reproduced in any form without permission of the publisher

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

PRINTED  
IN  
U.S.A.

# American Board of Missions to the Jews, Inc.

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

Continuing the Williamsburg Mission to the Jews

## Headquarters:

236 West 72nd St., New York 23, N. Y. 39 King William St., Hamilton, Ont.

Cable Address, Leocone Newyork

## In Canada:

## HOME AND FOREIGN BRANCHES

### Brooklyn, N. Y.

REV. B. SCHATKIN

### Coney Island

MISS HILDA KOSER

### Rochester, N. Y.

MRS. HERMAN JUROE

### Denver, Colorado

MRS. OSCAR WAGO

### Columbus, Ohio

REV. S. C. MILLS

### Austin, Texas

DR. HARRY A. MARKO

### San Jose, Calif.

DR. E. DEN AREND

### Philadelphia

HARRY J. BURGEN

### Pittsburgh

REV. ARNOLD SEIDLER



LEOPOLD COHN  
MEMORIAL BUILDING

### Portland, Ore.

MISS RUTH A. BACKUS

### Los Angeles

REV. ELIAS ZIMMERMAN

### Hamilton, Canada

MR. W. JONES  
Honorary Treasurer

### Montreal

REV. S. STOCK, Director

### London, England

MR. MARK KAGAN  
Honorary Director

### Paris, France

REV. HENRI VINCENT  
Honorary Director

### Jerusalem, Israel

W. L. McCLENAHAN  
Honorary Counsellor

### Buenos Aires, Argentine

REV. E. LICHTENSTEIN

## Publishing

"The Chosen People." For circulation among Christians.

"The Shepherd of Israel." A monthly paper for international circulation among Jews.

Leaflets. Expounding scripturally Israel's place in God's program.

Gospel Tracts. In Yiddish-English parallel editions for Jews.

## Leopold Cohn Memorial Edition of the Yiddish New Testament

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

## World Fellowship of Christian Jews

European Headquarters, 24, Rue Liancourt, Paris

American Headquarters, 236 West 72nd Street, New York 23, N. Y.

## Jewish Missionary Institute

A Training School for Christian workers interested in Jewish Evangelization.

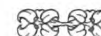
Teaching Staff: Dr. Henry J. Heydt; Rev. Daniel Fuchs; Rev. Sydney L. Parker; Mr. Chas. Kalisky; Ex-Rabbi A. Z. Levi. Sessions, every Tuesday and Thursday, 7:00 to 9:15 P.M.

(Continued on inside back cover)

## DR. JOSEPH HOFFMAN COHN CALLED HOME



"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." II Tim. 4:7-8



With aching hearts we announce the homegoing, at the age of sixty-seven, of Dr. Joseph Hoffman Cohn. He passed on to be with the Lord Whom he served so faithfully and heroically for over fifty years, on October 5, 1953. In our next issue we hope to give fuller accounts of his life and labors. Meanwhile, we need, more than words can tell, the sustaining prayers of our friends.

# THE CHOSEN PEOPLE

Subscription Price  
\$1 per annum

JOSEPH HOFFMAN COHN  
Editor

Appears monthly  
October to May inclusive

Vol. LIX

NOVEMBER, 1953

No. 2

## Salutation

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

### DEARLY BELOVED FRIENDS:

The heat was terrific. For ten days New York sweltered in the most devastating heat wave that we have had since the weather bureau began to keep records. Each day seemed to be increasingly hotter than the one before — 95 degrees, then 96, then 97, and the last day, which seemed to be almost unbearable, the thermometer marked out the startling figure of 99 degrees.

And all of this came plumb parallel to our Summer's End Conference dates, August 26th through September 6th. Were we downhearted? Yes, to tell the truth we were. We felt sure that the whole Summer's End Conference was going to toboggan to obscurity and complete collapse.

But, lo and behold, the opening Sunday morning, August 25th saw our Chapel crowded to the doors, and we took one long deep breath, and thanked the Lord for His faithfulness, in spite of the heat, in spite of the drought, in spite of all the unwelcome signals of distress. And as the opening note sounded out, we all arose and sang once more the one song that does justice to such an occasion, the old majestic marching song of the Church, "All hail the power of Jesus' Name."

Among the baptisms was the wife of Rabbi Levi, about whom we wrote last month. The story of the week that followed is simply one of crowds and crowds and crowds. Might it not have been a rebuke from God to us, "O ye of little faith!"

On another page, however, you will find a more detailed account by our beloved brother, Dr. Arthur Petrie, of Seattle, Washington. Like the Queen of Sheba, he came to see what was this Mission, and what was it that he had heard so much about. As he tells you in his article he just stood amazed as he saw the work unfold before his eyes, and like the Sheba of old, he could say quite confidently, "the half has not been told." 1st Kings 10:7. He urged us by all means to get people to come down here because they would see for themselves what it is to carry on a real Jewish work, without exaggerated reports, without questionable methods, without false propaganda.

### THE SITUATION IN GERMANY

We failed to give you any kind of report as to Germany in October. In large measure there really was no report to give. I had gotten as far as Frank-



fort and there I discovered that from that point to Berlin would have to be negotiated by airplane. And the plane would have to keep within, I think, a thirty mile zone as established by the Russians. And I also heard that the Moscovite was not very particular when it came to shooting at the plane even if it might be in the zone or it might be outside of the zone. And I felt that our dear friends here would rather have me safe in New York than up in an airplane challenging the Russian beast to do his worst. Then I made further investigation, and I found that all the stories about so many thousands of Jews in Berlin are untrue and are grossly exaggerated. On page 17 I have included a clipping from an established Jewish paper of London, which is known for its integrity and accurate reports. The stories had gone out wholesale that 72,000 Jews had escaped from the Russian zone and had gotten into West Berlin. I discovered that the truth was that while there were 72,000 refugees who escaped from the Russian zone into West Berlin, only 1,800 of them were Jews! Of this number 1,200 already had made their way out of West Berlin and were scattered in all parts of Germany. Some had even gone to Israel, some to France, and some to other parts of the world. And then I found that altogether there were only 4,000 Jews in West Berlin and many of these are what we call assimilationists. And yet reports kept coming to me that there were scores of these exploiting "missionaries" who had already rushed into West Berlin and were on the way to "convert" all the Jews of Germany! Such is the wild scramble going on these days on the part of those who ought to know better. We think we might as well warn our friends not to pay attention to these wild and fantastic stories that come, stories calculated to win your heart sympathy, and to stagger you with the cry of "wolf, wolf, wolf."

So I went back from Frankfort down to Stuttgart and then around near Munich and into Switzerland. There, near Zurich, I stayed several weeks, and took special treatments in one of those mineral bath establishments. I found there also a young doctor, Swiss, who was a devout Christian. He had taken his courses here in New York at Bellevue and had indeed found the Lord here through attending certain evangelical gatherings, and he was doing his best to make Him known to those whom he could reach either through his medical practice or through other personal testimony. I promised to help him and I have sent him a number of pieces of literature in the German language which is all that he can use. I have urged him to undertake a Bible Class of his own, right in his own home, and who knows how the Lord may use this to open the eyes of those poor benighted people who are largely under the yoke of Romanism. Thus my time went and I was thankfully able to postpone my visit to Israel until next year.

But now we come back to the continuation of the memoirs as we have promised you to continue these memoirs until they are all finished. So here goes:

Sunday, December 12th, 1937, found me in my regular annual conference programs with the dear people of the Ghent Brethren Church in Roanoke, Va. Those dates in that city will always be an historic heartache to me. Roanoke has never been the same to me since that time. I left Roanoke on the midnight train and came back to our Mission office at 27 Throop Avenue, Brooklyn, next morning, directly from the railroad station. As I came into the reception room our office secretary looked up and said to me, with a sort of quiet and ominous note of inevitability, "You had better go down to the Brooklyn Hospital; your father was taken there on Saturday."

So, down I went, and there I found my father in a state of collapse; he had been seized with sudden internal hemorrhages and had been rushed down to the Brooklyn Hospital. The doctors asked me to meet with them in their private consultation rooms and they told me that my father was in a serious condition, but that they would do everything in their power to bring about recovery and restoration. You may well imagine what a body blow this was to me; for many years it had been a sort of partnership undertaking; he would attend to the carrying on of the work at home, keeping the meeting halls filled week after week, and bring to the Christ those who were being saved. I on the other hand was to help him whenever I was in the city, especially with the business management, and then I was to be out on the road as much as possible so as to win new friends to carry on the work which was expanding so rapidly and so effectively.

#### "WHAT TIME I AM AFRAID"

On my father's shoulders also rested the major burden of editing THE CHOSEN PEOPLE each month. I still remember lying awake many a night in those earlier years wondering just what would I do if my father were taken away suddenly. Could I ever learn to write for THE CHOSEN PEOPLE? Could I ever make such writings a means of help and blessing to our readers? And I used to pray many a time, "Oh, Lord, do not take my father away for at least ten years longer. Just give me ten years more so that I might learn from him to write for THE CHOSEN PEOPLE and to carry on the Mission meetings as he does."

And then it so came on a number of occasions that my father was taken quite ill; he just could not write the usual monthly Salutation; and yet the paper had to get out by a certain date, it had to be in the printer's hands at a given deadline. And on such occasions my father would promise me out of his slender purse a ten dollar bill if I would write the Salutation Letter for that month. And so I would go to work; many a time he would reject the whole composition, and I would be much discouraged. But still there he was sick in bed, and the Salutation had to be gotten out, and so I would overcome my discouragement at the criticisms, and I would try again. And the second time it usually was accepted. And so I was starting to learn the hard way the things I had asked the Lord to let me learn before it was too late.

#### "TRAIN UP A CHILD"

Slowly I learned to be thankful for the rigid discipline of the early days of my boyhood. At the time all of us three boys rebelled bitterly against the hard and fast regime of our bringing up. At the age of three and a half, over in the old country of Austria-Hungary, I had been started in the Hebrew School. The first lesson I learned was in the Hebrew language, "In the beginning God made the heavens and the earth." I was simply told by the Melamed (teacher) that this was the way to pronounce the words, and I had to repeat them after him like a poll parrot; I did not know why each word was made up as it was and why it was pronounced as it was. It was purely a matter of memory and of taking by faith, what the Melamed told me. "Don't ask questions," was the constant rebuke. The next thing he did was to take a long board about 3 feet in length and about 6 inches wide; on that board he carved out with a pen knife the Hebrew alphabet, from Aleph to Tau. Then he gave me a piece of chalk and I had to trace in those carvings over and over

again until I had become proficient, after about a year's time, so that I could read and write the Hebrew characters by myself, independently of the scratchboard.

Then we went to work on the Pentateuch, known as the Torah, and Chapter by Chapter I had to learn to read and to translate into the Yiddish, as I read. By the time I was seven years old I had gone through the five books of Moses three times. As a sort of incidental supplement I was compelled to memorize the Psalms, and I think that before I reached the age of eight I could recite the first 75 Psalms in the Hebrew. Of course those days are gone, and I have forgotten most of what I learned, but this was the discipline that we went through.

Coming to America my father kept the same ritual with us; every morning we had to read one chapter either of the Torah or of the Psalm book, in the Hebrew, and then translate it before him, into the Yiddish, so that he knew we understood that chapter. Only after we had done this could we have our breakfast. Coming home from school in the afternoon we were not allowed to play with the boys in the street, but we had to stay in and study in the Book of Isaiah. Also from the Hebrew. This of course was a terrific depriving of our play hours, and we boys resented it. But as the time went on, I began to be thankful because I realized that if I had been playing with the boys in the street, I might have gotten into a good deal of mischief; as it was, I have known nothing about gang rule; nothing about what now seems to be so prevalent, teen-age crime; all that passed me by, but only because of what at the time seemed to me a ruthless control of our every hour.

Came the summer; the one friend who had more than once salvaged my father's very life, Mr. Ralph L. Cutter, would send him a check for several hundred dollars, and write, "Take the children out to the country for the summer, so that they may have a little relief from the city heat." So we would go up to a farm not far from Poughkeepsie. It was an old fashioned house set back from the road quite a bit, with beautiful far spreading lawns and shade trees, the lawns reaching clear to the roadway. In those days there were no automobiles; the horses and carriages would drive by and stir up a good deal of dust. On the other side of the road through a glen and a forest, we came upon a rather lovely brook, where we could play and even swim over in the swimming hole, and where there were many turtles. Now while the other children in the boarding house would rush down to the brook, we three boys were settled under a tree with chairs and table, and we would have to learn so much Hebrew before we could be released to play. I still can see some of the guests of the house sitting on the porch in the usual rocking chair brigade, and looking upon us down on the lawn with a good deal of pity, and saying to each other, "What a shame that those poor boys are not allowed to go and play!"

#### THE PRESENT EVIL AGE

But, for all that, time proved the value of that early training, and many a time I have thought of the wisdom of Solomon, "Train up a child in the way that he should go; and when he is old, he will not depart from it." Proverbs 22:6.

Without wishing to be didactic or even seeking to give advice to the present generation of evil doers, I sometimes wonder just what is the matter with our civic life today. The jails are filled to overflowing and the great majority of the criminals are youngsters under 20 years of age; murder by

teen-agers seems to have come to be an every-day commonplace, the widespread addiction to drugs, morphine, heroin, on the part of these same youngsters is simply appalling. Our courts are so lenient with these offenders that they are encouraged to go out and do even more shameful crimes. Youngsters are deliberately planning the murder of their own parents, and then think nothing of it. And the courts release them on the ground that they are minors, or that they are not in their right mind. Mothers and fathers are both out working all day, and the children are allowed to roam the streets at will. Here in New York a person is not safe at night after nine o'clock for there are muggings, hold-ups, robberies, and a thousand and one revolting crimes that might have existed in the days of Sodom and Gomorrah. In spite of all the claims by optimists and Pollyanna dreamers that we are getting better and better all the time, the truth is that there are over 75 million people in America who are confessed out-and-out atheists, and never enter the doors of a church. Of our children not even a quarter of all the children of America ever are to be found in a Sunday School on the Lord's Day. The newsstands are laden down with the most vicious and shameless pulp magazines, prepared to cater to the lust and licentiousness of the modern age. And so the youngster early in life is brought up under these circumstances. Blame is put on the motion pictures; they blame the televisions, they blame the pulp obscenities, they blame the taverns; but for reasons I cannot understand, they just do not want to blame themselves. If children were trained properly in the home they would soon learn, especially if they are in Christian homes, that they are a superior race, being children of God, and that they are away above the common rottenness of the street. But the training must begin in the home. Otherwise we are doomed to a frightful day of vengeance upon our politicians, upon our government, upon our whole population. Pollyanna dreamers shudder and profess revolting shock because God told the people of Israel through Moses, that if a child becomes incorrigibly disobedient, he is to be put to death at once, by stoning. And he is not to be spared. They think this is barbarously cruel, but I am not so sure about that. The Talmudic argument explaining this drastic procedure develops the rather lucid and unanswerable proposition that any child who shows at the age of say 10 or 12, incorrigible and demoniacal tendencies, will surely, as night follows day, grow up to be a criminal of shameful order, and will bring disgrace to the name of Israel, not to mention the unknown murders and deviltries that will bring indescribable agony to those who brought him up. Therefore, their reasoning runs, is it not far better to kill such an incipient devil early in life, so that his later harm can be completely avoided? And it should be said in all fairness that among the Jewish people of the present day, we have fewer of the more serious crimes than of any other people on earth. It is a simple matter for you to go to any penitentiary and check up with the warden. You will be amazed to discover the infinitesimal percentage of Jewish inmates as against the total number. Degeneracy, shocking crimes, these things are not a part of Israel's heritage.

#### TOWARDS THE SUNSET

And now I found my father in the hospital, and a strange terror took hold of me, and I began to think that perhaps he was not going to be with us much longer. He was in his 76th year, and had been through a hard life; continual warfare, continual persecution, continual shock from betrayal of friendship, all these things would have killed a man of lesser steel; but he



had held on grimly through fire, through flood, through persecution, through calumnies, and always on the pattern that he had found in the book of Isaiah, "I have set my face like a flint, and I know that I shall not be ashamed." Isa. 50:7. Then the verse before this, the sixth, gives an applicable picture of his life, "I gave my back to the smiters, and my cheek to them that plucked off the hair: I hid not my face from shame and spitting."

#### BREAKING THE NEWS

The physicians, all of them godly men and profoundly determined to save his life if they could, took me at last into a private room, and sat me down. "We are sorry to tell you that we have given up hope; we have done everything known to science; we have resorted to blood transfusions, to intravenous feeding, to the oxygen tent, and we must say to you frankly that there is no hope. He may go at any hour."

And so the end did come; he lapsed into a coma, from which he never came out.

The funeral service was held in the old historic Marcy Avenue Baptist Church where he had spent almost a lifetime as a member, and where he was loved and respected by all who knew him. At that time we published in *THE CHOSEN PEOPLE* the report of his home going, and we printed a photograph under which appeared a verse which I think now it will do no harm to repeat:

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 Timothy 4:7, 8.

Letters and telegrams poured in from all over the country and from across the waters, as soon as the news got out through the Associated Press that he had passed on to his reward. These telegrams were from notables in the field of Christian service, and also from the humblest of the Lord's people who had learned to love Leopold Cohn and to support him in his historic undertaking.

This is hardly the place to print all the eulogies that were received, or even to print the details of the funeral service. I feel, however, that the remarkable tribute paid at the funeral service by a friend who had been a friend indeed from the earliest days of the starting of the Mission, and even unto the present hour, is too precious and too valuable to let go forgotten in the archives of *THE CHOSEN PEOPLE* indexes. That friend was none other than Dr. Hugh R. Monroe, who, you will remember, served on that special Committee of Investigation in 1916, which exposed the sinister and satanic intrigue that had for its object the destruction of the work that Leopold Cohn had undertaken at such incredible sacrifice and self-deprivation.

There were perhaps six or seven hundred friends who had gathered for these last rites, and farewell. Under my father's head in the coffin we had placed a Hebrew Bible. It was the one he had preached from for some forty years in his pulpit at the Mission. Many a time as he would talk to the Jews about death and eternity, and salvation through the Lord Jesus Christ, he would pick up this Hebrew Bible, and he would say to the Jews, "When I die I want this Bible put in my coffin and it shall be open to Isaiah 53, and this will be my entrance ticket into heaven." And so it was done, and it was also an effective testimony to the Jews who were present at this service.

Here is the tribute given by Dr. Monroe on that night of the funeral:

I am glad this evening to bear a simple word of tribute to this valiant soldier of Christ who was my friend for many years. As far as I have been able to draw from the remarks that have been given tonight, I think that my acquaintance extended over a period almost as long as that of any of the speakers this evening, nearly forty years. I treasure this fellowship as one of the inspiring things which have come into my life, one of the real influences. I owe a great debt to this true soldier of the Cross. He was indeed a soldier, for, as several have indicated, he knew what strife was, what warfare was, on behalf of the Lord. There are probably not many in this audience who know how acute the suffering of this servant of Christ was in his early ministry. The anguish that he went through over a period of years. It is one of the phenomena of the spiritual history of this city and it is hard to account for it. I can hardly think of a parallel in the religious history of this country. To find an exact parallel I should have to go abroad to a celebrated case in France in which one of his own people was concerned a generation ago. The simple fact is that his life was in constant peril for years in his early ministry. He was the victim of assault more than once. How strange this is when we think of the gentleness of his spirit, and his humility, and his one passion, and that to serve others. Yet for some reason this violent opposition not only on the part of his own people, but on the part of some Gentiles, developed, and for many years he was hounded and haunted night and day by opposition, by obstacles, by vilest slander and misrepresentation. It sounds like a chapter out of the dark ages. Perhaps some day that history will be written. I think there would be a value in the record. We live in days of such indulgence and softness we know little of what our forefathers had to pass through. The things that put fight into them and iron in their blood. But Leopold Cohn knew all about it. Another impression I have, and that was his singular poise and stamina. Leopold Cohn knew his Bible as few men know their Bible. He was steeped in its teaching. He had a full-orbed message. In the first Epistle to the Corinthians there is a list of the endowments that are given to the Saints of God, fruits of the Spirit. In the Epistle to the Ephesians there is a catalogue of God's gifts to His Church. And when our Lord ascended on high He gave gifts unto men, and these gifts were prophets, apostles, pastors, evangelists, and teachers. Now I can think of our beloved Brother right in the midst of that catalogue. He was in truth a gift of our Lord to the Church. He had the true spirit of the under-shepherd. He had a passion for souls. He had a keen responsiveness to the voice of the Spirit. How unslightingly did he labor during all these years in this very community. Starting amidst discouraging circumstances and with only a few kindred spirits behind him to share his afflictions and persecutions, the work which he founded is reaching out, as has been observed, to almost all quarters of the globe. Our Lord is a great Vindicator. He has a way of seeing his children through, and he has a way of settling accounts, and squaring things. What a satisfaction and joy it is to realize as we meet here tonight that even while still in the flesh he knew his Lord's vindication. He had led him out into this large and wealthy place. So I salute this true soldier of the Cross. I would like to lay some worthy tribute upon this casket. He has fought a good fight. He has finished his course. He has kept the faith. Henceforth there is laid up that crown of righteousness, which the Lord, the righteous judge, will give him: not to him only but to all those that love His appearing.

And now I was left alone, and the huge burden of the work loomed larger than ever. As I have already mentioned in a previous chapter, my older brother and my younger brother both had gone into the business world at an early age. They just could not endure the sight of poverty and suffering in the home, and while they were both soundly converted they just could not feel any call for a life that only promised persecution, and struggle, and poverty.

I read many times the story of King David's passing, and of Solomon's succession. The prayer of Solomon made a powerful impression upon my own heart:

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou has given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 1st Kings 3:6, 7, 8, 9.

My persistent disciplinary training now seemed to come to the front, and I found that I could take hold of the immediate problems of the work; I found also that our workers were to the last man ready to help me to the utmost in carrying on the work that had reached already so illustrious a period of its history. My father had lived long enough to see the fruit of his labor; he was able to look back upon a life well spent in the Lord's service, with over a thousand conversions. These new believers had given also faithful account of their loyalty to the Lord Jesus Christ; some already had gone into training for missionary work, and were now out on the field. And now this was the responsibility that fell upon my shoulders, and that I vowed to administer to the very best of my talent and faithfulness. I had also hundreds and hundreds of letters from the many precious friends, giving me the courage to go on and assuring me of their prayers that the Lord would indeed continue His blessings upon the work, and upon the world-wide testimony.

\* \* \* \* \*

Now once more the story halts, and we hope that with one or at the most two more installments to have the whole story finished. It has been a strange experience writing these memoirs. But you have no idea what it has meant to receive letters over and over again from people who have somehow gotten amazing blessings from the reading of these recitals. Many have told me that they themselves had been encouraged in their own service for the Lord when they read of how the Lord took care of this Mission through trial and through conflict, and always brought it out victorious.

These are the cheers, as it were, that steadied my own foothold as I now undertook alone the task that both my father and myself had carried on with such mutual understanding and confidence.

This is Thanksgiving month, and as our friends know so well, we do try at this time to give a little money and food to the more needy ones of our Jewish Christian fellowship here, particularly in the Williamsburg and Coney Island sections of Brooklyn. Our experience has proven over and over again that we just need to mention a matter of this sort and our friends respond with abounding generosity. We never want to be found begging for money for the Lord's work. It is His work and He always has the ways of getting the money to us in the hour of need, so that at all times in Him is our trust and He has never failed us.

In the following pages you will find again such heartening reports of God's dealing with our workers in the various fields where they are established; as you know, we are planted on four Continents, and our testimony has literally gone around the world. Read the reports, and then consider them as sort of dividends on your investment in this your beloved Jewish Mission.

And also give thanks to God, together with us, for the way He has honored your ministry with us.

As you read the pages of this issue, your heart will arise with ours in mighty thanksgiving to our Lord for the manifest tokens of His approval and blessing on all that your mission undertakes. It is a great time to be alive, it is a great time to give testimony in an hour to an age that is hurtling to its doom with the speed of a comet. We want to be faithful at all times in giving a ready testimony and gathering in every member of that blessed remnant that soon will complete the Body of Christ.

May the Lord grant to you under your own roof, a blessed time of thanksgiving, so that in the midst of suffering and want on so many sides your own soul shall be filled to overflowing with the abundance of our Lord's mercy.

Faithfully yours in His service,

*Joseph Hoffmann Cohen*

P.S. Word has just come of the homegoing of our faithful representative in Jerusalem, Mr. William L. McClenahan, at the age of 85. His going is recorded now with profound sorrow. He was a faithful steward of God, amazingly robust and virile. His wife now remains; she is very much younger than Mr. McClenahan was, and in hope and faith she is going to carry on. The Lord has given her especially an entry into certain Arab homes, while at the same time the better element among those Jews who are seeking the truth have been coming to her house and making earnest inquiry. To them she has rendered a ministry of instruction and enlightenment that will mean much in their own spiritual lives when, in the days to come, conscience and instruction meet. Our friends will pray much now that the Lord will sustain Mrs. McClenahan in these days of sorrow, and open for her wide fields for testimony.

\* \* \* \* \*

P.S. No. 2. We find that we have about 100 sets on hand of the combination known as the Gift of the Magi. This consists of two small packages of frankincense and myrrh with imitation gold coin. It makes a splendid gift for your scholars in the Sunday School. We have to report, however, that the imitation gold coin, which until now has been an Israeli pruta, is no more to be had. Instead, we will include a brand new shiny American penny. We mention this here because this is the only space we have available in this issue to make any announcement for your Christmas purchasing. If you need any of these packages, write at once and let us have your order. The first hundred will get the supplies, and after that there will be no more, as there are no more to be had anywhere in the world so far as we know. The price is fifty cents per combination. But we urge you to write quickly if you want them.



## Incidents In The Work

### NEAR THE SUFFOCATING POINT

February in Argentine is mid-summer. And our missionary, Emanuel Lichtenstein, gives a vivid picture of what the tropical heat can do

**JUST** one degree more — and thinking would cease!" Thus writes one of our friends in her letter to us, sent us during our brief, fortnight's summer furlough, that we spent 6 train hours from Buenos Aires. And the other friends here we had word from during the same period wrote also: "Such a heat combined with such a terrific air humidity we never had before in Argentina."

It really seems to be like this in truth; as not only in the Capital but even in that summer resort the temperature rose to 44 degrees centigrade. Nevertheless, this fortnight of quiet has helped also to enable us, my dear wife and myself, to continue with our ceaseless laboring in the name of our Lord Jesus. And now we already are busy to again reassemble the friends of your Mission Station here to renew our Saturday afternoon meetings. Already in the month of February, so also this time, we held our meeting in the open air, in the home of two Jewish couples, who are coming to our meetings only since a short time ago and "wanted to see and hear for themselves what could be there to be criticized in an Evangelical sermon on the Crucified Messiah of the Jews." First there came the younger couple and, at their report at home, followed also the elder couple, all flabbergasted that "there is not a single harsh word against the Jews in your Mission." Very much the contrary they found, namely love for national Jewry, and true love also for the Jewish individual. And so we were able to rent their Spanish "patio" for our meetings during the Summer, as our usual Summer meeting place is closed down. And now we are to our great joy en-

abled to meet in this Jewish home's patio and there in the coolness of it, where also many Jews come to for their afternoon coffee or tea, to testify for Jesus of Nazareth, getting acquainted and listened to by ever growing new circles of friends and peoples, whom we try to make friends with, with the purpose to tell them the glorious news of Christ, our Saviour and theirs.

### AT CAMP AND VACATION SCHOOL

Also this year we were able to send two children of our Mission circle first to a Bible Camp of our local ULC in the interior of this country, and then five others to Vacation Bible School, also of our local ULC, in the vicinity of this Capital. These children, as also their parents, want to express their thankfulness to Dr. Cohn, through the generosity of whom they not only could escape this almost tropical heat and dampness for some time, but also found spiritual renewal and strengthening. The children of Jewish couples, come to the faith in Christ Jesus, by this means in Christian circles, where according to their respective ages they get acquainted better and better with Jesus, their Saviour and ours. Our short stay in Tandil, where we — Mrs. Lichtenstein and myself — spent our mentioned fortnight, also afforded me a welcome opportunity to speak with the vice president of our local ULC, Rev. Townsend, who being a very young missionary pastor from U. S. A. came to Argentina shortly after the home-going of the blessed Pastor Armbruster, about our local Mission work, and about the history of our American Board of Missions to the Jews,

and about our collaboration with the ULC here as initiated by yourself, dear Dr. Cohn, about 12 years ago in U. S. A. As Pastor Townsend is also president of the Church Committee, I was especially glad to find him so interested in the details of our conversation. I also found occasion to distribute in the Tandil congregation of our local ULC (where Pastor Townsend works) several of our Spanish language leaflets and booklets. Conversation with the faithful of our church there was easily established especially considering the Introitus for the Second Sunday of Lent: "God of Israel, make us free from all our helplessness and fears!"

### THE RUSSIAN TERROR

The January issue of THE SHEPHERD OF ISRAEL has just reached us in these days as we also received word of Stalin's fate and death. Everybody comments lively on your commentary regarding the Russian terror and the position of the Israeli State with respect to Stalin. With great interest are we waiting for your further commentaries, as you, dear Dr. Cohn, will certainly continue to give us on the world picture in general in THE CHOSEN PEOPLE and later also in your Midsummer Letter.

We are also very glad that little by little we can spread the distributing of THE SHEPHERD OF ISRAEL also to places far from Buenos Aires. Just now we receive several addresses for its sending to from Brother Roig of Barcelona, Spain, on whose evangelization efforts there we are already informed through Sister Koser. He also writes that of course he goes on with distributing Jewish missionary literature personally himself also. A similar request for direct sending of THE SHEPHERD OF ISRAEL we also received from Brother Robeff, 86 years of age, of the Argentina hinterland and whose address I only know through our Headquarters, our corres-

pondence being quite a lively one ever since. Also to Montevideo, Uruguay, several numbers are being sent. Our distributing the Spanish and German language translations of material issued by Headquarters and translated in your Mission Station, Buenos Aires, goes on per schedule.

Please include in your daily prayers also our sincere efforts for a true Christian Easter feast and its preparations, that the Good Lord may grant that also at that occasion we may contribute our share to the opening of eyes, hearts and senses of many a Jew in Argentina of the resurrection of his Messiah on Easter Sunday.

We remain, as always,

Truthfully yours in Christ,

EMANUEL LICHTENSTEIN.

### Come And See

**AGAIN** we are urged to invite you, with persistent repetition, to visit us when you are in New York. As one devoted Christian brother, a business man from the south, said to us here one day, "No man in his right mind could possibly come here and see what I have seen today in this marvelous piece of Mission work, without going away your warmest friend for life." Then he added, "And that's how I am going away, your friend for life."

The blessed success that the Lord has granted to those of us here who are joined together in the supreme task of giving the Gospel to Israel before it is too late, has produced a myriad of enemies, and of those who are bitter with envy, and even of those who try to imitate the work of the Mission. If any scandalmonger comes to you with the usual insinuations against this Mission which you have loved and supported through the years gone by, just demand that he put his falsehoods in writing. Then come to us for the facts. The invitation is always out, "Come and See!"



### Report on Summer's End Bible Conference

By DR. ARTHUR PETRIE, of the Simpson Bible Institute, Seattle, Washington

TO the Readers of THE CHOSEN PEOPLE:

I have just returned from a visit to your Mission—the American Board of Missions to the Jews, New York City. I went there to speak at the Summer's End Bible Conference. While there I kept my eyes and ears wide open. To say that I was pleased at what I saw and heard would be an understatement—I was amazed.

I found the most lovable group of workers there, such as I have seldom seen in all my contacts with Missions and Missionaries in many countries of the world. I found the workers efficient and enterprising. I noted especially that your General Secretary is a very busy man from morning to evening. He is a man "greatly beloved" by all the friends of the Mission, and especially by his fellow workers. I found the Mission in every sense a JEWISH mission—witnessing to and winning JEWS. Even while I was there, a Jewish Rabbi was led to the Lord Jesus Christ in Dr. Cohn's office.

#### 99° IN THE SHADE!

The Summer's End Bible Conference was held during the week of the great heat wave in New York City. Yet, evening by evening, the meeting Hall was crowded to the doors. Dr. Charles Feinberg's messages on "The Tabernacle" were attractive and inspiring. The messages of the Mission workers were illuminative and instructive.

#### FOR THEIRS IS THE KINGDOM

One of the high lights of the Conference was the CHILDREN'S HOUR of Friday evening. Most of these children had come all the way from Coney Island, about 44 of them, and

each child was a JEWISH child. Here we saw that JEWISH children had accepted Christ, and they showed it with true enthusiasm. Your lady missionaries have a fruitful field there, and they are working efficiently in that field of JEWISH evangelism.

The closing Sunday afternoon service was one few will forget. A converted Sephardic Rabbi named Levi, spoke to us in almost flawless English, though he had studied it only six months. He blew for us the Hebrew Shofar—the trumpet. Then Mr. Gene Brown, a business man from Boston, gave his testimony. He told us how he had tried to find peace in cults, such as Christian Science. But he eventually found it in Christ. His testimony should be in print for all to read and know. He is a Hebrew Christian, and his testimony will be useful to pass on to Hebrew seekers after true peace.

#### FINALE

The closing Sunday evening service was a wonderful climax to a week of good things. Even though the heat was very excessive, the place was crowded right to the doors. Dr. Arthur Petrie of Seattle led in prayer, and Dr. Cohn brought the closing message. It was a message filled with the Word of God. Dr. Cohn simply read the Scriptures—reading three important passages—and then expounded them. It reminded me of the sermons in the book of The Acts. As I sat and listened, I said to myself; "I wonder how many churches of this city are getting anything like this—the Word of God simply read and plainly expounded." Dr. Cohn knows how to do both well.

At the close of this service colored films of the Coronation of Queen Elizabeth II, and a Talking Picture of the Work of the American Board of Missions to the Jews at Headquarters in New York City were shown. All I can say about these two films is that if

they ever come your way, by all means go and see them. The one on the Coronation of Queen Elizabeth II was taken by Dr. Cohn and his friends. You will see the best pictures imaginable in beautiful colors. It is a better picture than anything I saw on Television of the Coronation of the Queen.

The film on the work at your Mission Headquarters must be seen by all friends of the American Board of Missions to the Jews, and, I may add, by very many who do not know of this Mission and its work and testimony to the JEWS of New York City. In the very vicinity of the Mission are housed and domiciled over 600,000 Jews. Very many of these pass the Mission window every day, and see in there appropriate Hebrew Scriptures and tracts. This film will show you the various phases of the work, and through it you will learn of the real witness to the JEWS of this much alive Mission. You will see the class rooms and sessions of their Bible Institute, ably led by Dr. Henry Heydt, and taught by his trained assistants. You will see baptisms of those who have confessed Christ, and all through the testimony and teaching of the Mission.

Throughout the Conference not a word was said about money, and no offerings were taken, and none were asked. The Mission looks to God for its financial support through His stewards—friends and lovers of Israel.

Space does not allow me to go into details about all who took part in the meetings. Leslie Stewart efficiently conducted the song services; Dr. Stevens gave us profitable messages from Ephesians; Mr. Stock of Canada gave splendid service; Dr. Rogers gave a most informative message on "What the UNO does not know." Mr. Charles Kalisky enlightened us on the present state of Israel in the land. The contribution of the Mission workers was excellent.

And so the 1953 Mission Conference of the American Board of Missions to the Jews has gone into history.

Cordially yours for this kind of Jewish Evangelism,

DR. ARTHUR PETRIE.

(Editor's note: Dr. Petrie begged us to state here that he wrote this report on his own initiative, without the slightest solicitation by us. He felt so stirred with all he saw, that he felt he just must tell others of the wonders of the Mission and its work.)

### The Burial of a Christian Jew

(By MRS. A. MUNRO, as told to Walter J. Atkinson)

FOR many years we lived in a large house at the entrance to the Jewish cemetery of Calgary, Alberta. This was in connection with my husband's work.

Our living quarters were upstairs while the main floor had been arranged for the burial services into a chapel with a pulpit. A cement floor had been laid in the kitchen, and this room was now the mortuary. Here the bodies were brought for washing before burial. At nighttime a watch was kept when bodies were waiting burial, and the older Jews would be faithful in keeping watch. Others would just stay a few hours in the evening, and then return the next morning.

One time the body of a man was brought to the mortuary. No watcher appeared, and after a while I was somehow compelled to enter the mortuary. A great sense of grief and deep mourning descended upon me. The man's face was covered and so he was unknown to me, yet I had to mourn over him. Then I uncovered his face. I recognized him as a Jew who had professed Christ. Now I knew why no watcher had come. Without any services by Rabbi and the required number of men necessary for prayer, (a Minzan) he was buried. They laid

him next to a suicide. They had known. But the Spirit of the living God had also known, and a sister in Christ had wept over him.

(Editor's note: Please read "Machpelah" under General Information on page 22.)

### "Lengthen Thy Cords"

NOT only has the Lord strengthened our stakes, but now He has begun to lengthen our cords.

We feel happy and privileged to announce now the opening of a new branch of the American Board of Missions to the Jews in Portland, Oregon. Our missionary there is Miss Ruth Backus, who from her earliest childhood was brought up in a home where "To the Jew first" was as imperative as eating breakfast in the morning. And so under the careful encouragement of our Brother Elias Zimmerman down in Los Angeles the whole family has been outstanding in its love for the people of Israel. Miss Backus spent with us a year here in New York, studying the work of the mission, our methods, and our years of experience. She has now gone back with all of these lessons as a part of her being, and we shall hope to enlarge the work in Portland just as fast as the Lord will give us the workers and the opportunities.

Pray much for Miss Backus and pray for the new undertaking, that it may bring honor to the name of our Lord Jesus Christ.

### Instant In Season and Out of Season

A few excerpts from a recent report by our brother HARRY BURGEN, Philadelphia Branch.

MRS. GUY, a daughter of Abraham, who formerly lived in the east is now a resident of California. In recent years she became a believer in the Lord Jesus Christ. She then be-

came concerned for others. Through some way she heard of the American Board of Missions to the Jews. She wrote them, telling of her burden for her people. She especially expressed a great concern for her aged grandfather. He, at that time, was a patient in a hospital in one of the states mentioned above. Mrs. Guy urged us to contact him without delay. She asked us not to mention how we had heard of her family.

Upon my arrival at the railroad station I called the hospital where the elderly man had been a patient. He had gone home. Then I remembered that I was in possession of the address of his private residence. So I set out to locate the place and was soon at the door. A fine looking, typical Jewish young man answered my knocking. He responded pleasantly when I asked for Mr. L. He said, "He is my grandfather. He is here. He is sick in bed." With that the door swung wide open. With a welcoming, pleased manner he called to his grandmother. He spoke in Yiddish saying, "A guest, you have a guest." A little old lady came from the rear of the house, expressing a hearty and warm welcome. "This man came to see Grandfather," said the young man. All this time I was hoping that they would not ask me how I got there, and they never did. "You want to see my husband?" she questioned. "Yes," I replied, "He is upstairs," she said. The grandson led the way. As we were walking up I noticed the young man was wearing a yarmulkeh (a skull cap.) These are used only by strict orthodox Jews, Rabbis, teachers, and leaders. "What is that you have on your head?" I asked. "Oh", he replied, "I am a Rabbi," "You a Rabbi?" I said "You are only in the early twenties." "That's right," he said. "Next month I will be twenty-three years old. I have just a few days ago completed my training in a Rabbinical School in New York."

"And now what?" I asked him. "Now," he replied, "I am looking for a position." I thought to myself, how different the Christian ministry is. It is not a position but a high, holy and Heavenly calling.

When we got into the room where Mr. L. was, we found him sitting up looking over letters which were spread all over the bed, and written in Yiddish. As I glanced at them I said, "I know how to read the Yiddish." This seemed to please him. As we talked together I sought opportunity to witness for Christ, for that was the purpose for which I was there. I spoke of how short our lives on earth are at the very best and how good it is to know that eternal life is promised in the Word of God to those who believe God and in the promised Messiah. By this time I had placed tracts in the hands of the elderly man and the young Rabbi. He (the Rabbi) turned to the end of the tract to see where it came from.

By this time the young Rabbi had become restless and suspicious. Interrupting me, he asked whether I believed in Christ. I assured him that I did. Then he walked over to his grandfather and pulled the tract out of his hand, and along with the one I had given him, handed them back to me. He said that his grandfather was not feeling so good, and requested that I leave. Just as a few minutes before he had led the way up to the room, so now he led the way downstairs to the door. His final words were, "You have come to the wrong place."

### Testifying in London

Our Missionary in London, Mr. JOSHUA WILKOWSKY, who is laboring there under the direction of Mr. Mark Kagen, our Honorary Director for the work in Great Britain, is having a busy time distributing our Gospel tracts in Yiddish and in English.

I AM starting the report with the word of the greatest Hebrew Chris-

tian, I Cor. 2:2, "For I determined not to know anything among you, save Jesus Christ, and him crucified." I thank the Lord for giving me the opportunity to witness to my Jewish brethren of the crucified and risen Saviour. Now I am writing down some of the incidents and conversations that took place during this month. While distributing tracts in the street, one Jewish man said he is not interested, and refused our tract, while another orthodox Jewish man asked me, how do we know that which is written in the booklets is true? I asked him if he knows the meaning of the inauguration of the Sabbath. In one of the prayers which is a poem, "Arouse thyself, for thy light is come: arise, shine, awake: give forth a song the glory of the Lord is revealed upon thee." I asked him who is the light? I explained to him it is none other which is written in John 1:5, (And the light shineth in darkness). This light is Yeshua Hamoshiach. He accepted a tract called Daniel's Seventy Weeks.

Another pious Jew said to me that one day the Gentiles will become Jews, and he quoted in Hebrew, "In that day shall be the Lord one and His name one." I answered him, so it is written in the New Testament that one day there will be one Shepherd, and one flock, and this can only come when all the nations turn to Jeshua Hamoshiach. He accepted a tract, Do Christians Worship Three Gods?

I have distributed about seven hundred tracts and called in about three hundred Jewish homes. The gifts of clothes which you so kindly sent from the American Christian friends, have been much appreciated. They were given mostly to poor Hebrew Christians, and some have written their gratitude for the same.

*"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine"* 2 Timothy 4:2



## Questions and Answers

*Question: Now, since oil has been discovered in Israel, has it anything to do with Deut. 33:24 which reads as follows: "And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil."*

*Answer:* No, Deut. 33:24 has nothing to do with wells. This is a fantastic distortion of Bible truth that certain exploiters have tried to turn into some kind of prophetic fulfillment. Such methods only serve to discredit the Word of God. When God says, concerning Asher: "And let him dip his foot in oil," the reference is to the fact that in very fulfillment of His promise, olives were in large growth in Israel for many years; they used to crush the olives and make olive oil. So we are told that in the days of God's blessing upon Israel, the tribe of Asher will produce so much by way of olives that the ground will be saturated with the oil, and the foot will literally be soaked with it. Tradition has it that the farmers of the tribe of Asher supplied the outside world with fabulous quantities of oil.

\* \* \* \*

*Question: This morning at Bible Class our lesson was from the first part of Matthew 21. One of our references was Exodus 13:13. The question arose as to why every (male) firstling of an ass (and not that of any other animal) had to be redeemed or have its neck broken. It was just about the closing of the class, and we were left but a few minutes to talk about it. We did not get a satisfactory answer. I spoke up and said, "I'd like to know how Mr. Cohn would explain that." Would it be asking too much from you to kindly let us know your view on this question?*

*Answer:* The ass is not singled out as the only animal whose firstling had to be redeemed. You will find in the same chapter that the firstling of every animal that the Jew had in his possession was to be so redeemed. See verse 2, "All the first-born." The ass was probably the only unclean animal which the Jew might have in his possession. The ox was "kosher," that is, it was allowed to the Jews to be eaten; likewise the lamb, or the sheep. But the ass was an unclean animal. The idea therefore might easily have come up in the Jewish mind that of course the ass would be exempt from this first-born sacrificial category. But the Lord took care of that ahead of time by stating specifically that the ass too had to be included. But the ass was to be redeemed with a lamb, which was a clean animal. And if the Jew failed to redeem the ass with the lamb, then the neck or the nape of the ass had to be broken. This meant that if the Jew evaded this requirement, he would have no benefit from the animal anyway, because he would have to break his neck.

\* \* \* \*

*Question: In Matth. 27:46 we read, "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" But this seems to contradict Luke 22:43, "And there appeared an angel unto him from heaven, strengthening him."*

*Answer:* You are a bit confused. The cry in Matth. 27:46 is from the cross. The occurrence of Luke 23:43 is in the Garden of Gethsemane, sometime before the crucifixion. Here He was facing the great decision that might mean victory over Satan, or defeat by Satan.

## Jewish Notes

### Pig Breeding An "Abomination"

POSTERS, sponsored by the Israeli Chief Rabbinate, are being displayed in Jerusalem condemning "before God and the people of Israel" the abomination being committed by persons breeding pigs.

The Chief Rabbinate, in the poster, evokes the ancient Biblical decree—"Accursed is the man who raises pigs." It reminds the populace that partners, agents, and assistants in the breeding are also cursed and there are sevenfold curses on those who commit the abomination in the holy land of Israel. The poster adds: "Cursed be they as long as this poison continues."

### Berlin Jewry Divided

RELATIONS between the 4,000 Jews in West Berlin and the 1,500 Jews in the Communist-controlled Eastern sector have been practically cut off. This view was expressed by a number of German Jews who arrived in London this week.

The severance of the two Jewries is underlined by the decision of the Jewish community in Western Berlin to seek permission from the authorities for the establishment of a separate Jewish cemetery. This has been found necessary not only because of the tense relations between the Russian and Allied authorities in the German capital, but because Jewish mourners are no longer allowed to attend the funerals of those buried in the Eastern sector. To do so special permits have to be obtained, but they are seldom granted.

Little is known about Jewish activities in the Eastern sector. The latest event of importance was the opening and consecration of the rebuilt synagogue at Rykerstrasse. This syn-

agogue, destroyed by the Nazis, has now been rebuilt to serve Jewish religious needs in the Eastern sector, but services are held only on Saturdays, and attendances are said to be small.

In the Western sector of Berlin there are now five synagogues, including one attended by Orthodox Jews. The Orthodox synagogue at Joachimstalerstrasse is open every day, unlike the others which are open only on Saturdays. Although there are one shochet, two preachers, and several chazanin there is no rabbi in Western Berlin at present, and apparently no effort is being made to appoint one.

All the Jewish children attend German schools, but Jewish religion classes are attended by about 70 out of an estimated total of 120 children of school age. There is a Jewish youth club, and members of this club are now in England as guests of the World Union for Progressive Judaism's Summer School at Godstone, Surrey.

Since at least 60 per cent of the Jews in West Berlin are elderly, the community has organised special assistance grants for those unable to earn a living. Between 300 and 400, about ten per cent, are now receiving assistance.

The influx of Jews from the Eastern sector, following the antisemitic campaign there at the beginning of the year, has ceased completely, and most of those who have sought refuge in Western Berlin have now left for Western Germany. A number were unable to go to Israel, while others are preparing to do so. Of the several hundred East German Jews who escaped to the Western sector early this year only three are stated to have returned to Eastern Germany.—*The Jewish Chronicle, London, England.*

## Studies In Zechariah

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

### CHAPTER IX — Instalment 9

#### THE FALL OF SYRIA

**L**IBERAL and destructive criticism of the Bible, adept in its divisive tactics through long practice on the Pentateuch, Isaiah, and Daniel, would have us believe that chapters 9 to 14 were not from the hand of Zechariah, but from some unknown writer. The arguments, when carefully studied, are sometimes far-fetched, sometimes puerile, always baseless. The testimony of the oldest translation of the Old Testament (which is the Greek) and the compilers of the Jewish canon are in favor of the genuineness of these chapters. The arguments of the liberals are untenable and can be refuted. We can rest assured that the Spirit of God used the one author for all fourteen chapters. A healthy Scriptural supernaturalism is the best antidote for all skeptical naturalism.

Chapters 1 to 8 referred in the main, though not exclusively as we have already repeatedly shown in the previous chapters of our studies, to Zechariah's own time. Chapters 9 to 14 deal chiefly with the future, and were probably written a long time after the first eight chapters. Chapters 1-8 deal with Israel when they were under Medo-Persian rule; chapters 9 and 10 when they were governed by Greece; chapter 11 when they were under Roman domination; and chapters 12 to 14 when they shall be in the last days of their national history.

In verses 1 to 8 of our chapter the career of Alexander the Great is sketched. His successes are recounted in verses 1-7, and verse 8 notes the deliverance of Jerusalem. After the Battle of Issus, Alexander quickly conquered Damascus, Sidon, Tyre,

Gaza, Ashkelon, Ashdod and Ekron. The course of his victories in 332 B.C. was from northern Syria south by the valley of the Orontes River to Damascus then along the Phoenician and Philistine coast. The prophet foretold punishment against the land of Hadrach first. It has been identified as Hattarika, a city mentioned several times in the cuneiform inscriptions. The city must have been of some importance, for the Assyrians waged three campaigns against it to conquer it between 772 and 755 B.C. Though the stroke would fall upon Hadrach, its ultimate goal was really the capital city, Damascus. The effect of Alexander's conquests on Israel and the surrounding nations was to be one of consternation and wonder; their eyes would be turned to the Lord. We know that the Jews under Jaddua the high-priest refused to swear allegiance to the conqueror. Jeremiah had prophesied against Damascus and Hamath even after Nebuchadnezzar had invaded Judah (Jeremiah 49:23-27); and Jeremiah (25:20) and Ezekiel (25:15-17) had pronounced judgment on Philistia. Now Zechariah predicts judgment on them by the hands of the Greeks under Alexander.

#### THE DOOM OF PHOENICIA

With Syria subdued Alexander pressed his campaign southward to the cities of Phoenicia. Tyre is mentioned as the more important of the two cities. It was to be taken in 332 B.C. though it was very wise in its own sight. Tyrians were famous for their worldly wisdom. Note Ezekiel 28:3, 4, 5, 12, 17. Verse 3 shows how she displayed her worldly wisdom. She fortified herself to the best of

her ability, and accumulated silver and gold. Tyre was the center of Phoenician commerce and wealth. The Assyrians besieged it unsuccessfully for five years, the Babylonians under Nebuchadnezzar for thirteen years. Though Alexander was the instrument God used for the doom of Tyre, He is declared as dispossessing her, smiting her wealth in the sea, and devouring her with fire. Her people were to be sent into exile. Alexander built a mole of the ruins of the old city from the mainland to the island, then besieging the island for seven months, he captured it, slew thousands, enslaved others, crucified still others, and finally set the city on fire. Ezekiel 26:4-12 and 27:27. No power can prosper apart from the living God.

#### THE CONQUEST OF PHILISTIA

Of the five Philistine cities Gath alone is omitted in the mention of the judgment that befell them. It has been suggested that Gath was more inland and not on the direct route of the army. Ashkelon and Gaza would realize their helplessness to oppose the invader, and would be struck with terror. Ashkelon lost its population, and Gaza was reduced after a siege of a few months. Ekron, the farthest north of the Philistine cities and nearest to Tyre, had hoped Tyre would successfully withstand Alexander on his way to Egypt only to have that hope dashed to the ground with the unexpected fall of Tyre. For these cities see Jeremiah 25:20; Amos 1:6-8; and Zephaniah 2:4-7. Ashdod was to lose its native population during this invasion, being replaced by a bastard or mongrel people. It was Alexander's policy to mingle different conquered peoples. The loss of political independence, the splendor of their cities, and the glory of their temples would mean the crushing blow to Philistine pride.

Now Zechariah foretells the conversion to the Lord of the Philistines

in the millennial reign of Christ. They will forsake their idolatrous ways and be a remnant unto God. Once cleansed from their idolatrous practices, they will be incorporated into the Jewish commonwealth, as a chieftain in Judah or as the Jebusites. The latter were the ancient inhabitants of Jerusalem who were incorporated into Israel, living with the people of Judah in the capital as equals and not as a conquered nation. Joshua 15:63.

During all this turmoil and strife in Syria, Phoenicia, and Philistia God promises that He will encamp about His house to protect from the army of the enemy, and will keep His people under His watchful and preserving eye. As a matter of fact, Alexander passed by Jerusalem more than once in his campaigns without harming it, though he punished the Samaritans. Then Zechariah, by the prophetic law of suggestion, passes immediately from the near future to the final deliverance in the far future when Israel would be delivered from every oppressor. This city will be protected against its final enemies and their invasion (chapters 12 and 14). See Isaiah 60:18 and Ezekiel 28:24. There is no safety comparable to that enjoyed under the gracious eye of our loving God.

#### MESSIAH AND HIS RULE

The prophet turns his gaze now from contemplating the movements of the ruthless conqueror, Alexander, to view the Person and work in humiliation and then in exaltation of the coming King of Israel. That the reference is to Messiah is abundantly attested by Matthew 21:5 and all the early Jewish writers. Both Jews and Christians have recognized this to be a Messianic prophecy of great importance. Compare Isaiah 9:1-7 for a parallel passage. Zion and Jerusalem, representing the nation, are called upon to rejoice and exult in the coming of this glorious King. Na-



tions trembled at the coming of Alexander, but the people of Israel are enjoined to rejoice greatly at the presence of King Messiah, for He comes not only to them but for them, for their benefit and salvation. The Spirit of God dwells lovingly and satisfyingly upon His threefold qualification for His office. He is just or righteous; this is the basic attribute of the Messiah. Isaiah 45:21; 53:11; and Jeremiah 23:5, 6; see also Malachi 4:2. The word translated "having salvation" is literally "saved." The righteous King works out a righteous salvation for His own. His perfect work issues from His perfect Person and purpose. The Grecian Alexander came to break down and destroy; the righteous Messiah comes to save and redeem. The earthly king came with pomp and pride; the Lord from heaven came riding upon a lowly ass. The riding upon an ass reveals lowliness of outward condition and of inward disposition as well. He came in peace for the ass was the animal of peace. Genesis 49:11. Worldly pomp and display were foreign to Him. Verse 9 covers the first coming of the Messiah; verse 10 indicates His purpose and accomplishments in the second coming. Between these verses come the centuries of the Church age in which we live. This age was not foreseen by the prophet. When the lowly King comes again, He will inaugurate His rule by putting down all warfare and strife. His kingdom of peace will extend throughout the world. The references in "sea to sea" and "from the river to the ends of the earth" cannot be restricted to the Holy Land. From Psalm 72:8 and other parallel passages, we are driven to the conclusion that the reign of Messiah will be centered in the Holy Land and will extend to the ends of the earth.

#### THE VICTORIES OF THE MACCABEES

Zechariah passes from the contemplation of the glorious and peaceful

reign of the Messiah to another scene of conflict and war, such as was before us in the first portion of the chapter. He addresses Zion and promises that on the ground of the blood of her covenant God would set free her prisoners from the waterless pit. What is the blood of her covenant? It has been suggested that the covenant is the Mosaic, and it does speak of a time when God entered into covenant relationship with His people. That was a legal covenant and Israel's failure in it caused the forfeiting of blessing. Perhaps the covenant with Abraham is even more in view here. See Genesis 15:9-12, 18-20; for the blood of the Mosaic covenant note Exodus 24:8 and Hebrews 9:18-20. The prisoners are those of Israel who are still in Babylon and have not returned under the permission of Cyrus. Cisterns without water were used as prisons. Genesis 37:24 (Joseph) and Jeremiah 38:6 (Jeremiah). There is no ground here for the restitution heresy with its teaching of a second chance after death for the ungodly consigned to the pit. The prophet exhorts the exiles, before whom God has placed such promises and hope, to return to the stronghold of Zion, for He will abundantly bless them in place of their former distress. In spite of unpromising conditions He is willing to do this for them even today. Verses 13 to 17 refer to the conflicts and victories of the Maccabean age when they were successful against Antiochus Epiphanes in the second century B.C. Daniel 11:32; also Daniel 8:9-14. God's gracious protection is promised them. Judah is likened to the Lord's bow, and Ephraim to His arrow; with these He destroys the enemy. God's people are also compared to the sword of a mighty man; they shall be irresistible. This was fulfilled in the Maccabean Wars. God would appear on their behalf in mighty power: His lightnings, thunder, and whirlwinds of the south

(Isaiah 21:1; these were the most violent) would aid them. Their triumph would be a decisive one, for they would tread down their enemies as weak and contemptible slingstones; in a figure they are seen also as filled with the blood of the enemy as the horns of the altar and the sacrificial bowls in the temple were. Exodus 29:12 and Leviticus 4:18. The ultimate benefit to Israel will be spiritual deliverance after physical victory; they will be the flock of the Lord and as a glittering crown (not like the slingstones) on His land. The prophet

exclaims over the goodness, beauty, and prosperity which the Lord displays and views the people in a time of peaceful prosperity in the fulfillment of their Messianic promises.

#### MESSIAH SPEAKS PEACE

Zechariah foretold clearly that Messiah alone would bring peace to the nations of earth. He alone gives peace to every sinful and troubled heart who will trust Him as Savior and Redeemer. This message is vital and crucial for Israel. If they hear it, it must be from us in love.

## The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a. m.	1350 K. C.
KGGM	Albuquerque, N. M.	Sunday	10:00 a. m.	610 K. C.
WVDA	Boston, Mass.	Sunday	11:45 a. m.	1260 K. C.
WVDA-FM	Boston, Mass.	Sunday	11:45 a. m.	98.5 Mc
WGKV	Charleston, W. Va.	Sunday	1:30 p. m.	1490 K. C.
WAIT	Chicago, Ill.	Sunday	5:00 p. m.	820 K. C.
WCOL	Columbus, Ohio	Sunday	9:00 a. m.	1230 K. C.
KLIF	Dallas-Fort Worth, Tex.	Sunday	9:30 a. m.	1190 K. C.
KVOD	Denver Colo.	Sunday	10:00 a. m.	630 K. C.
CKLW	Detroit, Mich.	Sunday	2:45 p. m.	800 K. C.
WMRP	Flint, Mich.	Sunday	8:45 a. m.	1510 K. C.
WFUR	Grand Rapids, Mich.	Saturday	12:15 noon	1570 K. C.
WMRC	Greenville, S. C.	Sunday	3:00 p. m.	1440 K. C.
WJSL	Houghton, N. Y.	Friday	9:00 p. m.	600 K. C.
KXYZ	Houston, Texas	Sunday	9:45 a. m.	1320 K. C.
KGER	Long Beach, Calif.	Sunday	10:30 a. m.	1390 K. C.
WMIE	Miami, Fla.	Sunday	3:15 p. m.	1140 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.
KROW	Oakland-San Francisco, Cal.	Sunday	9:30 a. m.	960 K. C.
WORZ	Orlando, Fla.	Sunday	9:15 a. m.	740 K. C.
KVLH	Pauls Valley, Okla.	Sunday	9:00 a. m.	1470 K. C.
KPHO	Phoenix, Ariz.	Sunday	9:45 a. m.	910 K. C.
WPIT	Pittsburgh, Pa.	Sunday	9:45 a. m.	730 K. C.
KXL	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
WVET	Rochester, N. Y.	Sunday	9:15 a. m.	1280 K. C.
WTSP	St. Petersburg, Fla.	Sunday	10:30 a. m.	1380 K. C.
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.	Sunday	9:00 a. m.	630 K. C.
WMAL	Washington, D. C.	Sunday	9:00 a. m.	107.3 Mc
KFBI	Wichita, Kansas	Sunday	11:00 a. m.	1070 K. C.
CKPC	Windsor, Ont.	Sunday	8:45 a. m.	1380 K. C.
CJCH	Halifax, N. S.	Sunday	9:30 a. m.	920 K. C.
CKOV	Kelowna, B. C.	Sunday	8:15 a. m.	630 K. C.
CKTB	St. Catharines, Ont.	Saturday	8:30 a. m.	620 K. C.
CJOR	Vancouver, B. C.	Sunday	8:45 a. m.	600 K. C.

## FROM OUR BOOK ROOM

## TRACTS FOR JEWS

Written from a background of fifty years of experience in reaching the Jew with the Gospel, they treat with the difficulties the Jew finds in such doctrines as the Trinity, the Virgin Birth, the Atonement. Here is the list:

By LEOPOLD COHN, D. D.

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

## WHAT EVERY JEW SHOULD KNOW:

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

## MISCELLANEOUS

Of Whom Does Isaiah 53 Speak? Yiddish only. ....	.05
--	-----

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

1953

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

Dear Friends:

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

Name \_\_\_\_\_

Address \_\_\_\_\_

If you can not personally use this blank will you not ask the Lord to guide you in passing it on to some friend?

1183

(Continued from inside front cover)

## BOARD OF DIRECTORS

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

## ADVISORY COUNCIL

REV. KEITH L. BROOKS, D. D., Los Angeles, Calif.; REV. C. GORDON BROWNVILLE, D. D., Binghamton, N. Y.; REV. R. PAUL MILLER, Berne, Ind.; REV. W. E. PIETSCH, D. D., Waterloo, Ia.; REV. W. H. ROGERS, D. D., Phoenix, Ariz.; L. SALE-HARRISON, D. D., Seattle, Wn.; REV. JOHN BUNYAN SMITH, D. D., Los Angeles, Cal.; REV. CHARLES H. STEVENS, D. D., Winston-Salem, N. C.; PROF. CHARLES L. FEINBERG, Ph. D., Los Angeles, Cal.; REV. FRANK H. THROOP, D. D., Columbus, O.; REV. ADAM B. HUNTER, Tacoma, Wn.

## OUR CLOUD OF WITNESSES

(See Hebrews 12:1)

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

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

## HONORARY TREASURER FOR PACIFIC COAST

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

## CANADIAN OFFICE

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

## FOR THE BRITISH COMMONWEALTH OF NATIONS

Gifts should be sent to the honorary Treasurer of our British Branch,  
S. V. Scott-Mitchell, Esq., 165 Moorgate, London EC2.

## GENERAL MISSIONARY STAFF

REV. WALTER J. ATKINSON, Itinerant	EX-RABBI ASHER Z. LEVI
MISS RUTH A. BACKUS, Portland	REV. E. LICHTENSTEIN, Buenos Aires, S. A.
MISS ELEANOR L. BULLOCK	DR. HARRY A. MARKO, Texas
HARRY J. BURGESS, Philadelphia	REV. ALEXANDER MARKS
J. HOFFMAN COHN, General Secretary	WM. L. MCCLENAHAN, Jerusalem (Hon.)
ELIAS DEN AREND, Mus. D., Itinerant	REV. S. C. MILLS, Columbus, Ohio
MME. DIERBACH-GARTENBERG, Lyons, France	MRS. A. MUNRO, Calgary (Honorary)
MISS URSULA FLATOW, Paris	REV. SYDNEY L. PARKER
MRS. ANNA FRANK	Mlle. MARIE SALOMON, Paris
REV. ANDRE FRANKL, Paris	REV. BERNHARD SCHATKIN (Honorary)
REV. DANIEL FUCHS	REV. ARNOLD SEIDLER, Pittsburgh
REV. E. D. GRUEN	JOSEPH SERAFIN
MISS BONNIE C. HAYES	MISS JEAN SHALLCROSS, Philadelphia
REV. HENRY J. HEYDT, Th.D.	MISS A. E. SUSSDORFF (Honorary)
REV. ASHTON HOLDEN, Los Angeles	PASTOR HENRI VINCENT, Paris
CORDIS HOPPER	MRS. OSCAR WAGO, Denver, Colo.
MRS. HERMAN JUROE, Rochester, N. Y.	MISS RUTH M. WARDELL
MARK KACAN, London, England (Hon.)	REV. CHESTER R. WEBBER
CHARLES KALISKY	JOSHUA WILKOWSKY, London
MISS HILDA KOSER	REV. E. ZIMMERMAN, Los Angeles