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*Joseph Hoffman Cohn*

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236 West 72d Street

New York 23, N. Y.

THE  
CHOSEN PEOPLE

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

Psalm 121:4.



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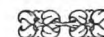
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(Continued on inside back cover)

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## Salutation

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

## DEARLY BELOVED FRIENDS:

**KILL THE JEWS!** These words were printed in large letters of red crayon on one of our 72nd Street subway signs in New York. They speak volumes. They were written in America, "the land of the free and the home of the brave." Ironical, isn't it? Actually, the person who wrote these words was neither free nor brave. He was not truly American, and certainly he could not have been a Christian.

## WHAT IS A CHRISTIAN?

This brings us to the question, "What is a Christian?" We are "re-thinking" everything these days; perhaps we ought to give some attention to this. Before me lies an article answering the question, "What does it mean to be a Christian?" The essence of it is contained in these words, "Not until one attains the attitude and practice of communion with God, such as Jesus constantly demonstrated, can one be thought of as Christian . . . To be a Christian thus means conscious fellowship with God and the practice of active goodwill in all of the relationships of life."

The only other reference to the Lord Jesus Christ in the entire article is in the statement, "We may, finally, in the spirit of Jesus, love our neighbors as ourselves." Beautiful philosophy, beyond a doubt, but also a very clever evasion of what it actually means to be a Christian. Let us remember in all of our reading that just because the name "Jesus" is used and some of the basic truths of Christianity held, that this does not guarantee that the truth has been presented. According to this article one may be a Christian without ever accepting the Person, the Lord Jesus Christ. In contrast to **KILL THE JEWS!** we like the statement, "the practice of active goodwill in all of the relationships of life," but this might just as well have been written **KILL CHRISTIANITY!** When shall we learn that Satan's ministers are often transformed into ministers of righteousness?

How different is the article written by Dr. Cohn on the same subject which has been printed in a tract entitled, "What is a Christian?" Here we have a clear-cut and unflinching statement in answer to our query:

A Christian is a person who out of his own free will chooses to believe in the Lord Jesus Christ, the Jewish Messiah, who came nearly two thousand years ago, to offer Himself up as a sacrifice for the sins of not only the Jewish



nation but of the whole world, so that whosoever will believe upon Him should not perish but shall have everlasting life. The word *whosoever* is universal, that is, it means anybody, whether he be Jew or Gentile. Thus, any Jew who of his own free will chooses to believe in the Lord Jesus Christ as his sacrifice and his Saviour, that Jew still remains a Jew racially but has become a Christian Jew, that is, he has professed faith in the Lord Jesus Christ and has become a Christ-follower or a Christian. The word Christ is simply the Greek name for the Hebrew word "Messiah." Likewise any Gentile who will accept the Lord Jesus Christ on the same basis as the Jew must accept Him, becomes also a Christian, only he becomes a Gentile Christian. Thus we may have Chinese Gentile Christians, African Gentile Christians, American Gentile Christians, and so on.

To be a Christian requires a voluntary action on the part of the one who wishes to be a Christian; nobody is born a Christian. This is absolutely impossible, for the very word Christian has reference to a volitional act on the part of the person, which presupposes the ability to think for oneself, and personal responsibility. An infant has no responsibility and is not mentally competent, therefore an infant cannot be born a Christian.

Now what is a Christian? A Christian is anyone, Jew or Gentile, who believes in and follows the Lord Jesus Christ. In the words of the Lord Jesus Christ Himself, as found in John 15:14, "Ye are my friends if ye do whatsoever I command you." The mere fact that a man calls himself a Christian does not at all prove that he is a Christian. The proof lies entirely in the actual test as to whether he does the things which Christ commanded him to do. For instance, when we read of the terrible massacres of Jews in Russia, Germany and Poland, and we hear some of our rabbis tell us that these massacres are being done by Christians, we know that this is a falsehood and that our rabbis are telling us what is not true. For if these people were really Christians they could not possibly massacre Jews. The Lord Jesus Christ never told His followers to massacre Jews; on the contrary He taught His followers to show only love to others. If therefore a man claims to be a Christian and does the things which Christ forbade him to do, that is the surest sign that he is not a Christian but simply a false pretender and a hypocrite.

#### THE SOCIAL GOSPEL

The concept of Christianity as goodwill among men lays hold of one of our basic truths; but we should not substitute the fruit for the tree, the grapes for the vine, the Christlikeness for the Christ. It is our business to preach the Lord Jesus Christ. The social gospel of today has plucked the fruit but cut the vine. The end is inevitable. Your Mission has been standing in the front lines as a contender for the faith once for all delivered to the saints. It will continue to do so. There is no better way to strengthen the stakes of Christianity today than to lead a Jew to the Lord Jesus Christ. When a Jew comes to know his Messiah as his Saviour he really becomes a pillar and ground of the truth. There is a stability about the Jew which is a part of his very nature. It makes him at times almost fanatical as he maintains his faith. Where Christ has been taken out of Christianity it has crumbled within the century. North Africa is a witness to this. It is there that the Deity of Christ was first denied, and it is today a part of that "dark continent" which has been most difficult to reach with the gospel, entrenched as it is in Mohammedanism. Judaism renounced the Lord Jesus Christ when He came to His own, and His own received Him not. Yet it has taken almost two thousand years for Judaism to begin to crumble. Now it is divided between Orthodox and Reform Judaism with a Conservative branch also established. Its unity is gone. What has held it together these many centuries? God has given His people Israel a resolute and unswerving steadfastness. This is not true of all Jews individually, but it is in general the character of the Jewish people. When they come to the Lord Jesus Christ they bring this

solidarity of character with them. The Galatians of Paul's day were fickle and foolish (Gal. 3:1-3), and the Ephesians were tossed to and fro and carried about with every wind of doctrine (Eph. 4:14); but the more the Jews who had accepted "the way" (Acts 19:9; 22:4; 24:14) were persecuted, the more did they preach the Word (Acts 8:1, 4). It is this faithfulness to "what has been committed" that makes it so difficult to reach the Jew for the Messiah, but once the veil is removed and he comes to know that "this Jesus whom we preach is the Christ," he becomes an earnest and stalwart contender for the faith. Leopold and Joseph Cohn were outstanding examples of this. Let us then continue to press on in this most important ministry if we would truly strengthen the things that remain (Rev. 3:2) in present-day evangelical Christendom.

#### HAIL MASTER!

There seem to be no limits to the extent to which men will go in proclaiming this social gospel. In a letter criticizing our stand on the necessity of the shed blood of the Lamb of God for the blotting out of sin, a Doctor of Philosophy writes:

So to us Christ has become far more than a "saving victim" and He is our Saviour by His companionship and personal influence on our lives and by developing in us a character like His own, *not* because by His sacrifice on Calvary He propitiated an angry God or enabled a God of justice to forgive our sins. These last dogmas seem to us contrary to His teachings as to the nature of God and forgiveness and so we cannot hold them.

Again we have the lies of Satan sugar-coated with Christian truth. That the Lord Jesus Christ is with us (Matt. 28:20) and is to be formed in us (Gal. 4:19), no true child of God will deny. To reject in the same breath the doctrine of propitiation (1 Jno. 2:2), the wrath of God (Jno. 3:36), and the requirements of His justice (Rom. 3:26) is but to cry "Hail Master!" while betraying Him with a kiss. Has this twentieth century Judas never read the words of the One Whose teaching he professes to follow? Read the stinging denunciation against the scribes and Pharisees and hypocrites in Matthew 23:13-36, and note especially verses 31 to 33:

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Time and again the Lord Jesus Christ arraigned them with scathing rebukes because He was the Truth as well as the Way and the Life. To acknowledge the authority of His teaching in one respect while denying it in another is to demonstrate a mental deficiency, a spiritual astigmatism, and a moral discrepancy.

#### BONDAGE TO AN OLD THEOLOGY

This "learned" doctor continues:

To us this theory of the atonement seems much as the zealous and doubtless sincere insistence of some in Paul's day that a Gentile could not be a Christian unless he was circumcised. We cannot give up the freedom with which we believe God has made us free to put on again the yoke of bondage to an old theology. Doubtless Paul and the other apostles so explained the death of Christ, but they had their Semitic and Jewish inheritance and it would seem unreasonable and a pity, if in 1900 years we should not have progressed, under the guidance of the Spirit of Truth, in our religious views.

Such teaching is not the guidance of the Spirit of Truth, nor simply the pixilated chanting of some mischievous sprite, but the malicious and turgid

distortion of a demoniacal spirit (1 Tim. 4:1, 2). We praise God for our "Jewish inheritance," for without it we would not be saved, because salvation is of the Jews (John 4:22). We thank God that "the liberty wherewith Christ hath made us free" (Gal. 5:1) is from "the handwriting of ordinances that was against us" (Col. 2:14) and that the yoke of bondage which we would not take on us again is the bondage to "the law of commandments contained in ordinances" (Eph. 2:15). We have no desire to be justified by the law. We know that we cannot be. We are profoundly grateful that after 1900 years of progress we may still lay claim to the blood of the lamb of God which was shed for the remission of our sins. This is the message which we preach. This is the gospel every Jew should hear. The average "Christianity" he sees around him is indeed the Christianity that has thrown off the bondage of an old theology, a New Testament theology, but it is a pseudo-Christianity.

#### HE THAT DASHETH IN PIECES

No matter how many centuries of progress we have behind us, the Word of God and His truth will never become antiquated. After reading some of these onslaughts of modernism, we are reminded of the word spoken through Nahum almost seven centuries B. C.:

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily (2:1).

There is no doubt about it, we are confronted by an adversary who excels us in every respect but one—God is on our side. All the adroitness and dexterity we could muster would be no match for him, and yet we do not need to be afraid, for He that is in us is greater (1 Jno. 4:4). The words of Philipians 1:28 are meant for us, "And in nothing terrified by your adversaries." The Lord Jesus Christ not only blotted out the bond written in ordinances that was against us, nailing it to His cross, but He also by that same cross despoiled the principalities and the powers and made a show of them openly, triumphing over them in it (Col. 2:15).

When Felix of Nola was hotly pursued by those who would murder him, he took refuge in a cave. No sooner was he within than spiders wove their webs across the opening. When the would-be killers saw the webs, they passed by assured that no one was in the cave. Then Nola said,

Where God is not, a wall is but a spider's web; where God is, a spider's web is a wall.

Call it cobweb protection if you will, but it is mightier than all the king's horses and all the king's men if God is in it. If God be for us, who can be against us? He uses every lance of death that is hurled at us simply to prick us to greater faith and more zealous service. A Brahman, noticing this, compared a Christian missionary to a mango tree. It puts forth blossoms and then weights its branches with fruit. It does not do this for itself but for the hungry. When laden with fruit it is assailed with clubs and stones, its leaves are torn and its branches bruised and broken. Stripped of all that it has, it does not refuse to bear fruit another year but is rather more fruitful than ever.

God confounds the things that are wise and mighty with the foolish things and the weak. The things that are He brings to nought with the things that are not (1 Cor. 1:27-28). The reason is found in the remaining verses of the first chapter of I Corinthians:

That no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

That, according as it is written, He that glorieth, let him glory in the Lord.

#### KEEP THE MUNITION

Our verse in Nahum, however, commands us to keep the fortress and to watch the way, to make our loins strong and to fortify our power mightily. There is a warfare to be accomplished, and we must put on the whole armor of God; and then, having done all, to stand (Eph. 6:10-18). The armor listed in Ephesians has no protection for the back. We are to face the enemy and not to flinch; to fight and not to flee. Some have finished their course and gone on before. Let us not be less valiant. The mantle of Elijah had to be worn by another. As someone said long ago, we must take our hats off to the past and our coats to the future. No fortress of the Lord's ordaining is ever to raise the flag of surrender. We are to keep the fortress.

We will rejoice in thy salvation, and in the name of our God we will set up our banners (Psa. 20:5).

In such a warfare as ours every point must be guarded, not only the weak but also the strong. Satan strikes where least expected. In the whole history of Scotland, Edinburgh Castle was captured only once. Because the rock on one side was so steep, its defenders thought it to be inaccessible and impregnable, and therefore they placed no sentries at that location. A small party of the enemy crept up the precipitous slopes, surprised the garrison, and forced a surrender. Paul said, "when I am weak, then am I strong" (2 Cor. 12:10). It was then that God's strength was perfected in Paul's weakness because the power of the Lord Jesus Christ rested upon him.

In order to do the four things admonished in Nahum 2:1, we must wield the sword of the Spirit, the Word of God. When C. H. Spurgeon was asked if he could defend the Bible, he replied:

Defend it! I would as soon defend a lion. Let it out; it can defend itself!

Sometimes we become more concerned with defending the Word than defending the fortress. We fight about *creed* and forget about *conduct*. We know much about the love of Christ that *conquered* and sent him to the cross but little about the love of God that *constrains* and sends us to lost sinners (2 Cor. 5:14). We continually *expect* the love of God toward us, but we *express* little of that love to our brethren. The Bible is the sword of the Spirit; make use of it. Since it is the two-edged sword, apply it first to yourself and then to others. Has your Bible gotten dusty? Perhaps you heard of the little boy who was turning over the leaves of the family Bible he had found thick with dust. "Mother, is this God's book?" he asked. "Yes!" "Why, then, hadn't we better send it back to God since we never use it?"

It is useless to think that we can "keep the munition" if we leave the Book closed. It is the avenue God has chosen to use to speak to us and bless us. Have you ever considered how many blessings come to us directly through the Word? Let us list a few: grace and peace (2 Pet. 1:2), light (Psa. 119:130), life (John 6:63), faith (Rom. 10:17), joy (Jer. 15:16), sanctification (John 17:17). What is ours through the blood of the Lord Jesus Christ shed upon the cross becomes practically effectual as we use the Word. We are not automatons with mechanically operated Christian experiences. To accept Christ



as Saviour is but the beginning of a vital, growing, activating relationship with Him in Person and through His Word.

If we find ourselves dissatisfied and discontent, may the answer not simply be that the Book is dusty? We have been looking at circumstances instead of Christ. Peace is multiplied to us through the knowledge of God and of Jesus, our Lord. We receive this when with unveiled face we look into the mirror of the Word to behold the glory of the Lord. The Holy Spirit then transforms us into the same image from glory to glory (2 Cor. 3:18).

We walk in darkness and uncertainty only because we have left the Book closed. God gave it to be a lamp and a light to us. More than ever, young people are asking, "How can I know His will?" Circumstances are often deceptive and we dare not trust them. Human advice is faulty and biased, and we cannot rely upon it. Even our own conscience may be seared as with a hot iron and cannot be counted on. Let us flee to the Book! Here we are assured that we shall have light for our pathway. Here holy men of God spake as they were borne along by the Holy Spirit. Here we can read, "This is the way, walk ye in it."

#### MELTED AND SENT

If we cannot be Christians by fashion (1 Pet. 2:21), we must be Christians by function as well (Matt. 7:21; Luke 6:46). We are not intended to be little images of silver or gold set out for display, but His workmanship created in Christ Jesus unto good works, which God afore prepared that we should walk in them (Eph. 2:10). We are told that when Oliver Cromwell ran short of funds on one of his military marches he sent his men to get some gold or silver from one of the cathedrals. They found the twelve apostles cast in silver in niches in the wall. "The very thing," cried Cromwell, "bring down the twelve apostles, *melt* them, and *send* them about some business."

We have an interest in taking the gospel to the lost sheep of the house of Israel, but have we the passion? Are we being melted and sent? If not, are we willing to be? Franklin said, "If you are blessed with a sympathetic disposition, don't waste it on yourself." The minute and the dollar you have are only as big as you are, and that depends upon the depth of your consecration to the Lord Jesus Christ. It is not enough to be headed in the right direction; you must be going that way. The best of intentions is not worth the smallest deed. Let us not be as the scribes and Pharisees of our Lord's day of whom He said, "they say, and do not" (Matt. 23:3). We are not writing these as words of condemnation. Should you be among the "strong" members of our Mission fortress, then set a watch at these points lest the enemy climb up the precipitous slope and take you by surprise. If you have not yet been "melted and sent" will you not say with Isaiah, "Here I am Lord, send me?" He does not need to take you out of your kitchen or office to send you, but He must melt you.

Pray much with us during these days as we would keep the fortress and watch the way, making our loins strong and fortifying our power mightily. As you read the heartening reports in the following pages make them matters of prayer and praise.

Keep looking to the Author and Finisher of your faith. May He strengthen and gladden your heart and be in you that well of living water which springs up to bless the many around you.

## Incidents In The Work

### HE BEING DEAD YET SPEAKETH

Miss Hilda Koser, our missionary in charge of the work at Coney Island, recalls a few incidents that transpired during those sad but triumphant days when Dr. Cohn's body lay at rest in the auditorium of our Headquarters building in New York

SINCE the homegoing of our beloved leader and friend, Dr. Joseph Hoffman Cohn, the Lord has given us many tokens of His love. He has truly revealed to us that "he being dead yet speaketh." Hebrews 11:4.

#### WE NEVER TOLD HIM

As friends visited the Mission in New York to pay respect to his earthly body for the last time, two Jewish women came in weeping. I had never seen them before, and as I went to meet them one shook her head sadly and cried, "We never told him. Now he'll never know." As we talked together, I learned that these two Jewish souls had listened in every Sunday morning to his broadcast, and about a year ago accepted Christ as their Messiah and Savior. They had meant to write, but somehow they never got around to it. This morning they had read in the newspapers of his homegoing, and with tears of remorse they came in crying, "We never told him; he'll never know." I thanked the Lord for this ray of love in our dark hour of sorrow.

#### HE'S NOT A JEW

A tall, elderly Jewish man came in to view the body. He was a Jewish doctor. He was quite antagonistic and said: "Dr. Cohn was not a Jew—he never was one and had no right to call himself a Jew." We sat down, and he repeated: "He was no Jew and neither are you!" I asked him, "What makes you say that you are a Jew?" He replied: "I am an orthodox Jew. My parents were orthodox Jews." I replied: "Dr. Cohn's father was an orthodox Jew. What's more, he was a

Rabbi, which was more than your father was. Therefore he was a Jew." This doctor grew quite excited as I continued: "If you're a Jew because you were born one, then you're a Jew because you couldn't help yourself. No one is asked before birth what nationality he prefers." He replied, "But I congregate with Jews." "So did he," I answered, "for in this building many Jewish believers in the Lord Jesus Christ congregate together to pray and praise the Lord. We are the true Jews, for a Jew is not a Jew by birth or by congregating with his fellow Jews—it is more than that. A Jew is one who believes in the writings of Moses and the prophets. You say you're an orthodox Jew—do you believe in the Messiah? Are you waiting and praying for His coming?" "Oh, no," he replied, "I don't believe in a Messiah." "Then," I continued, "you're not an orthodox Jew, for they pray every morning for the coming of the Messiah." As we continued our conversation he jumped to his feet and said, "You have all the answers at your finger tips—I am not prepared to answer you." As he was going out, I offered him some of our literature and invited him to our services. He said he "may" come. Pray that he might have no rest until he seeks and finds the Lord Jesus Christ, Israel's Messiah and Savior, the only hope for both Jew and Gentile.

#### HE WAS LIKE A FATHER TO US

A short time later, a Jewish woman came in weeping. She, too, was a stranger, and as I went to speak to her she cried: "He was like a father to

us. We were his tenants years ago, and many times when troubles would press upon us he would come and pray with us and encourage us, as a real father would. My husband is an invalid; he wept when I told him Dr. Cohn is gone. We truly loved him, for he showed us a real Christ-like life. We have lost a dear friend."

A few weeks later a young Jewish woman walked into our Sunday service at West 72nd Street. She told us that she heard Dr. Cohn's broadcast and had come to see what the Mission was like. Christian friends greeted her, and I invited her to our Mission in Coney Island. She has come to Coney Island, has continued to attend our Sunday afternoon service in New York, and has confessed Christ as her Lord.

There are many more who are and have been touched by the life and message of God's servant, Dr. Joseph Hoffman Cohn. We believe we are going to see a greater harvest of souls than ever. Truly of him it can be said, "He being dead yet speaketh."

### Jews Saved and Baptized in Paris

Our Honorary Director in Paris, REV. HENRI VINCENT, reports on the activities of our missionaries in Paris and other French cities.

OUR testimony among the Jews in Paris is keeping up and making steady progress.

We are glad to report the baptism of two Jews. One has gone already to Brazil, a woman who was converted some time ago but would not leave us before she had been baptized. The other one is a French Jew, who will remain in France.

Our meetings on Sunday afternoon are always well attended, as are our women's meetings on Tuesday, our Bible study hour on Friday, and our children's afternoon on Thursday.

Mr. Frankl is doing a good work.

Mlle. Salomon is always busy preparing THE SHEPHERD OF ISRAEL in French, which has been issued very punctually during the whole year. She has also translated several tracts, from the English, and one of them is ready for print.

In Lyons, where we have Mrs. Gartenberg-Dierbach, the work is slow and difficult. However, several Jews are regularly visited and, in the Baptist Church there, we have started a little group under the direction of the local pastor and our worker.

Last January, Mr. Frankl and I have been able to hold a series of three meetings in Lyons, with a large attendance, on the Jewish question, and we hope to be able to repeat this during the winter. We hope also to be able to hold one or two meetings of this kind in Paris, to draw the attention of people and bring Jews to know our work, and at the same time secure an interest on the part of the Christians on the necessity of bringing the gospel to the Jews.

The news of Dr. Cohn's departure has been quite a blow to our people and to ourselves. He started the work, and we know he loved it. But the work will go on, and with just as much faithfulness.

But we need the prayers of all, especially for our evangelist, Mr. Frankl, and for the Jews that have accepted Christ, that they may remain faithful, and for those that are evangelized, and have not yet accepted Christ.

### The Greatest Jew But Not the Messiah

Our brother, ELIAS ZIMMERMAN, missionary in Los Angeles, visits Portland, Oregon, and talks with a Jewish businessman and a Jewish doctor about the Lord Jesus Christ.

WE recently returned from a long and hard, but very successful, trip in the States of Oregon, Wash-

ington, Montana, and North Dakota. The Lord opened up many doors for us all along the way, and He raised up many friends for the cause and the Mission that is so dear to our hearts. Many a time the Lord put our little faith to shame, and again and again He made our hearts glad with the many manifest and evident blessings, which He showered upon us. In spite of the many difficulties and hardships it was a wonderful and blessed trip. The Lord indeed blessed even beyond our fondest hopes or expectations, for which we thank and praise Him. We also want to take this opportunity to express our warm and heartfelt thanks to the many friends who have been so kind to us all along the way.

While the principal purpose of our trip was to present the work and the needs of our Mission and to make friends for the Mission, we also had some splendid opportunities to visit some Jewish people and witness to them of the grace and hope and salvation in and through Jesus Christ, which God has shed abroad in our hearts. We were especially glad to visit a number of believing and faithful Jewish friends in Portland, Oregon, with our new, capable, and consecrated young missionary, Miss Ruth Backus. We rejoiced with her because of the wonderful opportunities in that beautiful city to labor among the Jews, and to witness to them of their Messiah and Redeemer, and especially because of the many kind and consecrated Christian friends who are so eager to help and support the work with their prayers and means. While in Portland we had the opportunity to deal with some Jews in their homes and places of business. We went to see two orthodox Rabbis, but we did not find them at home. However, several of the contacts we did make in Portland and some of the other cities stand out very vividly in our minds.

One was with a Jewish business man in his store—the largest of its kind in that city. He was kind and friendly and gracious in spite of the fact that he was a busy man. He listened patiently to what we had to say, and he admitted that Christ must have been a very wonderful man. He was willing, he said, to go so far as to accept Him as the greatest Jew that ever lived, and the greatest prophet that ever came from God; but there he stopped, and that was as far as he could possibly go. To every question we asked him he had a ready answer, but when we finally asked him how Christ could possibly have been such a great and wonderful Jew, and such a great and holy prophet and, at the same time, also to have claimed that He was sent from God as the Messiah of Israel and the Redeemer of the whole world, he was puzzled and dumfounded. He had no ready answer for that. I pressed the point home again and again, but to no avail. He realized he was in a corner from which there was no escape, and so he broke off the conversation. We went away with a prayer in our hearts that the question which so puzzled and confounded him might continue to haunt and prey upon his mind, until he gave his heart to the Lord Jesus Christ as his Lord and Messiah.

We also met a Jewish lawyer, a brilliant young Jewish doctor, and a school teacher with several of his visiting friends from Israeli. We talked long and earnestly until the wee hours of the morning. We went away with a heavy heart, but at the same time we thanked God that He has "chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence." I Cor. 1:27-29. Let us glory in the Lord!



## Jewish Notes

By CHARLES KALISKY

WE think that it will be of interest to our friends to be kept abreast of events in the Jewish world in general, and of happenings in Israel in particular, for we are living in momentous times. One small, apparently insignificant occurrence may actually have great importance in the plan of God for the ages, and it may be the spark that will set off a train of events which, in turn, will herald the return of our blessed Lord, for Whom we wait.

### ISRAEL A REFUGEE SETTLEMENT

It has been stated repeatedly in these pages that we must not confuse the present events in Israel with the prophesied return of the People to the Promised Land. Today Jerusalem is still "trodden down of the Gentiles," and the tiny portion of the Holy Land now known as "Israel" is only a very small part of the vast area promised to Abraham and his seed. The World Zionist Organization has never pretended that it was endeavoring to realize the promise of God for the people, but that it was trying to create a homeland for the Jews, where they could live as of right, and not on sufferance. The State of Israel is today nothing more than a vast settlement, where Jews who have been living under conditions of almost insufferable oppression have found refuge. They have come from all over the Orient; from the Yemen, in southern Arabia; from Iraq, from Morocco and other Arab countries where their lives were often in jeopardy and where they were regarded as second-class citizens; and with them came the survivors of Hitler's extermination camps of central Europe.

The small State has almost reached its present absorptive capacity, and at times it shows signs of bursting at the

seams. During the past two years about 43,000 people have left Israel to settle elsewhere. In New York alone, according to the Hebrew press, there are at least 7,000 Israelis.

That Jews everywhere should set their eyes on the Land of Israel again is certainly of God, but we cannot believe that, when He sets His hand on the Children of Israel to bring them back again to the Land He has given them, there will be war and bloodshed or that the Jews will have to purchase the land with money. When the Biblical return takes place, it will be a work of God and not of the Zionist Organization, which is purely a political movement that has no place for God in its plans. When the time comes, "He that scattered Israel will gather him" (Jer. 31:10).

The situation at the moment is that the Jews have acquired a small portion of the Promised Land by their own efforts. God says He will restore the people to the Land, not the Land to the people. But God, Who does all things according to the counsel of His own will, is using current events to serve His purpose. By watching the Jews, who are the hands of God's clock, we can see how late the hour is and how great is our own responsibility to preach the gospel among His ancient people, for the "coming of the Lord draweth nigh."

### BEN GURION BECOMES A HERDSMAN IN THE DESERT

It is nothing new in Israel, as among other nations, to find leaders rising from among the common folk. David, the king, was a shepherd; and Amos, the prophet, was a herdsman. But David Ben Gurion, the first Prime Minister of the revived Jewish State has reversed this process. In October

1952, he announced that he was about to resign from his position and retire completely from politics in order to settle in the Negev and raise cattle. The following month he handed in his resignation and took up residence at a fairly new settlement called Sdeh Boker some miles south of Beersheba, in the northern Negev.

He is now 67 years of age and has had a very full life, for ever since he came to Palestine as a young pioneer in 1906, he has played a leading part in the organization of the Jewish Labor Movement there, and also in Israel politics. On the creation of the State of Israel, he was appointed as head of the Provisional Government, and then he became Prime Minister and Minister of Defence and held these two positions until his recent resignation. He has had a great deal to do with the planning of Israel policy and economy during the past five years.

He now wishes to devote the remainder of his life to cattle raising, reading the Greek classics, and meditation. We trust and pray that this great man of Israel may not neglect to read also the Word of God that he may find the Messiah of Whom Moses and the prophets wrote, and that he may meditate on Him.

### THE NEW SANHEDRIN

From time to time the question arises among some sections of the Jews of the need for establishing again the Great Sanhedrin. This was the supreme religious and civil court of the Jews for almost a thousand years from the time of the first captivity in Babylon. The Sanhedrin, which was created by Ezra, the Scribe, gave the final decision on all matters concerning the interpretation of the Scriptures and the observance of religious ceremonies, feasts, and customs. Since the Second Expulsion, there has been no authoritative body among the Jews and, consequently,

opinions and sects have sprung up among them quite as numerous, relatively speaking, as those among the Christians. These vary from the extremely orthodox Neturei Karta, who in their frenzied fanaticism refuse to recognize the authority of the messiahless State of Israel, although they live in Jerusalem; the Karaites who only accept the Scriptures and reject the Talmud; the Samaritans who only accept as canonical the five books of Moses; and the Liberal Jews who reject the plenary and verbal inspiration of the Scriptures and who deny the resurrection.

On several occasions during 1953, groups of Jews met together in various places, particularly in England, and discussed the possibility of organizing a World Synod of renowned Jews and religious leaders who could constitute this New Sanhedrin.

At the moment there seems no likelihood of any of these plans being successful, for Jewish opinion is too much divided, and such a body could not fulfill its purpose unless all Jews everywhere were to accept its rulings, and this they do not appear prepared to do.

It is interesting, however, to us as Christians, for we know that one day the Jews will be united again, and these strivings show us that there is an increasing feeling among the Jews that they should all be under one rule or guidance. As a nation, they will be united only when they accept the false Messiah, or Antichrist, who will come in his own name, and with whom the people of Israel will make a covenant (Dan. 9:27, John 5:43).

### RELIGION IN THE STATE OF ISRAEL

In an address given before the Liverpool Zionist Society on the subject of "Religion and the Modern Jew," Dr. E. Simon, Associate Professor of Education at the Hebrew University of Jerusalem, said that there was a tendency in Israel today

to put the nation before God, and in his opinion, that was a very dangerous process.

On the other hand, there are periodic outbursts in Jerusalem of extreme religious fanaticism, and on one occasion about 300 orthodox Jews demonstrated in the centre of Jerusalem against non-observance of the Sabbath and attempted to halt traffic by human barricades. In order to restore the peace, the police made a baton charge in an attempt to disperse the huge crowd of about 3,000 people who had assembled to watch the demonstration. A number of persons were injured. This had rather an amusing sequel. The next day a number of these self-styled "Guardians of the Sabbath" were charged in the police court with causing a breach of the peace on the Sabbath!

#### A PRICE LIST FOR SERVICES

Another strange feature in this land of extraordinary contrasts is the organization in Ramle, a small town near Tel Aviv, of an Arab co-operative society into a unique enterprise which undertakes to carry out on the Sabbath Day essential services for Jews, which they by orthodox law are forbidden to do themselves. A detailed price list has been prepared by this "Shabbas Goyim Co-operative" of the cost of their services. The charge, for example, for turning out electric lights on the Sabbath is 500 Pruta, or about 45 cents.

#### JEWS AND THE NOBEL PRIZE

Two Jewish refugees from Hitler Germany, Dr. F. A. Lipman and Dr. H. A. Krebs, were jointly awarded the 1953 Nobel Prize for Medicine and Physiology. It is interesting, too, to remember that Professor T. Reichstein, the discoverer of Cortisone, the miracle drug used in cases of arthritis, rheumatism, and other diseases, was also a Jew who received the Nobel Prize in 1950 for his great discovery.

#### THE SERPENT REARS HIS HEAD AGAIN

It would be well for people to think twice before they do anything that may harm Israel, either directly or indirectly; for God's Word still avails, and history repeats itself. Israel is still a "special people . . . above all people that are upon the face of the earth" (Deut. 7:6). God's warning still stands that "No weapon that is formed against thee shall prosper" (Isa. 54:17). Nevertheless, in recent months we have gleaned the following items from the press:

**Mexico** — The infamous "Protocols of the Learned Elders of Zion," which first made its appearance over fifty years ago in Russia, is now being published in serial form in "Revista Mexicana," a Mexico City magazine. This will create the impression on the average Mexican, who knows very little about the Jews, that all the ills from which the world is suffering today are entirely due to a deliberate Jewish plot.

**Germany** — "What do you Jews want here—you should all have been gassed," and similar remarks were made by a crowd which overturned the stands of Jews at the Ludwigsburg market recently.

Efforts are being made by highly-placed Germans to create the impression that the destruction and massacre of 6,000,000 Jews under the Hitler regime is a Jewish falsehood, and that the number has been grossly and deliberately exaggerated.

**U.S.S.R.** — Mrs. Perle Mesta, a former United States minister to the State of Luxemburg, recently made a protracted visit to the U.S.S.R. Reporting her impressions on her return to the States, she said that the anti-Semitism which Stalin had stirred up was still very noticeable among the people.

**U.S.A.** — "Common Sense," an open and undisguised paper of a mili-

tant anti-Semitic movement in the U.S.A., published a part of the Protocols in one of its recent issues and ascribed all the economic ills of the country to a deliberate plot being worked out in detail by the Jews. This paper parades under the deceptive subtitle of "The Nation's Anti-Communist Paper".

**U.K.** — In England, Sir Oswald Mosley, who spent the war years in prison as a poor security risk, and who is the ex-leader of the old Union of British Fascists, which thrived on anti-Semitism before the second World War, has just announced that he is coming out of retirement and will enter the political arena again. It is not difficult to foresee what his main program will be.

#### TOMB OF ST. PAUL'S TEACHER DISCOVERED IN ISRAEL

Tombs recently uncovered at Beit Shearim in Israel, by the Israel Archaeological Society, have now been identified as those of Rabbi Simeon and Rabbi Gamaliel, both of whom were members of the Sanhedrin at the time of the Apostle Paul. Rabbi Gamaliel is referred to in Acts 5:34 and 22:3.

#### JEWS STILL BITTER TOWARDS CHRIST

Sholem Asch, a famous Jewish writer who has published several books dealing with Christian subjects, such as "The Nazarene," "The Apostle," and "Mary," has long been suspected by the Jews of having leanings towards Christianity, and of contemplating giving up Judaism. His writings were regarded as being far too "favorable" to Christianity.

He has recently left the U.S.A., of which he is a citizen, to settle for a while in England as a protest against what he calls "the atmosphere of intolerance among the Jews of the U.S.A." where he has lived for over 30 years.

So deep is the resentment by the

Jews to anything Christian, that they cannot conceive of a good Jew being favorable to Christianity. Sholem Asch has repeatedly asserted that he has not gone over to Christianity, nor is he a Christian, but that "We do not live any more in the fourth century, and Christianity does not need any endorsement from me. I take it for a fact; from the historical point of view I am writing about what Christianity has meant to civilization. As a Jew I am proud of it . . . There are some Jews who say that my books are a temptation to Jews to become Christians; but they also are a temptation to Christians to become Jews."

Jews often complain of the anti-Semitism that is engendered by intolerance of people towards them. What shall we then call this intolerance by them towards their own? Perhaps we ought to coin a new expression—"Semitic anti-ism!"

The cross of Christ is still a stumbling-block to Jews, and when we see the attitude taken by Jews to one who merely has written favorably on the subject of Christianity, it is not difficult to imagine what it must mean to a Jew who comes out and unequivocally confesses his faith in the Lord Jesus Christ as Redeemer and Saviour!

#### MISSIONARY WORK IN ISRAEL

The activity of missionaries in Israel has given great concern to some members of the Knesset, or Parliament, and when the question was raised there about the 1,500 Israeli children who are studying at mission schools in the country, it was decided to appoint a Special Parliamentary Committee to make a full investigation into the matter. In the meantime, there has been "growing concern" on this subject by the Youth Aliyah Department of the Jewish Agency and the Chief Rabbi of Israel, Dr. Herzog, and plans are being made to provide facilities for these youngsters that will bring them back to the fold.



## Meet Your Workers

MISS AUGUSTA SUSSDORFF

ABOUT two and a half years after the end of the American Civil War, a baby girl was born in a modest home just off the Bowery on New York's lower East Side. Her non-Jewish parents, who had come here from Germany, named her Augusta. She opened her eyes on a world in which there was no Brooklyn Bridge and no "L" on the Bowery. Four years after she was born, Mrs. O'Leary's cow kicked over a lantern and set fire to the heart of Chicago.

The climate of lower Manhattan didn't agree with Augusta and her parents moved to Brooklyn. In the healthier and drier air on the east side of the East River, the baby recovered her health and grew up into vigorous girlhood. The Williamsburg section of Brooklyn where the Sussdorffs made their home, was, in those days before the building of the Williamsburg Bridge to Manhattan, a wide-open robust neighborhood called Dutchtown because of the large number of Dutch families which had settled there. Augusta and her family, of which there were seven, became members of the Central Baptist Church on Marcy Avenue, and it was in this church that Augusta was saved at the age of thirteen. She at once manifested a strong interest in Sunday school work and foreign missions. One of her sisters is today a missionary in India.

### LEOPOLD COHN AND THE JEWS

The young people of the church, Augusta among them, began visiting other churches. At one of these churches she heard Leopold Cohn tell of his work among the unconverted Jews of Brownsville and Williamsburg. He had opened a small store on Varet Street and Ewing Avenue where he held meetings for Jews. The



Miss Sussdorff

Jews of that neighborhood, he said, showed reluctance in coming to his meetings, but they seemed to enjoy listening to music and singing; therefore, he invited the young people of the church to come to his meetings, sit on the platform and lead in the singing.

They came. It was a novel experience for many of them. The Jews who came to hear Mr. Cohn were rough-looking and unfriendly. They seemed more interested in embarrassing the speaker and breaking up the meeting. One of them sat down in front, almost at Mr. Cohn's feet. He had a habit of springing to his feet during the discourse, shaking his fist under the speaker's nose, and exclaiming in Yiddish, "Say that name again and I'll blast you!" Other Jews shouted and gesticulated. Through it all, the speaker maintained his tranquility and dignity and held his audience by the sheer force of his sincerity and faith in his Lord.

### AUGUSTA AND GRACE CARRY ON

The young people—as many as twenty-five in the beginning—gradually fell away, leaving only Augusta and her friend Grace Bigelow. Their knowledge of German helped them to understand something of the Yiddish. Gradually a love for the work began to take hold of these two young people and before long they found they were unable to stay away. Their missionary hearts were captured and enthralled by the spectacle presented before them week after week of an educated and sensitive man, once a Rabbi, who had given up an assured and remunerative career, and influential family ties in his native Hungary, to come to a new country and devote himself to the almost hopeless and thoroughly discouraging task of converting his Jewish brethren to Christianity, and all without friends and financial support. The antagonism with which his devoted efforts were received, the bitter persecution with which his love-inspired advances were answered, touched the hearts of these two young people and enlisted their support. Eagerly they contributed their time and what meager financial assistance they could. They became Leopold Cohn's very first voluntary workers and continued on that basis for a long time even after the work became soundly established through the support of a growing number of Christian friends and sympathizing churches.

### THE SECRET—I LOVE THE JEWS!

Through the example of this inspired "apostle to the Jews," through God's leading and a rare and fortuitous opportunity, through earnest prayer and consecrated determination to understand the Jewish mind and heart, there was born in the soul of Augusta Sussdorff a genuine and enduring love for the Jews that has carried her through a missionary career seldom matched for length of service

and extraordinary fruitfulness in the history of Jewish evangelization. Through her long career of over fifty years' service in the cause of Jewish missions, her constant and recurring testimony has always been, "I prayed to love the Jews! In spite of their indifference and unfriendliness, in spite of their rejections and their ridicule, in spite even of their persecutions, I prayed to love the Jews! And my prayer was answered. Right from the beginning of my ministry I have been able to say, 'I love the Jews!'"

What is the secret of Augusta Sussdorff's life and work? She loves the Jews!

Just as this issue of THE CHOSEN PEOPLE is going to press, we have the most encouraging news from our oldest and most endeared co-worker.

### OUT OF THE HOSPITAL AND HOME!

For several weeks she has been confined to the Doctors' Hospital, New York, because of a toe amputation. On October 8, 1953, she celebrated her 86th birthday by entering the hospital with the fond hope that she would be up, and out, and around, and busy with her Christmas ministrations long before December 25th. However, the Lord arranged things differently for her and the Christmas season found her snugly in bed and slowly recovering her strength.

As our prayers continue for her peace of heart and physical well-being, and as these lines are being put into type, word comes to us that our beloved sister in the Lord has been discharged from the hospital and is back "at home" at 665 Greene Avenue, Brooklyn. She reports that she has benefited much because of her sojourn among the doctors and nurses, that her foot is growing stronger every time she takes a walk, and that through the Lord's gracious help, she will soon be "among those present" at our mission gatherings.

Praise the Lord!

## Studies In Zechariah

By CHARLES L. FEINBERG, Th. D., Ph. D., Professor of Old Testament,  
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### CHAPTER XII — Instalment 12

#### THE SIEGE OF JERUSALEM

THE first burden of the latter part of Zechariah's prophecy covered chapters 12 to 14. From the angle of the light these chapters throw on the consummation of Israel's history, they are among the most important to be found in the prophetic Scriptures. The great confederacy and conflict spoken of in this chapter should be compared with the predictions of chapter 14. Strangely enough, this passage has been explained as recording the invasion of Palestine by Nebuchadnezzar in the days before the Babylonian Captivity. This is impossible for a number of reasons, particularly because the results of the conflicts were not at all the same. Another student of the text refers verses 1-9 to the Maccabean conquests as in chapter 9. Actually, no such coalition of nations (not even in the Roman War of the first century) against Israel has ever occurred in the past. This chapter deals with events before the reign of Messiah when Israel shall be besieged by the nations for their final death-dealing blow against God's people. But God is He who puts down their evil designs. The weighty and threatening prophecy concerns Israel in that it speaks of their benefit and ultimate good. It is threatening to their foes but for their permanent benefit. The prophet foretells the destruction of Israel's enemies. God is first presented as He who stretches forth the heavens, lays the foundation of the earth, and forms the spirit of man within him. The expressions are such that they reveal God sustaining constantly His creation. The majestic picture of the Lord as Creator and Pre-

server is presented to dispel all doubt and unbelief concerning the things predicted here. God is abundantly able to carry out what He purposes to do. See Numbers 16:22; Isaiah 42:5; and Hebrews 12:9.

When the nations come against Jerusalem in battle, God will make that city a cup of reeling to their armies. The cup is a well-known symbol of God's wrath. Israel had drunk this cup too. Compare Isaiah 51:17, 22; Jeremiah 13:13; 25:15-28; and 51:7. The siege will not be confined to the capital, but will be against Judah as well as Jerusalem. The enemy will be given a staggering blow. The discomfiture of the enemy will be so great that Zechariah now indicates it by another figure. God will make Jerusalem a burdensome stone which will sorely wound the ones who try to lift it. Some think there is a reference here to some athletic game. Jerome, who lived in Palestine, stated that it was a custom there to test the strength of young men by lifting a weighty stone. Those who would crush God's city and people will be crushed by Jerusalem. A clear example of this in the past had been Sennacherib's siege of Jerusalem in 701 B.C. How great the confederacy will be is indicated in the reference to all the nations of the earth. Since cavalry always formed a large part in Eastern warfare, the enemy will be well supplied; but God will incapacitate them, turning this source of strength into a detriment and weapon of destruction. The horses of the enemy will be smitten with terror then with blindness (to lead their riders to their doom), and the horsemen will be struck with insanity. Such will be the confusion

and tumult created by God in the midst of the enemy, while His eyes will be turned toward Jerusalem and her people with great favor and compassion. Little do the nations of earth realize how they incur the wrath of God against them when they touch Israel for harm, let alone seek to wipe them completely from the face of the earth.

#### GOD-GIVEN VICTORY

God brings about victory in a two-fold way: first, He overpowers and deprives the enemies of their strength, and then He empowers and fortifies His people to resist and conquer their foes. The prophet makes it plain that the victory will be supernatural. The Lord will work in the hearts of the leaders of His people, so that they will realize and acknowledge that the support given them from the inhabitants of the land is effective only because the Lord is sustaining and supporting His people. They will not assume that they are responsible for the success of their resistance of the vicious attack of the nations against them. The miraculous intervention of God on their behalf will convince the leaders of God's power exerted for their sake. The chieftains of Judah are likened to a pan of fire among wood or a burning torch among sheaves of grain. They will consume the enemy on every side. The figures convey the thoughts of the ease and completeness of their victory, as well as their irresistible might under God. The result for God's people will be that the inhabitants of Jerusalem will be enabled to dwell again in safety in their own city of Jerusalem.

#### THE DELIVERANCE OF JERUSALEM

In order that all may realize that the deliverance is of the Lord, He intervenes in behalf of the tents of Judah first. The tents of Judah are contrasted with the well fortified capital. The outlying districts of the

country, which would be more exposed to attack and thus more helpless, will be delivered first. God gives priority to the weak and defenseless, so that human glorying may have no basis. The human heart ever seeks self-glory but God will wipe it out in this triumph. He adds the word of assurance and manner of their defense. The Lord Himself will be their defense, and He will strengthen beyond all their natural abilities or limitations. The one among them who is so weak that he stumbles in his walk will be made like David, the great warrior king who was invincible in battle. He is given as the highest type of strength for conflict on earth. See II Samuel 17:3 and 18:3. Those who are of the lineage of David, for they will be known in that day, will be empowered as the Angel of the Lord, the highest type of power in heaven. He went before Israel in days of old. See Exodus 23:20; 32:34; 33:2; and Joshua 5:13. Thus will the Lord seek to destroy all the godless nations that dare to come against Jerusalem. The statement in verse 9 is after the manner of man with no implication of weakness, especially after the promise of power in verse 8. God will summarily deal with the nations who seek to thwart His purposes in Israel for world blessing.

#### THE SPIRIT OF GRACE

God has thus far made known His righteous judgment on the nations, but He has spiritual purposes which must be accomplished in Israel also. The nation is not yet in the place of blessing, not yet in the place of obedience and trust in Messiah the Savior. In the remainder of the chapter the prophet sets forth, as nowhere else in Scripture with such vividness and power, the conversion of Israel to the Lord. Nothing in Israel's past history can be interpreted as the fulfillment of this passage. In that coming day of Israel's national atonement the Lord



will pour upon the royal house and all who dwell in Jerusalem, then throughout the whole nation, the spirit of grace and supplication. The words "grace" and "supplications" are derived from the same Hebrew root. The reference is not to the disposition to rely on grace and prayer, but to the Holy Spirit of God in all His influences. The outpouring of His conviction upon them will drive them to believing prayer. Compare Ezekiel 39:29 and Joel 2:28, 29. They will supplicate the Lord then for His forgiveness and favor. In this broken-down condition they will look to the One whom they pierced. The looking is with earnest regard and with fixed attention, realizing now what they had never conceived before. See their confession at this time in Isaiah 52:13 to 53:12. It presupposes a definite condition of heart. But did they themselves pierce the Messiah? By their unbelief and rejection of Him they have made the actions and deeds of their ancestors their own. John 19:37. Just as the pouring out of the Spirit implies the deity of the Messiah, so the piercing indicates His humanity. Some (after the Greek translation) would like to translate "insulted" for "pierced." It is an impossible rendering, because the word in all other passages where it is used in the Old Testament can have no other meaning than to pierce the body. See 13:3. Besides this, it is difficult to conceive the intensity of grief spoken of later for the offense in insulting the Messiah. The Talmud pronounces peace upon one who refers the passage to Messiah the son of Joseph, yet to be slain. The theory of two Messiahs, one to die and one to reign, is an invention of the rabbis without foundation in Scripture to explain the passages which present the Messiah as suffering and as ruling. The answer is to be found in the two advents of the one Messiah, as proved by this very passage under consideration. It

is not some unknown martyr of whom Zechariah is speaking, but of the coming Messiah Himself. The oldest interpreters of the passage, both Jewish and Christian, so understood it. Once they view Him as He was rejected, they will manifest their true repentance by mourning. The great grief is spoken of as the most intense kind of sorrow, like that for an only son. This is especially forceful because childlessness was considered a curse and dishonor. Their hearts will be smitten with grief like that for the first-born in the home, a peculiar sorrow to loving parents. The mourning has been compared to the greatest private sorrow; now it is likened to the most intense public grief exhibited in Israel. The calamity referred to was Pharaoh-Necho's slaying of the godly Josiah, the only ray of hope of the nation between Hezekiah and the fall of the Jewish nation. See II Kings 23:29, 30 and II Chronicles 35:22-27. Even Jeremiah wrote special dirges for the occasion. The name "Haddrimmon" is a compound of two names of Syrian gods, Hadad and Rimmon. II Kings 5:18. It was the name of a site in the great plain of Esdraelon near the fortified city of Megiddo which was on the southwest side of the plain. It has been famous in Israel's past history (Judges 5:19 among others) and will be in the future also according to Revelation 16:16, whence comes the name for the Battle of Armageddon. In the early Christian centuries (according to Jerome) the place was called Maximianopolis. Jerusalem's mourning over that tragedy must have been great indeed to become the point of comparison with the sorrow of penitent Israel over the sight of their rejected and pierced Messiah. Thank God for that godly sorrow which worketh repentance.

#### THE NATIONAL MOURNING

But Zechariah has not concluded what he wishes to reveal concerning

that sorrow. It is of such importance that he elaborates upon it. The manner of the mourning is detailed for us. There will be universal and individual mourning. Seclusion and privacy will be sought at this time of grief. The prophet outlines for us the way in which the nation will be divided into family groups and then further into individuals as they pour out their bitter weeping over their rejection of the Messiah, Jesus of Nazareth. The house of David will take part in the mourning, and the house of Nathan. Some identify this Nathan as the prophet (II Samuel 7:2) while others think it is the younger son of David (II Samuel 5:14). If the former is intended, then the royal office and prophetic are included; if the latter is the meaning, then the highest and lowest in the royal house are in view. We cannot prove either view with finality. The house of Levi speaks of the priestly family; Shimei was of the family of Gershon, son of Levi. Numbers 3:17, 18, 21. Different priestly classes are comprehended here. The leaders, who are pointed out, and the common people of the land will engage together in the lamentation, each in his individual place. Five times it is mentioned that their wives will mourn apart. It has been suggested that the reference is to the Jewish

custom for wives to live in separate apartments as well as to worship separately. This is to miss the inner meaning of the passage. The prophet means that the mourning will be so intense as to transcend even the closest ties of earth, those between husband and wife. Each will want to be alone with God in that hour. May God hasten that blessed hour of repentance and faith for Israel.

#### "LOOK UNTO ME"

How simple yet how glorious is the way of salvation provided by our God. It is a looking away from self and man-made plans and endeavors to the Lamb of God who taketh away the sin of the world. In Israel's glad conversion hour they will come into the knowledge of sins forgiven by looking unto their rejected and pierced Messiah, the crucified Savior of sinners. The same plan of God obtains and operates for the individual Israelite today. The Jew of this generation must be told on the authority of God's infallible Word that he must look away from his unbelief, his ordinances, or his own concepts of how to reach heaven, and look in faith to the Crucified One. Is not this a ministry to make the angels jealous? Are you availing yourself of the glorious privilege? Do it now.

### More Tributes to Dr. Cohn

MISS I. B. WATSON, BLACK MOUNTAIN, NORTH CAROLINA.

Dr. Cohn was so kind when acknowledging gifts, for he took the trouble to write an interesting letter too.

MRS. HULDA OLSEN, SEATTLE, WASHINGTON.

What a blessing the life of Joseph Hoffman Cohn has been, by the grace of God, to Jew and Gentile. In heart and life he was like the apostle Paul.

MR. AND MRS. BERT GRAFTON, ATHENS, OHIO.

He was faithful and stood firmly for what he believed.

MRS. MYRA HARTMAN, CANTON, OHIO.

Surely Dr. Cohn did fight a good fight all the way. Always as a gentle, sincere, Christian gentleman he fought God's way and won.

## THE CHOSEN PEOPLE

Published Monthly, October to May, as a medium of information concerning the work of the American Board of Missions to the Jews, Inc. *Subscription price*, \$1 yearly. Remittances should be sent by check or money order; *cash should be registered*. Address, 236 W. 72nd St., New York 23, N.Y. Canadian Agency: 39 King William St., Hamilton, Ontario. Northwest Pacific Agency: Mrs. J. R. Hemminger, 740 Broadway, Tacoma, Washington.

### General Information

**The American Board of Missions to the Jews** is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

**Object**—To reach the entire field of world Jewry. Mission stations are being established in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will, as evidenced through His provision of workers and funds.

**Field Missionaries.** The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

**Evangelization by Mail.** A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

**The Gospel by Radio.** Broadcasts are now maintained in the United States ("The Chosen People Broadcast"). Stations are being added as funds permit.

**Budget.** Under God's leading and blessing, the needs of the Mission have grown to over \$300,000 annually. The

Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. No appeals are ever sent out, asking for money. The Mission exists as a testimony to the God of Israel who has never failed to move the hearts of His children to come to our help.

We covet your prayers and your sympathy. We invite fellow believers to cast in their lot with us, taking fellowship in the great task He has committed to our charge.

**Your Will.** An increasing number of our friends are making Christian Wills, and are providing a generous share of their property as a bequest to their beloved Jewish Mission. For all of this we are sincerely grateful; it demonstrates God's care for the future needs of the Mission. The form of bequest may read as follows: "I give and bequeath to the American Board of Missions to the Jews, Inc., of New York, N.Y., incorporated in the State of New York in 1924, the sum of \$\_\_\_\_\_, to be used for the purpose of said corporation, as defined in its charter."

**Contributions** are acknowledged promptly. Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate.

**Students in Training.** Continually we have Jewish Christian students who have given evidence, first of the new birth; secondly, of a definite call for service in the Lord's work; and thirdly of outstanding talents and leadership for the work. These we are supporting in various Bible schools throughout the country, and these form the reserves behind the lines to whom we may look for reinforcements for the days to come.

**The Jews in Your Town.** Send us 50¢ with each name and address. We will mail them monthly *The Shepherd of Israel* for a year. When a Jew shows a spirit of inquiry, we will inform you.

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

**Articles of wearing apparel** should be sent to 590 Broadway, Brooklyn 6, N.Y.

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Written from a background of sixty 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:

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



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FOR CHRISTIANS

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## PRAYER and PRAISE CALENDAR

You may share the blessings of the ministry of your Mission in its world-wide outreach by remembering these items of prayer and praise in your daily devotions. This page has been scored for convenience in cutting. We suggest you place it in your Bible.

PRAY for Miss Augusta Sussdorff. During the last fifty years Miss Sussdorff has probably won more Jews to the Lord Jesus Christ than any other living person. She has recently returned from the hospital and is recuperating from a toe amputation. Her age and diabetic condition have wrought serious complications.

PRAY for our students-in-training. The Mission now supports four students in Christian Colleges and Seminaries. They are your future missionaries.

PRAY for Rev. Alexander Marks. Our blind Christian Jewish Evangelist has a wonderful testimony of our Lord's continuing Grace. Pray for him as he faithfully witnesses to Jews and Gentiles.

PRAY for the Los Angeles Branch. Our faithful missionaries, Rev. Elias Zimmerman and Miss Helen Graber have a growing and effective ministry. Pray for the Lord's guidance in the choice of a new location for the work.

PRAY for Miss Hilda Koser. Coney Island is our most blessed and most difficult field. Miss Koser has given of herself unstintingly. Last summer she sustained a painfully strained back which has not healed. She is now taking a much deserved and needed rest.

PRAY for Mr. William Jones our honorary treasurer for Canada. Out of a busy life operating the Hamilton Tract and Book Depository Brother Jones gives of his time and talent to oversee the Canadian work of the mission.

PRAY for THE SHEPHERD OF ISRAEL. Each month 32,000 copies are printed and distributed. This Yiddish-English monthly has been blessed by God in the conversion of many Jews.

PRAY for Our Radio Ministry. "The Chosen People Hour" has been of untold blessing to the Lord's people. Pray that the effectiveness of this blessed work may grow.

PRAY for the window-display in our headquarters building. Each day countless Jews and Gentiles stop and look at our Gospel Window. Even when our doors are closed this window continues to preach the Gospel. Many ask for literature.

PRAY for ex-Rabbi Asher Levi. Our dear brother who recently was baptized has been going through many trials. His health has been affected by these trials.

PRAY for Rev. Bernhard Schatkin. After three decades of faithful work our dear brother has been retired. He still longs and prays for strength so that he may sit at our reception desk and witness for the Lord Jesus Christ.

PRAY for your Board of Directors. They covet your prayers for the guidance and leading of the Lord in the many decisions they must make.

PRAY for the Field Evangelists of the Mission. Theirs is a doubly difficult task. Pray for them as they seek to make new friends for the mission and as they also seek to win Jews to a knowledge of the Lord.

PRAISE THE LORD for our conference of Field and Missionary workers. This conference was held in December. It was a time of blessing as the workers reported of their work for the Lord in their far-flung fields. The entire series of reports was pervaded with expectancy of great things ahead.

PRAISE THE LORD for the increased interest in our Sunday afternoon meetings. There have been many new attendants at these services. Several Jews have accepted the Lord.

PRAISE THE LORD for the work of the Jewish Missionary Training Institute. These earnest students not only seriously apply themselves to their difficult studies but also put them into practice! It is a wonderful joy for the members of the teaching staff to walk down the street after classes and observe their students witnessing to the Jews.

PRAISE THE LORD for the Christmas celebrations in the New York Branches. The children and mothers not only memorized their pieces well but showed in many different ways that they really know that the Messiah has come!

PRAISE THE LORD for the continued interest and prayers of our friends. These have been trying days for your workers but our friends have been graciously holding us up in the hands of prayer. We are continually conscious of the effectual prayers of the Lord's people.

Send orders to

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236 West 72d Street, New York 23, N. Y.

## Schedules of Beth Sar Shalom Activities

**AT HEADQUARTERS;** Sunday 4:00 p.m., General Gospel Service. **Monday** 7:30 p.m., Dorcas Society. **Tuesday** 3:00 p.m., Women's Bible Class and Children's Bible Class; 7:00 p.m., Young People; **Tuesday** and **Thursday** 7:00 to 9:15 p.m., Jewish Missionary Institute Classes.

**AT BROOKLYN, 590 BROADWAY:** **Monday** 3:00 p.m., Bible Classes for Primary and Junior Girls. **Wednesday** 2:00 p.m., Sewing Class and Bible Study for Mothers. **Thursday**—Family Night, 7:00 p.m. **Friday** 7:30 p.m., Gospel Meeting.

**AT CONEY ISLAND, 3116 NEPTUNE AVE.:** **Monday** 1:30 p.m., Mothers' Classes. **Tuesday** 3:00 p.m., Primary Boys. **Wednesday** 1:30 p.m., Dorcas Society; 7:30 p.m., Working Women and Young People. **Thursday** 3:00 p.m., Primary and Junior Girls; 7:00 p.m., Teenagers. **Friday** 3:00 p.m., Junior Boys.

## 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. |
| WCOL-FM | Columbus, Ohio              | Sunday   | 9:00 a. m.  | 92.3 Mc    |
| 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.  |
| CKLW-FM | Detroit, Mich.              | Sunday   | 2:45 p. m.  | 93.9 Mc    |
| WMPR    | Flint, Mich.                | Sunday   | 8:45 a. m.  | 1510 K. C. |
| WFUR    | Grand Rapids, Mich.         | Saturday | 12:15 noon  | 1570 K. C. |
| WFBC    | Greenville, S. C.           | Sunday   | 10:45 a. m. | 1330 K. C. |
| WJSL    | Houghton, N. Y.             | Friday   | 9:00 p. m.  | 600 K. C.  |
| KXYZ    | Houston, Texas              | Sunday   | 4:45 p. 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. |
| WINS    | New York, N. Y.             | Sunday   | 10:30 p. 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.  |
| WORZ-FM | Orlando, Fla.               | Sunday   | 9:15 a. m.  | 100.3 Mc   |
| 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.  |
| K X L   | Portland, Ore.              | Sunday   | 1:15 p. 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   | 9:00 a. m.  | 1280 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   |
| WMAL    | Washington, D. C.           | Sunday   | 9:00 a. m.  | 630 K. C.  |
| WMAL-FM | Washington, D. C.           | Sunday   | 9:00 a. m.  | 107.3 Mc   |
| K FBI   | Wichita, Kansas             | Sunday   | 11:00 a. m. | 1070 K. C. |
| CKPC    | Brantford, 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. Catherines, Ont.        | Saturday | 8:30 a. m.  | 620 K. C.  |
| CJOR    | Vancouver, B. C.            | Sunday   | 8:45 a. m.  | 600 K. C.  |

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

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